W H Reed

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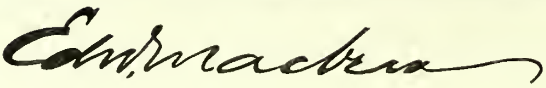

# Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE

QUATUOR CORONATI LODGE, NO. 2076, LONDON.

FROM THE ISABELLA MISSAL.

BRITISH MUSEUM, ADD. MSS, 18,851,
CIRCA, 1500 A.D.

*EDITED FOR THE COMMITTEE BY G. W. SPETH, P.A.G.D.C., SEC.*

VOLUME IX.

Margate:
PRINTED AT "KEBLE'S GAZETTE" OFFICE,
MDCCCXCVI.

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Yours most fraternally
C. J. Ball.

# Ars Quatuor Coronatorum,

BEING THE TRANSACTIONS OF THE

*Lodge Quatuor Coronati of A.F. & A.M., London.*

No. 2076.

VOLUME IX.

## FRIDAY, 10th JANUARY, 1896.

THE Lodge met at Freemasons' Hall at 5 p.m. Present :—Bros. E. Macbean, W.M.; C. Kupferschmidt, A.G.S. for F.C., S.W.; C. Purdon Clarke, J.W.; G. W. Speth, Secretary; S. T. Klein, S.D.; T. B. Whytehead, P.G.S.B., J.D.; R. F. Gould, P.G.D., D.C.; W. H. Rylands, A.G.D.C.; W. M. Bywater, P.G.S.B.; and Dr. Belgrave Ninnis. Also the following members of the Correspondence Circle :—Bros. Rev. J. W. Horsley, H. D. Willock, Rev. J. G. Munday, Col. J. Mead, Rev. A. G. Lennox Robertson, A. Digby Green, A. Norman, Dr. T. Charters White, Thomas Cohu, E. A. T. Breed, A. W. Dennis, Dr. F. A. Brooks, Major G. R. Hobbs, H. Woodcock, W. J. Songhurst, F. W. Levander, P. G. Edwards, G. E. Turner, A. Elstob, F. F. Giraud, J. S. Cumberland, D.G.St.B., W. Briant, Rev. Dr. T. W. Lemon, G. J. Taylor, J. D. Burnie, C. H. Bestow, E. C. Stimson, C. B. Barnes, Milton Smith, F. W. Mitchell, O. Marsland, G. W. Taylor, W. Lake, A. G. Sec., E. G. Walthew, S. W. Morris, W. H. Colman, W. C. Barnes, J. W. Barnes, E. Armitage, R. A. Gowan, H. Harris, G. W. Capel, J. Wakelin, W. H. Noakes, C. F. Rush, G. Greiner, Dr. C. L. Tuckey, C. G. Hokanson, C. F. Hogard, P.G.St.B., F. Bird and R. Orttewell. Also the following visitors :—Bros. H. Thomson Lyon, J.W. Justice Lodge No. 2563; Oscar Guttman, J.W. Pilgrim Lodge No. 238; H. Becker, W.M. Angel Lodge No. 51; E. A. Burrell, St. Peter's Lodge No. 1024; and F. J. Whitehead, J.W. St. James' Union Lodge No. 180.

The W.M. addressed a few words of greeting to the brethren, this being the opening meeting of the New Year.

The Director of Ceremonies announced that since the last meeting Bro. C. Kupferschmidt had been appointed Assistant Grand Secretary for Foreign Correspondence, and moved a vote of congratulation, which was seconded by Bro. Belgrave Ninnis and carried by acclamation.

Five Lodges and sixty-six brethren were admitted to the membership of the Correspondence Circle.

The Report of the Audit Committee as follows was received, adopted, and ordered to be placed on the minutes :

## *PERMANENT AND AUDIT COMMITTEE.*

The Committee met at the Holborn Restaurant on Wednesday, 4th December, 1895, at 5.30 p.m.

*Present* :—Bros. W. H. Rylands, P.M.; E. Conder, jun., I.G.; J. Lane, Steward, and G. W. Speth, Sec.

The Secretary produced his books and the Treasurer's accounts and vouchers, which were examined by the Committee and are certified correct.

The Committee agreed upon the following

### REPORT.

BRETHREN,

In presenting this our Ninth Annual Report to the Lodge, we once more congratulate you on the good work done during the last twelve months, and on the signs of continued prosperity which enable us to predict an equally successful year to come. There is, however, one cause for regret, the death of one of our members, the Hon. Sir H. J. Burford-Hancock, late Chief Justice at Gibraltar and Grand Master of that District. No new members have been admitted during the year and our number is thus reduced to twenty-eight.

In the Correspondence Circle we have also several deaths to deplore, but perhaps rather fewer than usual. We have admitted 420 new members to our Association, and now number 2135.

Our Summer Excursion to Winchester was very numerously attended, and the brethren taking part in it were entertained at dinner by the Provincial Grand Lodge of Hampshire. The Provincial Grand Lodge was represented by nearly every Officer, headed by the Provincial Grand Master himself, R.W. Bro. W. W. B. Beach, M.P., and the reception accorded to the Lodge, as also the appreciation of our work evinced by the speeches of Bros. Beach, Le Feuvre, and others, was most gratifying.

Financially the year has not been quite so satisfactory as we could wish. An inspection of the Cash Account given herewith, will show that the actual income has been exceeded, but not the income we were entitled to expect and which we should have enjoyed had the brethren been more punctual in the payment of their dues. We have previously called attention more than once to this reprehensible carelessness on the part of a large number of our members, and will venture to hope that those who are conscious of having sinned in this respect will firmly resolve to do so no more.

We append a statement of the chief accounts during the year; the nature of those not specially tabulated will be easily understood by a reference to the summary of cash.

## LODGE ACCOUNT.

*Receipts.*

| | £ | s. | d. |
|---|---|---|---|
| Balance from 1894 ... ... ... | 61 | 7 | 9 |
| Subscriptions ... ... ... ... | 27 | 6 | 0 |
| | £88 | 13 | 9 |

*Expenditure.*

| | £ | s. | d. |
|---|---|---|---|
| Lodge Rent 1894 ... ... ... | 9 | 8 | 6 |
| Quaterages 1894 ... ... ... | 5 | 8 | 0 |
| Lodge Rent 1895 ... ... ... | 9 | 9 | 0 |
| Quaterages 1895 ... ... ... | 5 | 12 | 0 |
| Tyler, Service and petty expenses | 13 | 8 | 0 |
| Balance carried forward ... ... | 45 | 8 | 3 |
| | £88 | 13 | 9 |

## CORRESPONDENCE CIRCLE.—1894 ACCOUNT.

*Receipts.*

| | £ | s. | d. |
|---|---|---|---|
| 1894 balance brought forward ... | 63 | 7 | 1 |
| Sales in 1895 and arrears paid up ... | 85 | 2 | 0 |
| | £148 | 9 | 1 |

*Expenditure.*

| | £ | s. | d. |
|---|---|---|---|
| Balance of cost of Part III. ... ... | 132 | 4 | 0 |
| Summonses ... ... ... ... | 5 | 0 | 6 |
| Catalogue slips ... ... ... ... | 2 | 14 | 0 |
| Author's Reprints ... ... ... | 2 | 15 | 0 |
| Petty Expenses ... ... ... | 0 | 4 | 2 |
| Balance transferred to General Fund Account ... ... ... ... | 5 | 11 | 5 |
| | £148 | 9 | 1 |

## CORRESPONDENCE CIRCLE.—1895 ACCOUNT.

*Receipts.*

| | £ | s. | d. |
|---|---|---|---|
| Subscriptions received in 1894 ... | 46 | 12 | 11 |
| ,, ,, 1895 ... | 851 | 13 | 3 |
| Dividends on Consols ... ... ... | 4 | 2 | 4 |
| | £902 | 8 | 6 |

*Expenditure.*

| | £ | s. | d. |
|---|---|---|---|
| St. John's Card ... ... ... ... | 73 | 4 | 0 |
| Transactions, Part I. ... ... ... | 117 | 11 | 0 |
| ,, ,, II. ... ... ... | 180 | 18 | 5 |
| ,, ,, III. (on acct.) ... | 26 | 13 | 9 |
| Summonses ... ... ... ... | 19 | 6 | 0 |
| Catalogue Slips ... .. ... ... | 11 | 9 | 6 |
| Author's Reprints ... ... ... | 4 | 5 | 0 |
| 500 copies of By-laws, Legend, etc. ... | 5 | 9 | 6 |
| Local Secretaries' expenses ... ... | 28 | 4 | 10 |
| Clerical Assistance ... ... ... | 14 | 15 | 3 |
| Secretary's expenses, travelling and visiting . . ... ... ... | 1 | 10 | 0 |
| Post Office, fee for special collection... | 5 | 0 | 0 |
| Christmas Boxes ... ... ... | 2 | 18 | 6 |
| Expenses of move from Margate ... | 11 | 8 | 9 |
| Petty expenses ... ... ... ... | 4 | 14 | 2 |
| Transferred to General Fund Account | 300 | 0 | 0 |
| Balance carried forward ... ... | 94 | 19 | 10 |
| | £902 | 8 | 6 |

*Assets.*

| | £ | s. | d. |
|---|---|---|---|
| Balance carried down ... ... ... | 94 | 19 | 10 |
| Subscriptions in arrear ... ... | 201 | 4 | 0 |
| | £296 | 3 | 10 |

*Liabilities.*

| | £ | s. | d. |
|---|---|---|---|
| Estimated balance on Part III. ... | £100 | 0 | 0 |

## GENERAL FUND ACCOUNT.

*Dr.*

| | £ | s. | d. |
|---|---|---|---|
| To back *Transactions* ... ... ... ... | 55 | 12 | 6 |
| , 1894 ,, ... ... ... ... | 5 | 11 | 5 |
| ,, 1895 ,, ... ... ... ... | 300 | 0 | 0 |
| ,, back Reprints ... ... ... | 70 | 12 | 4 |
| ,, Reprints, Vol. VIII. ... ... ... | 5 | 8 | 10 |
| ,, Medals Account ... ... ... | 7 | 12 | 4 |
| ,, Cases and Binding Account ... | 10 | 5 | 9 |
| ,, Commission on sale of various publications ... ... ... | 13 | 5 | 0 |
| ,, Balance carried forward ... ... | 430 | 17 | 1 |
| | £899 | 5 | 3 |

*Cr.*

| | £ | s. | d. |
|---|---|---|---|
| By Balance from 1894 ... ... ... | 244 | 19 | 2 |
| ,, Rent... ... ... ... ... | 40 | 0 | 0 |
| ,, Balance of arrears of Secretary's Salary ... ... ... ... | 100 | 0 | 0 |
| ,, Secretary's Salary for 1895 ... | 200 | 0 | 0 |
| ,, Clerk's Salary for 1895 ... ... | 50 | 0 | 0 |
| ,, Furniture for Office ... ... | 7 | 2 | 8 |
| ,, Erecting Bookshelves ... ... | 7 | 0 | 6 |
| ,, Fire Policy ... ... ... ... | 2 | 7 | 6 |
| ,, Library, purchase of Books and Binding ... ... ... ... | 36 | 15 | 7 |
| ,, Stationery Account... ... ... | 27 | 7 | 6 |
| ,, Postage Account ... ... ... | 183 | 12 | 4 |
| | £899 | 5 | 3 |

## SUMMARY OF CASH ACCOUNT.

*Receipts.*

| | £ | s. | d. |
|---|---|---|---|
| Balance from 1894 ... ... ... | 101 | 0 | 6 |
| On account of Lodge ... ... ... | 27 | 6 | 0 |
| Sales of back Transactions 1889-93 ... | 69 | 5 | 0 |
| On account of 1894 Transactions ... | 85 | 2 | 0 |
| On account of 1895 ,, ... | 855 | 15 | 7 |
| 1896 Subscriptions received in advance | 52 | 9 | 3 |
| Sales of back Reprints, Vols. III., IV., VII. | 36 | 1 | 0 |
| ,, of Reprints, Vol. V. ... ... | 82 | 4 | 6 |
| Subscriptions to Reprints, Vol. VI. . . | 12 | 1 | 6 |
| ,, ,, ,, Vol. VIII. ... | 87 | 13 | 0 |
| ,, ,, Reprint of *A.Q.C.*, Vol. I. ... | 71 | 8 | 0 |
| Sale of Catalogues ... ... ... | 3 | 13 | 6 |
| ,, ,, Burns' Reprint .. ... ... | 1 | 10 | 0 |
| ,, ,, Cæmentaria Hibernica I. ... | 58 | 6 | 0 |
| Sale of various Publications . . ... | 54 | 14 | 10 |
| Sale of Cases and Binding ... ... | 68 | 16 | 0 |
| Sale of Medals ... ... ... ... | 50 | 0 | 0 |
| ,, of Conversazione Tickets ... | 4 | 17 | 6 |
| Subscriptions of 7 New Life Members | 44 | 2 | 0 |
| | £1766 | 6 | 2 |

*Expenditure.*

| | £ | s. | d. |
|---|---|---|---|
| On account of Lodge ... ... ... | 43 | 5 | 6 |
| Balance of 1894 Expenses ... ... | 142 | 17 | 8 |
| 1895 Transactions, etc. ... ... | 507 | 8 | 8 |
| 1896 St. John's Card, on account ... | 9 | 1 | 0 |
| Balance of Cost of Reprints, Vol. V. ... | 26 | 13 | 0 |
| Expenses to date of Reprints, Vol. VI. | 121 | 12 | 0 |
| Total Cost of Reprints, Vol. VIII. ... | 82 | 4 | 2 |
| On Account of Reprints, *A.Q.C.* I. ... | 1 | 9 | 0 |
| Purchase of various Publications ... | 41 | 13 | 4 |
| Cheques to Binder ... ... ... | 58 | 10 | 3 |
| Paid Kenning for Medals ... ... | 43 | 9 | 9 |
| Printing Conversazione Tickets, etc.... | 7 | 7 | 6 |
| Secretary's Salary and arrears of ditto | 300 | 0 | 0 |
| Clerk's Salary ... ... ... ... | 50 | 0 | 0 |
| Rent ... .. ... ... ... | 40 | 0 | 0 |
| Insurance ... ... ... ... | 2 | 7 | 6 |
| Furniture ... ... ... ... | 14 | 3 | 2 |
| Library ... ... ... ... ... | 36 | 15 | 7 |
| Postages ... ... ... ... ... | 183 | 12 | 4 |
| Stationery ... ... ... ... | 27 | 7 | 6 |
| Balance to 1896 ... ... ... ... | 26 | 8 | 3 |
| | £1766 | 6 | 2 |

## GENERAL SUMMARY.

*Dr.*

| | £ | s. | d. |
|---|---|---|---|
| Lodge Account ... ... ... .. | 45 | 8 | 3 |
| Correspondence Circle, 1895 Account | 94 | 19 | 10 |
| ,, ,, 1896 ,, | 53 | 2 | 7 |
| Reprint of *A.Q.C.*, vol. I. account ... | 72 | 6 | 0 |
| Life Members Fund account ... ... | 291 | 12 | 0 |
| Whymyer's Reserve Fund ... ... | 105 | 15 | 1 |
| Burns' Reprint account ... ... | 11 | 14 | 2 |
| Caementaria Hibernica I. account ... | 58 | 6 | 0 |
| | £733 | 3 | 11 |

*Cr.*

| | £ | s. | d. |
|---|---|---|---|
| Correspondence Circle 1892 account... | 4 | 3 | 7 |
| General Fund Account... ... ... | 430 | 17 | 1 |
| Catalogue Account ... ... . . | 15 | 6 | 6 |
| Reprints vol. VI. Account ... ... | 109 | 10 | 6 |
| Hughan's Old Charges ... ... ... | 0 | 12 | 6 |
| Investments Account ... ... ... | 146 | 5 | 6 |
| Petty Cash in Hand ... ... ... | 22 | 3 | 3 |
| Cash in Bank ... ... ... ... | 4 | 5 | 0 |
| | £733 | 3 | 11 |

## AMOUNTS OUTSTANDING.

| | £ | s. | d. |
|---|---|---|---|
| Lodge Subscriptions ... ... ... | 2 | 2 | 0 |
| 1895 " ... ... ... | 201 | 4 | 0 |
| Back " ... ... ... | 64 | 2 | 0 |
| Reprints, Vol. VIII. . ... ... | 42 | 0 | 0 |
| Back Reprints ... ... ... ... | 27 | 17 | 6 |
| Caementaria Hibernica ... .. ... | 22 | 11 | 0 |
| Reprint of *A.Q.C.* I. ... ... ... | 16 | 16 | 0 |
| Binding and Cases ... ... ... | 13 | 10 | 0 |
| Various ... ... ... ... ... | 2 | 8 | 0 |
| | £392 | 10 | 6 |

For the Committee,
W. H. RYLANDS, P.M.

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The Secretary called attention to the following exhibits. To a curious wrought iron square and compasses supposed to have been at one time fixed as an ornament to the Master's Chair of Lodge Huntley in Aberdeenshire, and to impressions from the old summons plate of the Inverary Lodge, exhibited by Bro. W. Irison Macadam, of Edinburgh. To a Royal Arch Certificate exhibited by Bro. J. T. Thorp, of Leicester, identical with the one described on page 232 of the last volume.

The Rev. Dr. Lemon exhibited a rare pamphlet, being the regulations of the Royal Arch published in 1782, which he promised to have bound and present to the Lodge Library.

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In the unavoidable absence of the writer, Bro. W. H. Rylands read the following paper :

# NOTES ON IRISH FREEMASONRY.

BY BRO. W. J. CHETWODE CRAWLEY, LL.D., D.C.L.,
Senior Grand Deacon, Ireland.

## No. IV.—THE OLD LODGE AT BANDON.

UNTIL the publication of W. Bro. Robert Freke Gould's *History of Freemasonry*, acquaintance with the early history of the Craft in Ireland was confined to a few Irish brethren; so few, that they could at any one time have been counted on the fingers. Each of these Brethren had to work out the subject for himself, for the most part without aid from predecessors or consultation with coadjutors. An invincible dislike to committing Masonic memoranda to writing caused the painfully acquired knowledge of each to be as ephemeral as the grass that perisheth, and left to the next investigator nothing save vague traditions and unproved assertions. Under such conditions even the most devoted labourer could hardly hope to make any solid addition to our historical knowledge.

When Bro. R. F. Gould published his summary of the Minutes of the Grand Lodge of Munster, which had been transcribed for him by Bro. W. J. Hughan, the narrative attracted attention rather as a mere episode in the history of the Irish Craft than as a matter intimately connected with the development of the Revival of 1717, and, therefore, undeniably important to the general history of Freemasonry. Thanks to the impetus given by the labours of our eminent Brethren Gould and Hughan, we have pushed our enquiries a step further, and have arrived at conclusions previously unsuspected. For instance, we have been able to show that the Freemasonry current in Ireland both before and after the Revival was identical with that current in England at the same time.[1] The researches of Bro. E. Conder have shown that the initiation of the Lady Freemason in a Speculative Lodge must have taken place almost concurrently with the foundation of the Grand Lodge of England.[2] This date has been supported by a wholly independent train of inquiry into the claims of the Lodges to which her initiation had been referred, and was proved up to the hilt by the crowning discovery of her long lost Marriage License. The unexpected bearing of this line of research on the question of the Craft Degrees has been emphasised in a former paper read before the Lodge,[3] and has lent additional weight to the theory originally put forward by our accomplished Secretary, Bro. G. W. Speth, F.R.Hist.S.

[1] *Caementaria Hibernica*, Fasc. I.
[2] *A.Q.C.*, vol. viii., p. 16.
[3] *A.Q.C.*, vol. viii., p. 53; *cf. ibid, p.* 21.

Pursuing our researches into the Irish evidence, we have succeeded in pushing a little farther back the accredited date of the Royal Arch Degree, and have brought to light the unexpected fact that the earliest known collocation of the words ROYAL ARCH in connection with Freemasonry is to be found in the contemporary account of the proceedings of a Lodge at Youghal in 1743, the year before the publication of D'Assigny's famous pamphlet.[1] This latter had stood for a century and a half as the earliest record of Capitular Freemasonry, but has now been deposed from its pride of place by what is incontestably the earliest instance of the use of the term. Taken in connection with the immediately subsequent existence of the Degree at centres so wide apart as York, Dublin, Stirling, London and even Virginia, the discovery goes to prove an origin of the degree very different from that which ascribed it to the predilection of certain so-called Schismatics for a new-fangled Fourth Degree.

All these new lights have resulted from a study of early Irish Freemasonry; much more remains behind. We purpose to bring before the Lodge from time to time many important facts, collected from the unpublished records of Irish Freemasonry. We shall endeavour to show the bearing of these facts upon the general history of our Craft, and we venture to entertain a confident hope that when attention has been thus directed to these long-forgotten records, still more valuable results will be obtained.

The present paper may be taken as an instance of the unexpected quarters from which fraternal help may be derived. The publication of *Caementaria Hibernica* led Bro. Doctor Lewis, of Lodge No. 25 I.C., to call attention, with fraternal courtesy, to a sketch of the history of the Old Lodge at Bandon, co. Cork, embodied in the *History of Bandon*, by Bro. George Bennett, Barrister-at-Law. Although the *History* was published so recently as 1869, it has already become scarce, almost rare, inasmuch as it was published at a provincial press, and in a very limited edition. The sketch is all that now remains of the early records of the Lodge. Shortly after the publication of his volume, the author, for family reasons, took up his residence in the United States, and the old Minute Books from which he had extracted his notes never returned to the custody of the Lodge. The hope that this public notice may elicit some information as to their whereabouts is one of the chief reasons for bringing this paper before the Lodge at the earliest opportunity, as every day takes away from the prospect of their recovery.

## THE ANTIENT BOYNE LODGE, No. 84, I.C.[2]

THE first Masonic Lodge in Bandon was established in 1738. Its full style runs "No. 84, or the Antient Boyne Lodge." [Our English readers, accustomed to the method of Numeration in force under the Grand Lodge of England, must not be misled into supposing that there are eighty-three Irish Lodges extant with superior claims to antiquity. As a matter of historical evidence, there are only nine older Lodges in Ireland, and even of these, continuity of work is doubtful in at least one case. In the present instance, no such doubt exists.] So assiduous were the members in the performance of their various Masonic duties, and so well did they appreciate each other's friendship and society, that—saving on the 27th of December, 1796, when the French fleet lay in Bantry Bay, and when the advance guard of a French army was hourly expected in Bandon[3]—there is not a single recorded instance of the non-observance of a festival on St. John's Day in Winter.

The Warrant constituting the Lodge and appointing the officers, was issued by the Grand Lodge on 20th May, 1738, and was signed by the Earl of Tyrone, Grand-Master of Ireland, and Cornelius Callaghan, his D.G. Master.[4] The first Lodge was opened on the 12th of June, 1738, in a room in the house of M^r^ Thomas Bourk, when the following were present:—

| | |
|---|---|
| Matthew Haddesly Esq, Master. | M^r^ Thomas Wheeler |
| M^r^ John Friar, Deputy master. | M^r^ Thomas Bourk |
| Richard Screech, Senior warden. | M^r^ William Norwood |
| Robert Morris, Junior warden. | M^r^ Robert Simmons |
| Rev: John Friar | M^r^ John Donnellan |

[1] *Caementaria Hibernica, Fasciculus* I., *Introduction to the Irish Constitutions of* 1730, p. 11.

[2] We have taken care to reproduce Bro. Bennett's account without alteration. Our explanatory remarks are included in square brackets, or appended as notes.

[3] This is the futile attempt at invasion commemorated in the well-known song of "The Shan Van Vocht."

[4] Sir Marcus Beresford, ancestor of the Marquess of Waterford, married the heiress of the Earls of Tyrone of the old creation, and was raised to the peerage in 1720 as Viscount Tyrone, and advanced to the earldom in 1746. He was installed Grand Master on St. John the Baptist's Day, 1736, and held office for two years. Cornelius Callaghan, or O'Callaghan, was an eminent lawyer of ancient Irish lineage, and laid the foundation of the fortunes of the noble house of Lismore. Callaghan succeeded James Brenan, M.D. on his demise in 1737, aud discharged the duties of Deputy Grand Master for ten years.

[The appointment of a Deputy Master in a subordinate Lodge is contrary to the present usage of the Craft. Nor was any specific provision for such an officer made in the Irish Constitutions at any time. But the practice was not uncommon in the early Munster Lodges, as we have met with more than one instance of it in their Minute books. The point is not without importance, for a Deputy Master was appointed in the famous Lodge held at the Tun Tavern in Philadelphia, U.S.A., on St. John's Day, 1732. On this entry, our Pennsylvanian Brethren have based an argument in support of the contention that the Lodge at the Tun was a GRAND LODGE. The words of the Pennsylvanian historian are: "The titles of the officers, and particularly that of the Deputy Master, present satisfactory evidence that this was to all intents and purposes a Grand Lodge. That office belonging exclusively to the Grand Lodge."[1] We have elsewhere shown the probable connection of Munster Freemasonry with the Craft in Philadelphia, and the probability extends to a similarity of practice in appointing Deputy Masters in subordinate Lodges.[2]

[Of the brethren of 1738, Bro. Robt. Morris alone seems to have been alive when the Grand Lodge Books were written up by Bro. Thos. Corker, D.G.S., *circa* 1760. At least, his is the only one of the foregoing names entered as then belonging to the Lodge.]

After entering into a subscription to pay for the warrant and other necessaries, the brethren of 1738 made arrangements for duly celebrating the festival of St: John. During the next fifteen years the under-mentioned were duly initiated:—Bernard, Arthur; Bennett, Thomas; Cotter, Edward; Ellis, Peter; Gillman, Stephen; Harman, Thomas; Honner, Robert; Hammett, Richard; Jarvis, Samuel; Laone, [*sic*] John; Minnear, William; McCarthy, Charles; Rugg, Henry; Tottenham, Cliffe; Travers, John Moore.

Sixteen years after they first met, a member was guilty of some conduct unbecoming a Christian and a Mason. It came to the ears of the lodge, and they were determined that no stain should rest on the escutcheon of their fame. Accordingly "an emergency" was called, and the erring brother was expelled forthwith, and, adds Moore Travers, the secretary, "there was not a member of this society present would vote in favour of him."

In 1768, a bye-law was passed, "That upon the death of any member, the brethen shall apply to the friends of deceased to know if their attendance at the funeral will be agreeable; if so, then every member shall, at his own expense, furnish himself with a band, scarf, gloves, and aprons bound with black riband, and attend the funeral with the jewels, &c." There are a number of resolutions on the books from time to time, directing that sums of money be given to various poor brethren.

In 1799, a lodge held in Kinsale had the presumption to call themselves "The Boyne Lodge." The original Boyners wouldn't stand this; they considered it an unwarrantable invasion on their exclusive right to "the Boyne," and they memorialized the Grand Lodge, that the Kinsale pretenders "should no longer assume that name, it only belonging to this lodge."

In 1790, a resolution was passed to the effect "that no more than one bottle of wine, or a pint of rum in punch, shall be allowed each brother every lodge-day before the bill is called for and settled, except on the festivals."

On the 24th of June, 1793, the members walked in procession to church; and on their return to their lodge-rooms, they unanimously agreed to a vote of thanks in favour of the Rev. William Gorman, their chaplain, "for the very excellent and learned sermon preached by him on the occasion."

They also thanked Lieutenant-Colonel Jacques, of the [*sic*] Regiment of Foot, "a worthy brother, for his very politely granting the band of his regiment for their lodge on this day."

On the 24th of March, 1814, the brethren marched in procession, with [two other local] Lodges, Nos. 167 and 413,[3] from the market-house in the South Main Street to Irishtown, to witness the laying of the foundation-stone of the School of Industry for Females, by Catherine Henrietta, Countess of Bandon.

Tuesday, the 29th of May, 1838, was the centenary anniversary of the foundation of "The Antient Boyne."

"This rare and interesting event," says Dr. William Belcher, the secretary, "was celebrated on the above day, by the brethren of 84 assembling at their lodge-rooms William's Inn, at ten a.m., where they were joined by the officers and deputations from the following lodges:—Nos. 1, 3, 8, 27, 67, 71, 95, 156, 385; and the deputy provincial Grand-

[1] *Dedication Memorial Volume*, p. 22. Philadelphia, 1875.

[2] *Caementaria Hibernica, Fasciculus* I., *The Grand Lodge of Munster*, p. 8.

[3] Lodge No. 167 was warranted for Bandon in 1747, and seems to have continued at work in that town till it became extinct in 1828, though it is entered as held in Cork in both the official printed lists of 1804 and 1806. Lodge No. 413 was at work in Bandon from 1764 to 1835, when it likewise became extinct. The interesting set of certificates exhibited by Bro. John T. Thorp, of the Lodge of Research, Leicester, in illustration of this paper, was issued by this latter Lodge.

master, the senior and junior grand-wardens of Munster. The brethren, attired in ancient masonic costume, marched to Ballymodan Church, where a charity-sermon was preached by the Rev. James Gollock, the Provincial Grand-chaplain of Munster, in aid of the funds of the Cork Masonic Orphan Asylum. . . . . . Ninety-six brethren sat down to dinner at 6 o'clock p.m., including twenty-nine brethren of 84. That evening was spent in the utmost harmony and brotherly love, and every brother present appeared highly gratified with the proceedings of the day. The officers of the lodge present on this occasion were :—

Francis B. Hingston, W.M.
Adderleg, Beamish, S.W.
Franklin, Baldwin, J.W.
Robert T. Belcher, S.D.
James Hamilton, J.D.
William Belcher, Sec. and Tres.
Richard Bailie, Senior Tyler.
Hugh Douglass, Junior Tyler.

Among the names on the muster-rolls of this venerable fraternity are the following :—

Bandon, Francis, Earl of.
Boothby, Colonel.
Butler, Hon. James (son of the Earl of Ormond).
Bushe, Charles Kendal.
Blonden, Capt. 18th Light Dragoons.
Blake, Lieut. Colonel, Galway Militia.
Cox, Rev. Sir Michael.
Cape, Capt. 12th Lt. Dragoons.
Cunningham, Hon. John.
Coote, Lieut. Genl. Sir Eyre.
De Courcy, Hon. William.
Dyson, Capt. 3rd Dragoon Guards.
Duntze, Sir John
Garibaldi, General.
Hall, Col. Devon Militia.
Hindle, Capt. 6th Dragoon Guards.
Kinsale, John, Baron of.
King, Col. Sligo Militia.
Moore, Sir Emanuel.
Quintin, Capt. 10th Hussars.
Williamson, Major, Light Dragoons.
Warren, Sir Augustus.
Younghusband, Capt. 7th Dragoon Guards.
Westmeath, George, Earl of.

There were also a great many French officers admitted, who were prisoners in Bandon in 1746 and 1747, as :—

Comes, Jean Baptiste
Cottin, Pierre
Du Portas, Jean, M.D.
Du Roche, Francois
Fostain, Louis
Guzeau, Louis
Kersabie, Chevalier
Florence, Pierre
Du Roche, Francois

[The preponderance of military men in Bro. Bennett's list is noteworthy. The Grand Lodge of Ireland has always led the way in the Freemasonry of the Army. The names of Sir Eyre Coote and General Garibaldi are a little surprising. We should not have looked for the hero of Wandewash, still less for the Liberator of Italy among Munster Freemasons. The record of a considerable number of French prisoners of War being admitted members of an Irish Lodge thus early is of real importance. It almost brings within the pale of possibility the suggestion that there was some connection between the Craft in Ireland and in France at the time the *Hauts Grades* were being invented. Hitherto, such a contention rested on Thory's incredible assertion that there were Irish Chapters working in France in 1730 under some Irish Authority,[1] and on the assumption that the Chevalier

[1] Thory, *Acta Latomorum*, Paris, 1815, vol. i., p. 319; *Grades, Rites et Sectes.*

Ramsay, being a Jacobite, tried to turn the Freemasonry of the British Isles into a Jacobite channel. As far as Ireland is concerned, our researches tend to show that these opinions are untenable. To be sure, the Chevalier was in correspondence, both before and after the formation of our Grand Lodge in 1730, with an eminent Freemason in Dublin, but his extant letters are of a purely formal and literary character. Above all, the complexion of Munster Freemasonry is entirely inconsistent with the idea that it had a Jacobite tinge. At the very time that the Bandon Lodge was receiving these French Brethren, the Munster Fraternity was celebrating with the utmost enthusiasm the annihilation of the Stuart hopes at Culloden.[1] The circumstances of the particular case before us have a special bearing on the question, for the French officers could not have hoped to find the Lodge well affected towards the Young Pretender. The very name of the Antient Boyne Lodge and the distinctive orange colours adopted for its clothing must have proclaimed, from the outset, that a Jacobite *propaganda* found no place among the principles of Irish Freemasonry. And it says much for the true Masonic feeling of the Lodge, that it welcomed within its precincts these French officers, foreigners and captives, who had lost their liberty in fighting for a cause with which its members so unequivocally announced their total want of sympathy.]

Although the collars worn by this lodge are of orange velvet, yet they have no political significancy whatsoever, as the orange was adopted by them sixty years before the existence of the Orange Society; and so well aware are the Roman Catholic brethren of this fact, that when a deputation—consisting of two Protestants and two Roman Catholics—was sent to Cork by "84" some years ago, the Roman Catholics refused to wear any other colours than those of their lodge.

It appears that the deputation, being duly announced, presented themselves for admission [to Provincial Grand Lodge], but were peremptorily refused on the grounds that they wore party emblems. They protested against this assertion, urging that orange was the colour worn by their lodge ever since its foundation; but it was of no avail, in they should not come until they were properly habited. Finding all remonstrance useless, the two Protestants uncollared and prepared to comply, but the Roman Catholics would not hear of it, they turned furiously on their brother deputies, and upbraided them in the most emphatic language, taunting them with deserting their colours, and exciting the feelings of the Antient Boyners to such a pitch, that they flung from them the loathed blue, and, returning to their first love, they put on their orange collars, and indignantly left the room.

[When this occurrence, without precedent in our annals, was noised abroad, official attention was perforce called to the Lodge costume. Such a departure from our Constitutional rule could only have been sheltered by the discreet obscurity of a remote county Lodge, and ultimately provoked the interference of Grand Lodge. The Brethren of No. 84, stuck stoutly to their guns, or, more properly speaking, to their colours, and it was only after a sturdy resistance they found themselves compelled to rest their hopes on the result of the following petition to Grand Lodge.

## MEMORIAL OF LODGE, No. 84.

"To the M.W. Grand Lodge of Ireland, January 1870.

We the Brethren of No. 84, or the Antient Boyne Lodge of Freemasons, respectfully request that you will allow us wear our Lodge colours as heretofore;

Firstly,—Because we and our predecessors have worn them ever since our Lodge was Initiated in 1738, or for the last hundred and thirty-two years.

Secondly,—Although of Orange, trimmed with Gold-lace, they have no political significance whatever, having been worn by former Brethren sixty years before the Orange Society had existed.

Thirdly,—We never wore our Lodge Colours outside the Lodge, and whenever we had occasion to attend outside, we always wore the blue.

Under all these circumstances, we giving a guarantee, if required, not to wear these Colours outside the Lodge,

We confidently expect permission to follow the usage of those who preceded us for a period now going on to two centuries."

[Signed by 45 Brethren.]

The Grand Lodge remained obdurate; indeed our Constitution left no option on the point. The curt endorsement on the Memorial, "Request of Memorialists cannot be acceded to," put an end, just a quarter of a century ago, to the time-honoured, though heterodox, practice that had eluded official censure for so many years.]

[1] *Caementaria Hibernica, Fasciculus* I., *The First Warrant*, p. 11.

[To these meagre excerpts from what must have been one of the most interesting sets of Lodge Records in existence, Bro. Bennett appends some stories abont "Old 84," which are not lacking in a certain kind of humour, thongh they sin somewhat against the canons of modern taste. We transcribe them here in his own words, so that his transgressions and merits may be on his own head.]

An inquisitive fellow, who said he caught the tyler asleep one night on his post, averred that he peeped through the keyhole, and saw the brethren inside walking in procession round a big black jug, whilst a skeletcn sat under each light, and played "The Boyne Water" upon a skull with a pair of cross-bones. Another, who alleged he looked through a crevice in the floor [of the room] overhead, stated that each of the members used to go three times to the corner of the lodge-room, where a voice used to speak to them out of a coffin, and to a married man would say, "Fear God, honour the King, and be a good husband and father;" and to a single man, after lecturing him a great deal, it used always to conclude by telling him above all things never to marry a Papist.

The ordeal of the poker has had at all times great terrors for the uninitiated.

Some years ago, a gentleman whom we shall call Mr. B——, was balloted for and accepted as a candidate for Masonic honours. He was duly noticed to be present at the Devonshire Arms on a certain day for initiation, and he attended. As he ascended the staircase, ominous knocks and the mntterings of distant thunder caught his ear, and by no means helped to allay the fears which had possessed him during the greater part of the previous week. Arriving on the landing, he gently asked the tyler may he go in; but the redoubtable Dick Baylie would not even allow him to put his nose inside the scarlet curtain which hung some feet in front of the lodge-door. Even the dress the tylcr wore appeared in harmony with the sanguinary and mysterious deeds that were said to have been perpetrated within. A huge red cloak covered him to the very toes; the large sleeves which hnng below his hands terminated in cuffs of orange velvet, on each of which was a representation of a skull and cross-bones in lustrous black; the blue collar had on it moons and stars of bright yellow, and candlesticks, compasses and other cabalistic symbols of the Craft, nearly covered it with odd-looking devices. On his head was a gigantic cocked-hat, which wonld almost have served him for a boat, it was so large. This was surmounted with blue and red feathers, and in his hand was a flaming falchion. "Keep off!" said the terrible Dick, as the bewildered candidate moved forward a step or two, "or before you can say *domine salvum me fac*, I'll run you through the gullet!"

Mr. B——, not caring to encounter so fierce-looking an opponent, went down stairs, and after strolling about for a little time, he sauntered into the kitchen. A roaring fire was down at the time, and the covers which lay on the various cooking utensils kept up a perpetual trotting match with one another, as if to see which of them would be on the floor first; but the monstrous poker—more than half of which was thrust in between the bars, and which already looked soft and white with the glow of intense heat—fixed his attention at once. "Ah! well, Johanna," said the victim, addressing the cook in an assumed indifferent tone, "what do you want that big poker for?"

"Faith, sir," replied the latter, looking very thoughtful, "I'm afraid I'll get into a scrape about that same poker!" "Why so?" "Because, by some mistake, their own was taken up to the farm, and pnt as a prop under the loft where the master keeps the oats for the horses, and I suspect they'll never be satisfied with this piece of wire!" looking contemptuously at the great poker. "And who is it that-that-that wants such a thing at all?" falteringly inquired poor B—— "Why, the Freemasons, sir, to be sure! The Doctor[1] ran down to me a while ago, and told me to be qnick, as they were going to make a mason immediately, and many is the one I reddened for them before; but I suppose they'll kill me entirely now!" "And why wouldn't that poker do-do-them?" "Yerra! is it that knitting-needle? Whist! by gor, here they are!" as a door was heard to bang upstairs.

Pressing his hat on his forehead, the applicant for masonic honours shot out of the kitchen like a flash of lightning, and fleeing through the open door, he bounded the limestone steps, and ran for his life. "Come back!" roared the cook; "Hould him!" cried the boots; "Catch him!" shouted the waiter, but away he sped faster than before, when the fellows who lounged outside on the steps, and who, to do them justice, were never averse to a bit of fun, got an inkling of what occurred, they gave tongue with a vengeance, and some of them even gave chase, but they might as well try and overtake a telegraphic message on its way to its destination along the wires. The affrighted candidate was soon out of sight; and, from that day to the present, no one has ever seen him in that locality.

[1] "The late Dr. O—n," Bro. Bennett adds in a note. Local inquiries have assured us that his *dramatis personæ* had a very real existence.

[The odd costume of the Tyler, as described in the foregoing passage, requires a word of explanation, though it seems to have presented nothing unusual to Bro. Bennett, who was doubtless familiar with it from his first entry into the Lodge. The emblems on the cloak referred not only to the Craft, but to the Royal Arch and Templar Degrees, so that the one garment could be used by the Janitor, no matter which of the Degrees was being worked. The robe was a survival from the days when Craft Lodges in Ireland were accustomed to confer the Royal Arch and Templar Degrees without any authorisation other than that which they considered their Craft Warrant to bestow on them. The practice was general throughout Ireland at the close of the last century, and held its ground during the early part of the present century. During that time the Irish Rite, if we may so call it, consisted of the Craft, Royal Arch and Templar Degrees, though there was no central authority, such as a Grand Chapter or a Great Priory, to control the grades beyond the Craft. Nor were these latter at any time formally controlled by our Grand Lodge. The following extract from the minutes of the Grand Lodge of Ireland leaves no doubt as to its policy :—

4th May, 1786. "Read a Lett^r from the Rev^d Jno. Hawkins M^r of N^o 588—stating some impropriety in the conduct of some members of that Lodge, in incerting on the Books of said Lodge, transactions relative to Royal Arch Masonry.

Resolved that it is highly improper for a Master Mason's Lodge as such, to enter upon their Books, any transactions relative to the Royal Arch."[1]

This decision of Grand Lodge explains why so little mention is made of the Royal Arch Degree in the minutes of our Craft Lodges, though we know from other testimony that these Lodges habitually worked the Degree. In this policy of non-intervention the practice of our Grand Lodge differed from that of the Grand Lodge of All England, which had formally taken the additional degrees under its protection in 1780. The Craft Warrants of the Grand Lodge of the Antients seem to have been capable of a similar extension, as far as the Royal Arch is concerned. In the printed list of Antient Lodges in London for 1799—apparently the earliest extant—two of the Metropolitan Lodges are given as having Royal Arch Chapters attached, or, rather, as working that Degree, and they seem to have had no connection with Grand Chapter, nor any authorization beyond their Craft Warrants.[2] But on these points we speak diffidently.

The philosophical reflection with which Bro. Bennett closes his survey of the annals of this old Lodge seems to us pertinent and well-expressed. His final words are :—]

Masonry has been much on the increase of late years, Men are more anxious than heretofore to congregate where they can enjoy one another's friendship and society irrespective of creed and party; and where they can spend their evenings more profitably than in taxing their ingenuity to discover a religious or political grievance.

Another excellent department of masonry is that which is devoted to charity. Out of their abundance there are but a few who do not give cheerfully to a fund, out of which a brother less fortunate than themselves can be assisted to get on his legs again, and again, and again, to fight the great battle of life; and, should he fall in the struggle, a fraternal hand will tend his orphans until they are ready to enter the great conflict, and battle for themselves.

So long as Freemasons adhere to the Divine Precept which teaches peace and good-will among men—and it has been their guiding-star ever since their Venerable Institution had a beginning—so long may they continue to smile at those tissue-paper thunderbolts which occasionally illumine the darkness of our daily press.

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[1] This is the earliest mention of the Royal Arch in such Minute Books of the Grand Lodge of Ireland as are extant, and does not seem to have attracted the attention of any previous inquirer. Lodge 588 had been founded in the town of Donegal five years before the date of Bro. Hawkins' complaint, which seems to have had reference to some very trifling matter. At any rate, the Lodge, at the next communication, appealed against the censure, and the complaint was adjudged frivolous, though the general decision was left untouched.

[2] Whatever may have been the case with these two Metropolitan Chapters, the control over Country and Foreign Chapters claimed in the *Rules and Regulations* adopted in General Grand Chapter, Oct. 1794, is hardly more substantial than the deliberate non-interference laid down by the Grand Lodge of Ireland as its policy. On the other hand, at the consolidation which followed the Union of 1813, the two Grand Chapters seem to have been considered as Bodies co-extensive in powers and co-ordinate in functions.

Bro. G. W. Speth said:—I am very sorry that a stress of other work has deprived us of the presence of Bro. Chetwode Crawley, and of hearing him read the very interesting paper which has been presented to us this evening. When it was announced that we were to have brought before us extracts from the history of an old Lodge at Bandon, our Bro. Thorp of Leicester, the enviable possessor of a marvellous collection of old certificates, remembered that he had four such issued by a Bandon Lodge, and forwarded them to me for the purpose of illustrating the paper. They prove on inspection, not to emanate from the old Lodge at Bandon, "the Boyne," but from a Lodge No. 413 established in the same town, and mentioned incidentally by Dr. Chetwode Crawley. I do not know that they lose much interest on that account, because, although they only date from 1809-1810, they are all in favour of the same Bro. Bisshop (or Bishop), all granted by the same association of brethren, signed more or less by the same individuals, and present us with a telling picture of the series of degrees worked in a remote corner of Ireland at the very beginning of this century. I have now the pleasure of exhibiting these on behalf of Bro. Thorp, to whom I am sure we are all very much indebted.

**No. 1, the Craft Certificate** is on a double sheet of paper, about 7 by 9 inches. It is hand drawn and written, in red and black inks. Surrounding the paper close up to the edge, is a half-inch border of ruled red lines crossed with wavy lines. One inch below the top is another red border, and starting from this about two inches in from the dexter edge of the paper is another border running down the page. We have thus a mason's square, the thicker leg of which runs up the page and the thinner across the top. On the top leg is written in red ink, "TO Aall Whome it May Concern, &c., &c., &c., &c." The upright leg is roughly divided in two, the upper space being covered with rudely drawn masonic symbols in red ink, such as the sun, moon, stars, ladder, cord, cross keys, 47th problem, two columns, trowel, three candlesticks, Bible with square and compasses upon it, &c. The lower half bears a blue ribbon laced into the paper with a red seal showing a hand holding a trowel and the legend "Bandon Lodge No. 414." (The die-cutter had evidently made a mistake.) Within the space enclosed by the square is the text of the certificate in black ink (except the titles of the officers after the signatures, which are red), as follows:—

> Wee the Master Wardens & Brethren of Lodge No. 413 do hereby Certify that Brother Wm. Bisshop has been Initiated in all the Degrees of our Mysteries and has performed all his Works amongst us to the intire Satisfaction of all the Brethren theirfore we desire all the Lodges and Brethren of the Universe, that is to say, all the Excepted Masons to recognise and admit him as such in testimony of which we have Delivered him this present Certificate to which We do put our hands and the Seal of our Lodge Bandon December 9th, 1809 and of the year of Masonry 5809.
>
> Jam^s Donovan — Master
> Rich^d Harris — S. Warden
> Stephen Mooxly — J. Warden
> Jam^s Kelly — Secretary

To the left of the signatures is the same seal as on the ribbon, but printed in black. Underneath the flap of the ribbon is written

> admitted the 15^d of July 1809
> Declaired off the 9th Dec^r 1809

On the inside of the sheet is written

> Cleared off from 226 this 11th June 1813 (*the last figure is somewhat doubtful).*
> B. McMahan.

The document has been folded in six, and endorsed "Brother Wm. Bisshop Bandon."

**No. 2, the Royal Arch Certificate** is on the same sized paper and also a double sheet. It is surrounded as the other with bordering in red, and additional borders to form a square. but they are not so wide nor so ornate, consisting simply each of three lines ruled close together. In the top leg or space we have

> Wee the High Priest &c &c &c of the Grand Chapter of Royal Arch superexcellent Masons and under the Sanction of Lodge No. 413 in the Town of Bandon and in the Registry of Ireland

and the text reads:

> We hereby certify that the bearer our true and well beloved Brother Wm. Bisshop Past master of said Lodge was by us Installed and Initiated in that most Sublime degree of a Royal Arch superexcellent Mason he haveing

with due honour and Justice to the Royal community Justly supported the amazeing Tryals of skill and Valour attending his admition and as such we recommend him to all true and faithfull Brothers round the Globe &c &c &c.

Given under our hand and seal of our Grand Chapter held in the Town of Bandon this 25 day of February 1810, and of Royal Arch superexcellent Masonry 3310

| | |
|---|---|
| Stephen Moxly | H. P. |
| Fran^s Preston | R. A. C. |
| Wm. Huxley | G. M. |
| Jam^s Donovan | D. G. M. |
| Jam^s Kelly | G. Secretary. |

In the upright leg of the square is interlaced a crimson ribbon, bearing a red seal, shewing, In the centre on three steps two columns, joined by an arch and keystone. Between the pillars an altar with the blazing sun. To left and right of pillars the moon and stars. Legend: Royal Arch Lod. No. 413. The same seal in ink at the foot of the document. In both cases the final figure is a very awkward 3, and seems to have been altered from a 4. The certificate is endorsed like the first with the owner's name, but there is no dimit or clearance.

In connection with this and the following documents, it is somewhat curious to note that although Bro. Bisshop had ceased to belong to the Lodge, having dimitted in the previous December, he was still receiving further degrees at its hands.

**No. 3, the Templar Certificate** is on the same paper as the others, but as the sheet is not folded equally in half, the surface of the document is nearly 10 inches wide instead of 7. The bordering is heavier and more ornamental than No. 2, reverting to the type of No. 1, and we have again the square up one side and across the top. In the upper space is written

In the name of the Father Son & Holy Ghost

and the body of the text reads:

We the Grand Master &c &c &c the Honourable and Magnanimous Assembly Knights Templars, as also the Knights of Jerusalem now commonly called Knights of Malta and under the Sanction of Lodge No. 413 in the Town of Bandon and on the Registry of Ireland in camp assembled do hereby certify that our well beloved and trusty Brother Sir William Bisshop was after due examination and being found worthy Dubbed a Knight of this most Honourable order he haveing proved himself A Valiant Champion of Jesus Christ and haveing with honour and fortitude justly supported the amazeing Trial of Skill and Valour Attending the same and as such we Recommend him to all the inlightened Brothers of said orders on the Face of the Globe.

Given under our hands and seal of our Grand Charter (*sic*) No. 413 at Bandon this 25day of Feb^y 1810 in the year of our constitution and of Masonry 5810 & of Knights Templars 691 & Malta 674.

| | |
|---|---|
| Stephen Moxly | C. G. |
| Fran^s Preston | G. M. |
| Wm. Huxley | G. W. |
| Jam^s Kelly | G. Secretary. |

The upper part of the upright leg contains rude drawings of a Paschal Lamb, hour-glass, cock, scythe, church, crossed swords, bee-hive, triangle surrounded with 12 lights within which a skull and cross-bones and coffin, &c. Below these a black ribbon interlaced, bearing a black seal with the usual skull and bones and legend of "Memento Mori." Between the bones "13" (the 4 seems to have been omitted), and below this "Lodge," the word being reversed. I believe this word Lodge and the No. to be a later addition. The same seal is impressed in ink on the face of the document. There is no endorsement except as before "Brother William Bisshop Bandon."

It is worthy of remark that in the case of the blue ribbon there are three bars of paper showing, in that of the red 5, and in that of the black 7.

So far, Bro. Bisshop had followed the series usual to Irish Lodges as stated by Dr. Chetwode Crawley, but the next document reveals the fact that at least in some instances the Irish brethren went much further. No. 4 certificate may be called a regular *Olla Podrida* of high grades. Our Brother Bishop was a glutton in the matter of degrees and the Lodge was apparently quite able to serve him up as many as he required, however inordinate his appetite.

**No. 4, the Priesthood Certificate** is of the same size as No. 3. The bordering consists of red and black lines, across which runs a zig-zag or indented pattern. The square no longer appears, but the sheet is divided about one-third from the dexter edge by a narrow border, running the whole length from top to bottom. The text is on the sinister two-thirds and reads:

> Wisdom hath Built her House she hath Hewn out her seven pillers. We the Loveing Pillers of this Royal Sir Knights Templars Priesthood order do hereby Certify that our Loveing Brother Priest Sir Wm. Bishop has been Dubbed a Knight of Malta and of the Priesthood Order and has Likewise rece^d the following Degrees in Masonry Vizt., ,,Ark,, Mark,, Link,, Meditiaranian Pass,, Pursian Blue,, Jordon Pass,, Red Cross,, Knights of St. Paul,, order of Death,, Knights of the Sepulcher,, Knights of Jerusalem,, and Knights of Patmos,, &c &c &c &c and has behaved himself as becometh a worthy Member of Masonry to which we Seven do put our hands and Seal of our Royal Union Under the Sanction of No 413 in the Town of Bandon Kingdom of Ireland 1810 and of Peace 3783 &c &c &c &c and Emperor of the Phillipian Order.

It will be observed that the date has been left blank, probably an oversight. The signatures are not below the document but on the upper part of the dexter third of the sheet, and are

| | |
|---|---|
| Stephen Moxly | G. M. & Priest |
| Francis Preston | D. G. M. & Priest |
| Rich^d Harris | 2nd.G. M. & P. |
| Jam^s Donovan | G. Recorder & P. |
| Wm. Bishop | 3d G.M. & P. |
| William Goodwin | 4th G. M. & P. |
| James Kelly | G. Tylor & P. |

It is curious to find Bro. Bishop (he has dropped one "s" in his name) signing as an officer his own certificate. The only symbols on this document are two Maltese Crosses in the upper corners. Below the signatures in the dexter third are seven narrow ribbons laced into the paper side by side. They each show three bars of white paper, and are green, purple, white with two thin black lines marked down it in ink (probably the right ribbon could not be bought), crimson, black, yellow, and white. The ends are brought together and sealed in black wax with the templar seal of No. 3. The endorsement is "Brother Wm. Bishop, Royal Artill^y."

I venture to assert that this is as interesting a series of certificates as could easily be found, and of considerable importance in the elucidation of the history of Irish Freemasonry.

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The Secretary then read the following letters.

*From Bro. John Lane:—*

We may be sure that any thing coming from the pen of Bro. Chetwode Crawley is worthy of attention, and his series of "Notes on Irish Freemasonry" are very edifying. I am hoping our good brother may be able, later on, to compile a "Record" of the Irish Lodges from their commencement. It would prove of incalculable service. Bro. Crawley's present paper on "The Old Lodge at Bandon" is both instructive and entertaining. The reference to the Lady Freemason, however, ought not to be pushed too far. There is, I believe, no *actual evidence* even of her initiation, but granting that it was done, how can it affect the "Degrees" question? If the legend is to be accepted at all, surely it must be taken in all its parts, and then 1740 or thereabouts, given as the date of the initiation, will conflict with the recent evidence in reference to her marriage.

If "the printed List of Antient Lodges in London for 1799," referred to by Bro. Crawley, is that found in "Boyle's View of London and its Environs" (a copy of which my library fortunately contains), it is quite true that only two Royal Arch Chapters are referred to, viz., "2, Ship, Tower street, London, Royal Chapter, 1st Sund.," and "10, Crown, Sevendials, Royal Arch Chapter, 3d Sunday, 3 o'clock," but there is evidence in Lodge histories that other London Lodges held Chapter meetings at the period referred to. A separate list is also given by "Boyle" of six other Chapters held in London "according to the *Modern* Institution."—Jno. Lane.

*From Bro. W. J. Hughan:*—

I am unable to be present, much to my regret. Please remember me most kindly to my dear friend the W.M., the P.M.'s, Officers, and all the members.

Dr. Crawley has again done good service by his Masonic researches in Ireland, and as an Irish Mason (as well as English, Scotch, etc.) I thank him most sincerely for his well directed investigations, as well as congratulate him most warmly on the happy results which have followed his labours. No one else has done so well, or been so successful in this particular and important branch or department, and I hope he will keep at it and do still more in the future.

With so many discoveries being announced of late years, it seems that I have overlooked the evidence which has "an unexpected bearing on the qnestion of the Craft Degrees," throngh the researches of Bro. Conder and other students as to the initiation of our famons sister, the Hon. Mrs. Alldworth. At all events I fail to remember any proof of *degrees* being known in Ireland before 1730, and shall be exceedingly glad to find that my memory is at fault, if favonred with particulars.

The year 1743 in relation to the Royal Arch as noted by Dr. Crawley, is most important and curious, especially as it is of the same period as the oldest of the missing Stirling Records. It does not appear, however, to have been a portion of the Third Degree when met with so early last century, for Dr. Dassigny had not taken the ceremony, and practically it has been conferred as a *separate* degree from then to now.

The sketch of the old Lodge at Bandon is most interesting and valuable, and it is very strange that we had not heard of the account in this history of A.D. 1869 before. "*Better late than never.*" It is to be hoped that Dr. Crawley's most opportune paper will lead to the discovery and restoration of the old Records; and the members of our Correspondence Circle in the United States might well do their utmost to trace their whereabouts.

I must not stay now to note the minutes of this old Lodge, but they shall have my best attention, as they deserve. At present I mnst content myself with a few words as to the "Ancients" and the Royal Arch Degree. The "Atholl" Grand Lodge, by its Constitutions or "Ahiman Rezon," permitted *all* its Lodges to work that ceremony, subject to certain conditions, and though in the printed list noted of 1799 (? *Boyle's* "View of London," owned by Bro. John Lane), only two chapters are mentioned of that body, it is likely that others also worked the degree, only the days of meeting were not known to the editor. Six in the same work are recorded of the "*Modern*" chapters assembling also in the Metropolis. These two chapters of the "Ancients" were under the "Ancient" Grand Chapter, which regnlated that ceremony for the "Atholl" Grand Lodge.

The paper by Dr. Crawley, though brief, requires much space and time for its proper elucidation in relation to the Irish Craft.—W. J. Hughan.

Bro. R. F. Gould said they were all much indebted to Bro. Chetwode Crawley for the interesting paper which had been read to them. The series of notes on the subject of Irish Masonry, contributed by the learned author of *Caementaria Hibernica*, was of great value, and he hoped that it would long remain a prominent feature of their *Transactions.* He concluded by proposing a cordial vote of thanks to the author, and said that he was of opinion that a later Sir Eyre Coote (also a general officer) and not the victor of Wandewash, must have been the brother of that named referred to on the list of members of the Bandon Lodge.

Bro. Rylands seconded the vote of thanks and also took the opportunity of testifying to the value of the "Notes on Irish Freemasoury" which Dr. Chetwode Crawley was so assiduously supplying. There was a great deal in connection with the Craft in Ireland to be discovered, more perhaps than in any other jurisdiction, because the work had never yet been properly undertaken. They could only wish our Brother sncces in his efforts, and anxiously expect the next instalment.

The W.M. and Bro. Guttmann having each made a few remarks on the subject, the vote was put and carried by acclamation.

# THE ANCIENT ARYAN TEMPLE.

BY BRO. S. PULNEY ANDY, M.D.

ACCORDING to a treatise on architecture named *Vāstu Sāstra* and agreeably to the part assigned in it for the consecration of the Temple (*Ālaya-pratishta-prakaranam*), the Temple of the Ancient Aryans consisted of seven courts (*Sapta-prahāram*). This arrangement exists in two temples alone at the present time, namely, the temple at Srirangam and another one at Māvalipuram in South India.

The seven courts were allegorically named

1. Brahma-dwāram,
2. Vishnu-dwāram,
3. Rudra-dwāram,
4. Īsānya-dwāram,
5. Vrāt-dwāram,
6. Swārāt-dwāram,
7. Samrāt-prahāram

The seven walls of the courts or *prahara* are arranged in imitation of the Human Temple and intended to represent a fortified city. The Human Temple is allegorically composed of *Sapta-dhātus* or seven tissues within which the divine soul dwells.

In the centre of the courts a raised seat alone called *Pītam* existed, over which no image was placed or a roof raised, as seen now-a-days. It was open to the sky, and a preacher or preceptor full of holiness and the grace of God presided on the *Pītam* under the canopy of heaven and instructed the audience in matters spiritual and shewed them the way to secure the grace of God and obtain salvation.

Before entering these courts, the worshippers were required to go through a purificatory process by presenting themselves before a fire kept for that purpose at the entrance. This fire is now known as *Hōmaguntam* in modern temples. The entrance to the temple faced due east so as to allow the rays of the sun to fall on and illumine the *Guru*.

The tower at the entrance now seen adjoining the Hindu Temple and called *Gōpuram*, which simply means a protection, is intended to represent a mountain over which the Deity presided, attended by 1, *Gandharvas* (angels); 2, by *Siddhaganam*, or those who obtained success by their penance; 3, by *Chārana-ganam*, or those who are engaged in praying to and praising God; 4, by a party of singers named *Kinnarās*; 5, guarded by *Kimpurushas* or sword-bearer; 6, by *Pannaga-ganam*, or worshippers; and 7, lastly, by *Vidyadharas*, or those who come from and go about all over the regions of the world.

The *Gopurams* are now made to represent the mountains of their respective deities to whom the temples are dedicated. Thus the tower of a Siva temple represents the mount *Kailas*, and that of the Vishnu temple *Vaikunta*. Again the outer wall of these temples are mounted with the respective vehicles of these deities, viz., *Garuda* (Eagle) on *Vishnu* and *Nandi* (Bull) on *Siva* temples. These symbols are placed there instead of the banners of these deities. Since the introduction of idolatory it is no wonder that the construction of Hindu temples has undergone a great change.

This is all the information I was able to glean from *Maya-charitra*, and it is not my desire to embarass the minds of my readers by adding my own observations. All that I would say is that speculative philosophers will find much to moralize upon in the construction of the Ancient Aryan Temple.

# BRO. WILLIAM MILLER,

*(Forty-seven years a Prisoner for Nothing.)*

BY BRO. G. W. SPETH.

IN 1861 the enactment of a new Bankruptcy Act produced some strange revelations regarding imprisonment for debt, and not the least strange of these is contained in a pamphlet presented to our Library by Bro. William Hammond of Liskeard. It is called "The case of William Miller, a prisoner for forty-seven years, although not indebted to any person, or tainted by any crime." The first page consists of the following appeal:—

"The Queen's Prison, Southwark, S.E., September 28th, 1861.

"Sir,—I am induced to submit the annexed extracts to your kind attention, feeling assured, I need not add one word to urge the case of William Miller, as it speaks plainly for itself. My object is simply to ask you to bring Miller's circumstances under the notice of the Lodge over which you preside; and hoping you will excuse the liberty I venture thus to take, I am, Sir, your obedient servant, W. H. Buck, Chaplain."

We may therefore assume that this pamphlet was sent to all the Lodges of England, or perhaps even of the United Kingdom, yet I have never seen any other copy. Following the above appeal we have a letter from Sir William Fraser, Bart., addressed to the *Times* of the 20th August, 1861; apparently the first publication of the case. And following this are reprinted leading articles from the *Standard*, 22nd August, 1861; and *The News of the World*, 24th August, 1861. Both these papers, while dilating on the horror of the circumstances, indulge in imaginings of what the world would look like to Miller, who had entered prison before railways where thought of, etc., etc. Omitting all this, I will extract from the letter of Sir W. Fraser and the two articles the simple facts of the case.

In 1814 there lived in Christchurch, Hants, an able-bodied, well-to-do, and more than ordinarily intelligent man, named William Miller, then in his thirtieth year. He was a cabinet-maker, working on his own account, and supported a mother and sister. In an evil hour the sister fell under the arts of a seducer, who, so it is averred, fearing the vengeance of the brother, forged his name to a bond, on which he procured his arrest and incarceration for debt. Locked up in Winchester gaol, he was permitted by the prison discipline of those days to work at his trade, and thus supported by his industry in prison, until the day of her death, for twenty years, his aged mother. At any time he might have procured his release by proceedings under the Insolvent Debtors' Act, but this would have entailed acknowledging the debt, a course which his stern integrity and righteous pride precluded him from taking. This fact must be borne in mind, for had the bond not been a forgery, and our Brother therefore guiltless, it is inconceivable that he should have preferred to languish in prison when the means of obtaining release lay so close at hand. Imprisonment told upon his health, and an attack of paralysis or rheumatism deprived him of the use of one of his hands. About this time he was transferred from the old to the new gaol at Winchester, an unfortunate matter for him, as under the new prison arrangements he found himself, broken in health, shut up in a cell and deprived of communication with any living being except his gaoler. After nearly three years of solitary confinement he was removed by *habeas corpus* to the Queen's Prison at Southwark. Here he remained for another quarter of a century, until in 1861, at the age of 77, when prison with all its horrors must have become a second home to him, without a friend or relative left in the world, the new Bankruptcy Act took from him his only refuge and forced him to leave the stern shelter of the Queen's Bench, and face the world once more, with no resource but the workhouse. To save him from this Sir William Fraser penned his letter to the *Times*, but I do not know whether it was successful, or what became of our Bro. Miller. That he was a member of our Fraternity is evident from the said letter, as Sir William says he "entered the Masonic body in 1810," and the Chaplain of the prison addressed the appeal, as shown above, to the Worshipful Masters of the Lodges. It is not stated where he was initiated, but it would probably be at Christchurch. Lodge Hengist, then No. 261, was at that date working at Christchurch, it is now No. 195, Bournemouth. Do the books of the Lodge between 1810-1814 reveal anything of Bro. Miller? Is there any mention again of him about 1861? Did the Lodge hear of the sad case of one of its noblest members? Perhaps one of our Bournemouth brethren will kindly make a search and report to us.

WILLIAM MILLER.

(From *The Illustrated News of the World*, 21st September, 1861.)

Mr. FRODSHAM.

# BRIDGE FRODSHAM.

BY BRO. T. B. WHYTEHEAD, P.G.S.B.

THE accompanying portrait of Bridge Frodsham, of York, is taken from the original copper-plate, now in my possession. I have every reason to believe from the style that the engraver was Fredk. Atkinson, a York artist, of whose work I have several specimens, and who was contemporaneous with Frodsham.

Frodsham was a founder and first master of the Lodge No. 259, founded on the 2nd February, 1761, and meeting at the Punch Bowl Inn, in Stonegate, York. Of this Lodge I some years since gave an account. He was also First Principal of the Grand Royal Arch Chapter at York, meeting at the same house. Of this body I have also given an account. Its first meeting was on the 7th February, 1762. It seems that Frodsham was a visiting brother on the occasion of the revival of the Grand Lodge of All England under Francis Drake, on the 17th March, 1761. Where he was initiated, or when, I have no information.

Frodsham was an actor in the palmy days of the York stage, and one of his fellow comedians, Oram, was second principal of the Grand Chapter at York, for the first entry tells us that :—

"A most Sublime or Royal Arch Lodge open'd at the sign of the Punch Bowl in Stonegate, York, on Sunday, the 7th of February, 1762. Present

FRODSHAM, P.H.<br>
ORAM, Z.L. } in the Chairs."<br>
GRANGER, J.A.

In the collection of the Eboracum Lodge, No. 1611, is an old York play-bill, headed: "By desire of the Ancient and Honourable Society of Free and Accepted Masons." It goes on to announce that on February 5th, 1791, a performance would be given for the benefit of Mr. Oram, by a company from Bath. The plays selected were the "Merchant of Venice" and the "Irish Widow." Between the two plays two songs were to be sung by Mr. Turpin and Mr. Penson respectively. The bill concludes thus: "Mr. Oram's long and increasing indisposition he hopes will apologise to his friends for not personally waiting upon them on this occasion. He begs leave to inform them that he will ever retain a most grateful sense of their repeated favours."

When Bro. Frodsham vacated the chair of the Punch Bowl Lodge he gave a sort of valedictory address, which was published at the time in (I think), "The Freemasons' Companion," issued from a Newcastle press in 1777. I once had a copy, but I believe it went to the library of our late Bro. Whymper.

## REVIEWS.

**CROWE'S IRISH HANDBOOK.**[1]—This is the third of the series, the former having been devoted to England and Scotland respectively. It is, like its forerunners, intended to convey a large amount of useful information to the newly-initiated Mason, to explain much to him for which he might seek explanation elsewhere in vain, to direct him as to the Masonic etiquette of his own jurisdiction, and to awaken his interest in the Society he has so recently joined. But it goes even further, for it gives a good deal of information which will be new to many an older Mason, and is in every respect a useful little compilation; while its moderate cost (one shilling) places it within the reach of all.

The introduction, by Bro. Hughan, gives a rapid glance at the history of Irish Masonry as a whole, and compresses a great deal of information into a very few pages. Then follows, in chapter I., a historical Sketch of Freemasonry. Some of this I cannot agree with, for instance, that "all modern researches prove the mediæval Guilds to be descended" from the Roman Collegia. These and such-like statements are naturally only the individual opinion of our Bro. Crowe: but brethren will find little difficulty in distinguishing these private opinions from the actual historical facts which accompany them. These latter are trustworthy. From the general history our Brother glides into the special history of Ireland, supplementing the facts recounted in the introduction. The "Ancient Stirling Lodge" MS. of the Constitutions is given at length, for the very curious reason that no similar document has yet been unearthed in Ireland. But we will not quarrel with the reason, seeing that the result is so good and that the Irish Mason ought certainly to be taught that such documents do exist. Chapter II. treats of the Origin and Constitution of the Grand Lodge of Ireland; chapter III. of Subordinate Lodges; chapter IV. of visiting; chapter V. of Titles, their uses and abbreviations; chapter VI. of the Irish Masonic Charities; chapter VII. of "Additional" degrees and how to obtain them; and finally, there is an appendix describing the Lodge Quatuor Coronati, and pointing out to young members the benefits to be derived by joining the Correspondence Circle. The arrangement of, and tables contained in, the book are excellent, and so far as I have been able to test them, the facts are accurate.—G. W. SPETH.

**Begemann on the Cooke MS. and other Versions.**—In Vol. VII. of our *Transactions* I had the pleasure of reviewing a splendid study by our Bro. Dr. Begemann of the Regius Poem, and promised to give an account of our Brother's views on the Cooke MS. so soon as they should see the light. Bro. Begemann's study of the Cooke MS. appeared many months ago in the *Zirkel-Correspondenz* but a stress of work has hitherto prevented me keeping my promise It occupies nearly 100 octavo pages, from which we may conclude, as is indeed the fact, that it is most minute and thorough, like all that proceeds from our brother's pen. A good deal of this it will not be necessary for me to refer to, as therein the Dr. confutes the puerile arguments of those who, for their own purposes, have chosen to assert that the MS. in question is of a comparatively modern date, fabricated with special views, in fact a forgery. As no single writer in England has been mad enough to even affect to believe such an absurdity, we may skip this portion of the study, merely remarking that if there had ever been any doubt as to the genuine nature of the document none could now be entertained.

Brother Begemann first subjects the MS. to a paleographic and dialectic examination, in order to ascertain its age and place of origin. This examination is much shorter than was the case when treating the Regius Poem, because the arguments there used and stated at length, also apply in this case to a great extent, and could therefore be much shortened. The conclusions arrived at are, "That the language of the document is decidedly that of the Midlands, and towards the west of that district." The actual document in the British Museum is only a copy, but it, as well as its original, "was compiled and written in the south-eastern portion of the western Midlands, say, in Gloucestershire or Oxfordshire, possibly also in south-east Worcestershire or south-west Warwickshire. The 'Book of Charges' which forms the second part of the document is certainly of the 14th century, the historical or first part, of quite the beginning of the 15th." As regards the nature of the document, its two distinct components, it will be seen that the Doctor agrees with my own remarks and conclusions in the commentary which I published in Vol. II. of our "Antigrapha," and I am glad to see, that although Begemann disagrees with me in one or two small particulars, on the whole he supports the majority of my contentions. Where we chiefly differ, or did do so at one time, is that Begemann always contended that the Cooke MS. was the

[1] The Irish Master Mason's Handbook, by Bro. Fred. J. W. Crowe, . . Kenning, 1895.

progenitor of our ordinary versions, whereas I was of opinion that it had not served as a model to any others. This position I frankly gave up as no longer tenable on the discovery of the William Watson MS., which proved me altogether wrong, as our ordinary version can now be traced distinctly through the Tew MS. to the W. Watson, and thence to the Cooke. That Begemann held otherwise, even before these two latter were discovered, merely proves that he is a better judge of the subject than I am. In one matter I am very glad to find that we are of one mind, viz., that the second portion of the MS. is far and away the earliest, best, and purest version of the "Old Charges" which we possess.

The patience with which our Brother has hunted up every historical assertion of the compiler of the MS., and pointed out the exact quotations on which he relied, is simply marvellous. Occasionally he is bound to confess that certain statements are not authorised by any of the writers mentioned by the compiler of the Cooke MS., but even then he shows how the idea may have germinated in his mind by the juxtaposition of one or more divergent excerpts. And in every case he upholds the *bona fides* of the writer, asserting that he had written nothing with the intent to deceive, but really thought in his innocence that he had arrived at the truth in the matter. One curious point which is made evident is, that the "Master of Stories" so often referred to by the writer of the Cooke MS. was not, as generally has been supposed, Herodotus, but Petrus Comestor, the author of "Historia Scholastica," a work widely known in those days, and quoted by Higden in his "Polychronicon," who refers to him as "Magister in Historiis," whilst Trevisa calls him "Maister of storyes." And as a fact, some of the Cooke historical assertions are quoted rather from the writings of Comestor, than of Higden and others, as can be proved by the wording. In one or two minor points I am unable to concur with our Brother, but they are hardly worth mentioning; perhaps had I given the matter the same amount of consideration I might alter my views. One passage, however, I totally fail to comprehend, and that is, why Begemann should consider the name "Hermarines" in the Cooke MS. a pervertion of Pythagoras. It seems to me so much more likely to be a corruption of Hermes. We know that later copies have Hermes, but then that proves nothing, as Hermes may in those cases be the correction of the later scribe, who thought that was the name intended by Hermarines, and very naturally so.

A great many pages are taken up to prove that neither the writer of the Cooke MS. nor, long years after him, Anderson, meant anything else to be understood by the word "Masonry," than simply architecture and the builder craft. This, which appears to us a waste of space, was necessary in refutation of a modern German school of students, who imagine all sorts of hermetic mysteries to be concealed behind such plain words, and between the lines of both writers. Both our old author and our last century writer were merely giving, as they distinctly state, a history of building or architecture from the earliest times down to their own age. I presume few in England will dispute this.

Begemann considers that the Charles alluded to in the Cooke MS. is Charles II. (the Bald) of France, and not Charles Martel as later documents have it. Charles II. is certainly mentioned in many old chronicles as a great builder of churches, etc., and the substitution of Charles Martel, assuming Begemann to be right, would seem to me easy of explanation. In later times Martel would be much better known generally than Charles II., and we know that in France the Masons claimed exemption from the watch duty "since the times of Charles Martel." So, if, as may be supposed, any French Masons became domiciled in England, the transfer would be easily made, without any consciousness of falsifying history. Begemann is most emphatic in declaring that in his opinion no portion of our Legend of the Guilds is derived from floating oral tradition, and the success with which he has sought out written authority for every alleged fact, goes far to prove this.

The remainder of the article is taken up with a commentary on the W. Watson and Tew MSS., and shows their character of intermediaries between the Cooke and the more modern versions in direct descent. Incidentally he supports Bro. Gould with further arguments to show that Athelstan's youngest son Edwin is really a confusion with Edwin of Northumbria. Indeed there is a great deal more in this valuable contribution which deserves to be mentioned, but I must refrain from doing so, as our space is after all not illimitable. One little natural error, quite unimportant, our Brother does fall into, and I believe he will be glad to have it pointed out to him. In naming a few of the non-masons who belonged to our Craft in early times, he mentions the Laird of Auchinleck, a member of St. Mary's Chapel, Edinburgh, in 1600. He speaks of him as Lord Auchinleck, evidently unaware that the usual designation of a landed proprietor in Scotland is Laird, which is a totally different thing to the title of nobility, Lord. The Laird of Auchinleck might be translated into German as Herr von Auchinleck, or perhaps even Freiherr.

The last pages of the article are devoted to gathering further proofs for the humiliation of the Doctor's antagonists from Bro. Conder's "Hole Crafte and Fellowship of Masons."

Bro. Begemann finally gives us a genealogy of the Manuscript Constitutions at present known, both in words and by diagram; the one I reproduce and the other I translate.

- Cooke MS.
  - Plott (or W. Watson) family.
    - Original Tew version.
      - Tew MS.
      - Revised Tew version.
        - Atcheson-Haven, Buchanan, etc., MSS.
        - Final revision.
          - Sloane family.
            - Roberts family.
          - Grand Lodge family.
            - Spencer family.

"First of all the author of the Cooke MS. compiled with the help of 'Old Bookys of the Chargys' and the current histories of his time, about 1410, a History of Masonry: this was revised and expanded about 1480 into a version which served as a model for the William Watson MS.: about 1520 or 1530 this was again revised and condensed into a version of which the Tew MS. may be considered an example: this was further revised and portions omitted to give us the version to which the Atcheson-Haven, Buchanan and Beaumont MSS. belong: then came a last revision which produced the parent form of the majority of the manuscripts known to us, and which belong partly to the Sloane and partly to the Grand Lodge Families: from the first sprang later the Roberts family, and from the second the youngest group of all, the Spencer family."—G. W. Speth.

**Transactions of the Humber Installed Masters' Lodge.**—The first volume —an octavo of 96 pages—of the Transactions of this Lodge has now reached me, to which are prefixed the Transactions of the Installed Masters' Lodge of Instruction, a body whence the Lodge itself was evolved. Counting the two bodies as one, it may be said that this Lodge was instituted even before our own with the purpose of encouraging Masonic literature and research. The Lodge of Instruction was formed under the warrant of the Humber Lodge, No. 57, Hull, in March 1882, when its objects were defined to be, not only those which are usually included in the scope of a Lodge of Instruction, but "to endeavour to raise the tone and character of Masonry by literary and scientific investigations and communications, by lectures, discussion, and such other means as may appear likely to conduce to the advancement of Freemasonry." On the 2nd March, 1883, it was resolved that "the meetings to be held in January, April, July and October be assigned to the delivery of a lecture, or reading of a paper, or discussion and investigation of some part of the Ritual or other point of Masonic interest." Accordingly we find in these pages for the next ten years, reports of the different papers read and discussed, which although only summaries, give a very good idea of the active life and intelligent interest which pervaded the Lodge.

But at the end of ten years of honest work, the brethren evidently felt that they were supplying a want and could afford to stand on their own legs, so it was resolved in October, 1893, "That this Lodge of Instruction do apply to the Grand Lodge of England for a Warrant of Constitution for a Lodge to be named the Humber Installed Masters' Lodge." The new Lodge was consecrated with the No. 2494 on the 2nd February, 1894, the minute-books, documents, funds, and other property of the Lodge of Instruction were made over to it, and the Lodge of Instruction ceased to exist. Since then it has met five times a year, and the papers since read up to and including the meeting of Dec. 1894, are summarized in the pages before us. The Lodge is well provided with members of its own, capable of interesting and instructing the brethren, but, like its forerunner, it eagerly seizes any opportunity offered to engage the services, as lecturers, of non-members. Such well-known brethren as Hughan, Gould, Whytehead, Todd, the late James Stevens, the Very Rev. the Dean of York, and myself, have had the pleasure of lecturing in the Lodge at one time or another, and of feeling that we were addressing an unusually intelligent body of Masons but many, if not all of those I have just mentioned, have since either joined the Lodge or been placed on its roll of Hon. Members. The pamphlet is well printed, presumably by Bro. Peck, although I fail to find any imprint, and it is equally well edited. Here again information is withheld which I think might be furnished in the next volume. Neither printer nor editor should hide his light under a bushel.—G. W. Speth.

**Crossle's St. Patrick's Lodge, No. 77.**[1]—Very often a so-called Sketch extends to quite a considerable book, but in the case before us, our Bro. Crossle has been as good as his word (we wish it were otherwise), and given us a bare six pages of history, with another eight of names of members. Owing to the absence of minutes, these names are taken from Grand Lodge Register so far, at least, as concerns the last century.

The Lodge was established by warrant on the 27th December, 1737, and met, so it is believed, in a small house in "Dirty Lane," now more euphoniously known as Lower North Street. Until quite lately a carved stone was built into the front wall of this house, of which Bro. Crossle gives us a drawing. This stone was evidently a very poor attempt at heraldry, but is interesting. In the centre was a shield diagonally divided in two. In the lower or sinister portion is the well-known hand and trowel of the Grand Lodge of Ireland, in the upper or dexter, various masons' tools arranged as no herald would have dreamt of doing. Above are the letters H. G. M., which our author makes no attempt to explain, and below, the date 1738. In 1775 the Lodge suspended its labours until 1806. This is the way Bro. Crossle puts it. We in England should consider such a prolonged state of suspended animation as equivalent to extinction. But Bro. Crossle treats the (as we should say) new Lodge of 1806 as one and the same with that of 1737. It works under the original warrant, which fact possibly assures the recognition of his claim in Ireland, but I should think it very doubtful whether any of the former members survived the "dormancy" of 31 years. About this we are not told anything. The Lodge seems to have been revived by the Grand Secretary of the seceding "Grand East of Ulster" in 1806, but soon returned to the original Grand Lodge of Ireland in Dublin.

It is curious to note that at a play bespoken by the Freemasons at Newry in 1813 for the benefit of one of their members, between the play and the farce, all the Masters, Wardens, etc., of the Newry Lodges (there were several), sat on the stage for the audience to view, dressed in their regalia, which, so says the local paper, "had a most striking effect. The easy, yet dignified manner of Bro. Jonathan Seaver, who presided, met with frequent bursts of enthusiastic approbation. He proposed several toasts with a naiveté peculiar to himself." After this, the Lodges in America who hold public installations of officers, need not look far for a precedent.—G. W. Speth.

**Malden's Freemasonry on the Coromandel Coast.**[2]—My friend, the Rev. C. H. Malden, has laboured most assiduously to write a History of Freemasonry on the Coast of Coromandel, and notwithstanding the many difficulties incident to such a study, he has been most successful in his researches, the result being a readable and comprehensive account of the Craft in the Presidency of Madras, the old Lodges in particular being as fully described as possible.

Anyone conversant with the few facts known as to the subject, prior to Bro. Malden's researches, and familiar with the peculiar and almost unsurmountable obstacles which hamper Masonic students in India, will be astonished to find what a number of interesting details have been accumulated and carefully arranged in this most compact volume. As copies may be had *post free* from the Publishers, Messrs. Addison and Co , 158, Mount Road, Madras, for the insignificant sum of 6s. each, I do not think it would be fair to reproduce any of the chief facts made known in this most conscientious History. It will be well, however, to guard against the supposition that as a series of sketches by the same painstaking Brother appeared originally in the "Indian Masonic Review," that this work is simply the same reprinted, for it has been *rewritten* and much improved, as fresh information was traced and made known. I only wish we could be favoured with similar Histories of the other Districts in India, and elsewhere, without which it is impossible to do justice to the origin, character and progress of the Fraternity, under English auspices in "foreign parts." Of course, Bro. John Lane's colossal "Masonic Records, 1717-1894" (and especially the first edition) was duly consulted and found most useful, its value being duly acknowledged.

The volume begins in 1752, soon after Madras had been restored to England under the treaty of Aix-la-Chapelle, and from chapter i. on "The Prehistoric Lodges" the author conducts his readers through the various periods, embracing "Athole Masonry," from 1768 to the *Union of* 1786 (when the separation locally ended); the Provincial Grand Lodge under Bro. John Chamier, 1790-1804; right on to the present day. Then Royal Arch Masonry is considered and is followed by that of the Ancient and Accepted Rite.

[1] Sketch of the History of St. Patrick's Masonic Lodge No. 77, Newry, by Bro. F. C. Crossle, B.A., M.B., . . from its Foundation (1737) up the present time.

[2] "A History of Freemasonry *under the English Constitution*) on the Coast of Coromandel, together with Histories of the old Madras Lodges, etc.; by the Rev. C. H. Malden, M.A., P.Z., etc., Local Secretary for South India, *Lodge Quatuor Coronati*, with an introduction by Bro. William James Hughau, P.S.G.D., of England, etc. Addison and Co., Mount Road, Madras."

What, however, interests me much more, and to my mind is the real value of the work, is the separate Histories of all the Lodges, extinct and still existing to date, started from 1784 to 1812, including the "Stewards' Lodge" of 1786. The appendix is invaluable, as it contains "A List of the Lodges ever warranted on the Coromandel Coast, with dates of local Warrants, local numbers," etc., 69 in all. There are also other Tables respecting Registers of Members, Officers, and District Grand Lodge Officials; the finish being an outline map. I hope several copies will find their way to this country, and as I have done my part in writing an Introduction, the brethren of the Correspondence Circle should also do theirs by clearing out the edition, in evidence of their appreciation of Bro. Malden's well-directed researches and literary labours on behalf of the Craft.—W. J. Hughan.

**Jacob Norton's "Masonic Fiction Exploded."**—This is perhaps hardly a book in the usual sense. For some years Bro. Norton has been accustomed to contribute every now and then to the *Masonic Review*, articles, generally, or I may even say, invariably of a combative description, on Masonic matters of the day, either arising from some new book recently published, from the address of some Masonic official, or from some assertion made in a Masonic journal or magazine. For those who know Bro. Norton and his writings it is unnecessary to state that in every case his antagonist of the moment has been severely taken to task. These contributions were reprinted in pamphlet form at the time, and Bro. Norton has lately collected these, bound them up in a cloth cover, and presented them to his friends, among whom I am very glad to be counted, although I am so seldom able to agree entirely with our Brother's views. But we all love the old man (he will not object to be so called, seeing that it is his own description of himself); we love him for his trenchant wit, his fearless outspokenness, his keen intellect, his swashing blows, and, above all for the invariable good temper and warm heart which even the American vigour of his denunciatory style is powerless to conceal. This collection of pamphlets is only a small part of the enormous total of our Brother's contributions to Masonic polemics, being confined to those articles which have appeared in one paper only out of many, but they are an excellent sample of the bulk, and in spite of the fact that there is scarcely one which does not contain, to my mind, erroneous views, it is impossible to peruse them without finding in each, without exception, some new light on the matters treated of, something to awaken thought and bid us pause before pinning our faith too irrevocably to our previous opinions. Unfortunately they have been badly edited. Our Brother's eyesight has long been failing, and he is therefore not to blame, but a very slight amount of intelligence on the part of the reader of the *Masonic Review* would have spared us a large amount of bad grammar and worse spelling.—G. W. Speth.

# NOTES AND QUERIES.

**THE MACCABEES.**—In the interesting paper "Death and the Freemason," reference is made to the Maccabees. It may interest you to know that in August 1876, I was present at the discovery of their tomb in the church of S. Pietro in Vinculis, Rome. It was a tradition of the church that the seven brothers were buried there, but the site of the tomb was not known. In 1876 Pius IX. erected a new high altar and in excavating the confessional, in front, below the level of the floor of the church, the workmen found the marble sarcophagus seven-and-a-half feet long divided into seven compartments, each containing human remains (black ashes). It has on the front in high relief Christian subjects, and is of the sixth century. The subjects are—Raising of Lazarus; Miracle of the Loaves and Fishes; Jesus and the woman of Samaria; Christ telling Peter he would deny him; Jesus giving the keys to Peter. It was found amidst the remains of a Roman bath chamber. (The church is on the site of the Baths of Titus). At the same time two sheets of lead were found, one inside the sarcophagus the other in the hypocaustum, on which was inscribed the record of the translation of the seven brothers from the Holy Land to Rome. The palæography of these inscriptions is sixteenth century. Their festival is held with a good deal of ceremony on August 1st.—S. RUSSELL FORBES.

**The Swastika.**—When you were at Winchester did you notice the tomb of Bishop Edyngton, 1345-66? It is on the right side of the nave. The stole is decorated with the crux gammata, commonly called in England the svastika, a very ancient pagan symbol found all over the world. The authorized guide book to Winchester refers to it as "The Fylfot, a sign of submissson, like two bended knees." This is not correct, it is the *crux gammata* of the early Christians, and interesting in this example as being a very late use of it. It had long gone out of general use at the time of Edyngton, who may have adopted it from seeing it in Rome.—S. RUSSELL FORBES.

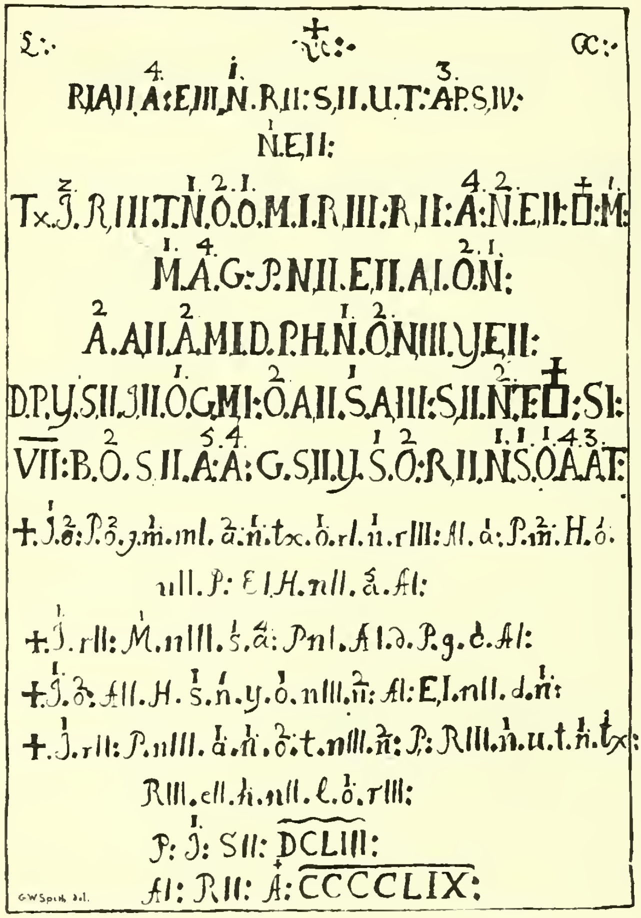
**Triangular Buildings.**—On page 98, vol. VIII., there is reference to triangular buildings. It may interest you to know that there is a good specimen of a large triangular tower near Emsworth, not far from Chichester. It is known as Racton Tower, and was erected by George Montagu Dunk, third Baron Halifax, died 1772. In the centre is a circular tower of several stories, to this are attached three towers, so that the whole forms a triangle. It is not unlike the tomb of Aruns, the son of Lars Porsena near Albano (near Rome), only that is square with four towers at the corners. The three at Racton and the four at Albano are surmounted with pyramids shaped like a sugar-loaf. The Racton Tower is dismantled and going to ruin. It is built of flint and brick.—S. RUSSELL FORBES.

**The Inigo Jones MS.**—Though I expect you and others have dug up nearly all that can be unearthed about the Inigo Jones MS., I thought I might get some opinion on the subject at the British Museum. The Assistant Keeper of Prints is decidedly opposed to the idea that the frontispiece is by—or even copied from—Jones; the general style of the picture points to the first half of the last century, and is very unlike that in vogue at the assumed date. We looked together at such of Inigo Jones' drawings as are in the Museum; as Mr. O'Donoghue said, it was very evident that the genuine drawings and the one in question were not done by the same hand. You are probably aware that there is a large collection of Inigo Jones' drawings at the Institute of British Architects in Suffolk Street.—F. W. LEVANDER.

**Maçon.**—The late Bro. James Miller, M.D., wrote a very excellent little work entitled "The Architecture, Architects, and Builders of the Middle Ages," (Glasgow, 1851,) in which he says:—"The term Mason—Maçon of the French—is of uncertain derivation. It is said to have come from an eastern word signifying 'constructor,' which was applied to a special branch of a more comprehensive association of the very highest antiquity, known by a name that indicated 'civilizers'; an explanation so consistent with the objects and occupations of this ancient fraternity, as to render it extremely probable."

I have two questions to ask on this French word Maçon, (1) to what particular derivation does Miller allude in this extract, and (2) why in Tasso's "Jerusalem Delivered" do we find this word Maçon used for the man or for the religion of Mahomet? I have not a copy at hand of Tasso in Italian, and quote from a translation. I remember some years ago I wrote my friend Bro. Sheik Abdullah Quilliam who reads Arabic, but as he did not give me any information I suppose he could not.—JOHN YARKER.

**A Curious Plate.**—Bro. F. P. Beerend, of Jena, has lately presented our Library with a photograph of a leaden plate in the possession of the Lodge "Zu den drei Kronen" in Koenigsberg. It would appear to have been at one time fixed to a wall, as traces of cement are still visible on the back. There are also four holes, as if to screw it to the wall. The lettering is deeply graven and filled in with black. It is probably a relic of Stark's Clerical System. Of this it will be sufficient here to say, that when in the middle of the last century Bro. von Hund and others had discovered that Freemasonry was really a cloak to conceal the continued existence of the Order of Knights Templar, and had modified the rituals in this sense, and had over-run the entire Continent, so that pure and ancient Freemasonry was almost unpractised, and when it had come to be firmly believed abroad that the Old Templars were great magicians and alchemists, and Freemasons were straining their wits and purses to revive this lost art, there arose in 1767 a schoolmaster of Wismar named Stark. He made the further invaluable discovery, hitherto unknown, that among the Templars there had existed an order of Clerics, and that these men were alone entrusted by the ancient Order with the knowledge of all the greater mysteries. They were the theosophists, alchemists, and magicians, and they alone could teach the Freemasons or ordinary Templars how to transmute lead into gold, brew the true elixir, explain the whole system of the universe, etc.



Of course Stark himself was in communication with these Clerics, was one in fact, and deputed by the Unknown (and unknowable) Superiors to offer initiation to certain among the poor Freemasons now groping in the dark. Thus he hoped to raise himself on the shoulders of, and control, the Freemasons of the Strict Observance or Templar System. And for a time he really almost succeeded, but when it was found out that he made only promises and communicated nothing of any value, and when after a few years certain matters affecting his private character were whispered about, the Strict Observance broke the pact between them, and after a struggle the Clerical System expired, to be quickly followed by the Strict Observance itself. Stark was especially active in Königsberg, where this plate is preserved.

As regards the plate it has never yet been decyphered. The cypher has every appearance of being that of the Strict Observance. This system had no less than four cyphers, but all were of the same character, and one of their peculiarities was that one and the same symbol represented 3, 4, or even 5 characters, being differentiated by a small figure above. By employing these cyphers, four different renderings of this plate can be obtained, but unfortunately not one of them seems to make sense. The last two lines are obviously a date, and these would seem to point to the year 1773; the upper one being 653 years after 1120, the date of the foundation of the Order of the Temple, and the lower one 459 years after 1314, the date of its destruction.

I do not know whether the photograph sent me is the same size as the original plate, the tracing herewith is half (or, more correctly, one quarter) the size of the photograph. If any brother wishes to try to decypher it, I will gladly so far assist him as to supply the Strict Observance cyphers.—G. W. Speth.

**St. John's Card, 1895.**—We regret that the name of Bro. Thomas Adams, 20, Heath Street, Hampstead, was inadvertently omitted from the list of Correspondence Members.—Editor.

[Mr. F. C. Price has favoured us with the following notes lately collected by him.—
Editor.

**Hogarth's Gormogon Plate.**—Hist. MSS. Comm: Report 13, app$^{x}$ viij.
[Charlemont Papers] 1894

p. 42.

R. Livesay to E. of Charlemont.

" . . . . . . . Hogarth's Gormagon's Political Glyster"

" . . . . . . . . . [acct. for prints sold to Earl.]

**Earls of Roslin.**—Hist. MSS. Comm: Report 13, App$^{x}$ ij., 1893
[Welbeck MSS.]

p. 56.

" . . . . Hence I went to Halbertshire. This is a strong high tower built by the Laird of Roslin in King James the 5th time. The Lairds of Roslin have been great architects and patrons of building for these many generations. They are obliged to receive the mason's word, which is a secret signal masons have thro'out the world to know one another by. They alledge 'tis as old as since Babel when they could not understand one another and they conversed by signs. Others would have it no older than Solomon. However it is, he that hath it will bring his brother mason to him without calling to him or you perceiving of the signe." . . . . .

[1697 . . the writer apparently unknown.—F.P.]

**Lord Burghley and Freemasons.**—Hist. MSS. Comm. Part ii.
Marquis of Salisbury.
Hatfield MSS.—Lond. 1888.

p. 106.

" . . . Peter Kempe to Lord Burghley.

1575, Sept. 7.—Can make no bargain yet for his lordship's works. Divers freemasons have sent word they will talk with him, but as yet they come not; in the meantime he raises stone so as to be in readiness. If his lordship is too hasty he will but hinder himself in their prices, 'for they be subtell in their doings as any craftesmen in this land.'"

**Freemasons.**—Hist. MSS. Comm: Report 4, 1874,

p. 176.

Westminster Abbey: Press 6, Box 3, Parcel 22.

"1. A small pacquet, lettered King's Orders for delivery of Stores. Hen. 3." containing eleven Warrants or letters from the King in reference to his works at Westminster. They are of the 42nd, 43rd, 44th and 45th years of his reign, and are addressed to Masters John of Gloucester, Edward of Westminster, and Robert of Beverley, "our masons and wardens of our works" at Westminster.

p. 310 [Earl De La Warr's papers at Knole Park.]

1622.

April 4. Inigo Jones and Thomas Baldwin to Lord Cranfield, Lord Treasurer.

Complaints against W. Euer, master mason, absent 5 months together at one time, for which, by warrant from the Commissioners for the Banquetting House, another mason was employed in his place in all the work of the said Banquetting House lately built at Whitehall. Since which time Euer is still careless and negligent; inconvenience of this, especially at the Tower of London that requireth great hast. Asks him to settle such course that His Majesty may be better served, and they be free from blame."

Hist. Comm: MSS. Report 1. 1870.

p. 65. Corpus C. Coll. Camb.

Accounts of building the College Chapel, beginning in 1578. . . . The masons are here distinguished as "rough masons" and "free masons."

p. 107.

Corporation of Wells, Som.

1470. A contract in English by John Stowell, of Wells, "freemason," for building a Jesse altar in St. Cuthbert's Church. An entry of great interest, from the extreme minuteness of the description.

**Freemasonry.**—1872. Report 3. MSS. of D. of Northumberland, at Alnwick. p. 123.

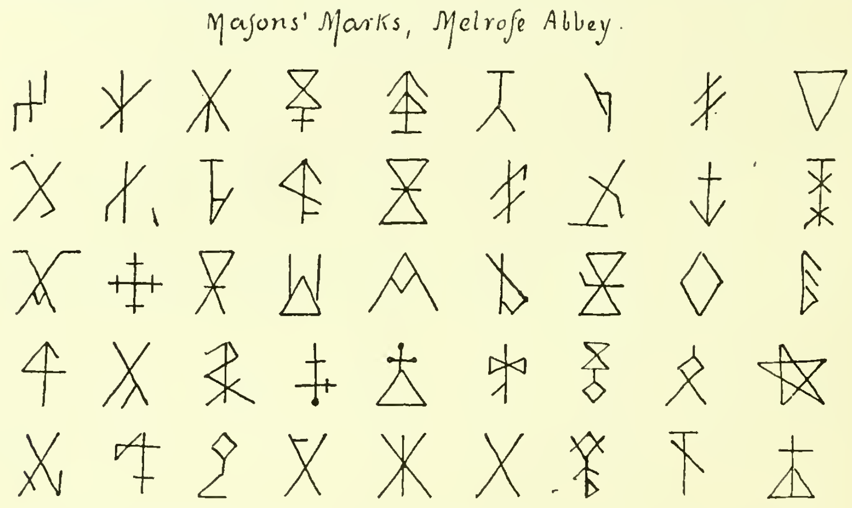
"8vo. Translation of a letter in French from a Br (mason and cabalist?) at Bruxelles to one of the same order, supposed in England. 29th Dec., 1768.

**Cowan.**—Much discussion has arisen, from time to time, respecting the derivation of this word. I think I can safely say that the word was not possessed by the Old York Ritual. Hence it is no doubt one of those terms which Bro. R. F. Gould shews to have come south, from Scotland, and its derivation is therefore probably in the Scoto-Gallic.—JOHN YARKER.

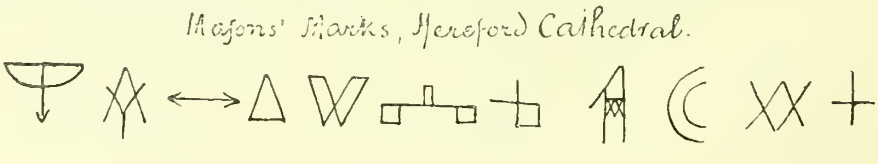
**Death and the Freemason by Musaeus.**—I find in a catalogue recently issued by Jacques Rosenthal, of Munich, three copies of this work. Two are described as of 1785, first edition, with copper-plates of full page size, and the remark is added that subsequent editions were only illustrated with vignettes. The illustration in our last volume is twice the size of the original from which it was reproduced, and is a very poor example of the gravers art, as will be seen. The probability is that the full size plates were much better executed, and should any brother light upon this original edition, I trust he will let me have a look at it. It is quite possible that on a larger scale more details of the interior of the lodge-room may be shown.—G. W. SPETH.

Since writing the above I have been favoured with a letter from Bro. E. T. Carson, of Cincinnati, who says he possesses an original edition, and that our picture omits some particulars given in his, thus verifying my prophecy above. For instance the floor of the Lodge shows both J. and B., not B. only as in ours. I have asked for a photograph.—G. W. SPETH.

**Masons' Marks.**—I send you a collection from Melrose Abbey, made by a friend of mine.—JAMES SMITH, Dumfries.




**Masons' Marks from Hereford Cathedral.**—The bow and arrow mark occurs very frequently in the South Transept, almost to the exclusion of others. A plain cross is very common in other parts.—J. W. HORSLEY.



# FRIDAY, 6th MARCH, 1896.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. W. H. Rylands, A.G.D.C. as W.M.; W. M. Bywater, P.G.S.B. as I.P.M.; C. Kupferschmidt, A.G.S. for G.C., S.W.; Admiral A. H. Markham, D.G.M. Malta as J.W.; G. W. Speth, Secretary: S. T. Klein, S.D.; and E. Conder, jun., I.G.

Also the following members of the Correspondence Circle:—Bros. G. Bailey, W. Makein, E. G. Spiers, R. J. Ward, W. Hasberry, Rev. A. G. Lennox Robertson, J. Rush, T. Cohu, Dr. J. Balfour Cockburn, Prov. G.M., Guernsey; H. Tipper, A.G.P.; H. Happold, G. J. Taylor, W. G. Poole, H. G. Thompson, J. D. Burnie, C. N. Knight, H. W. Tharp, W. C. Barnes, C. H. Barnes, J. W. Barnes, C. B. Barnes, W. Rogers, B. Dansie, W. Pile, W. Briant, W. A. Tharp, C. H. Bestow, A. W. Dennis, M. Pulvermann, R. A. Gowan, B. H. Brough, J. Leach Barrett, Rev. J. W. Horsley, W. R. Kirkman, J. W. Aplin, J. Wakelin, W. Lake, A.G.Sec.; G. W. Capel, J. Bodenham, P.A.G.D.C.; J. Passmore Edwards, J. Thompson, Alex. Bruce, E. C. Stimson, F. W. Mitchell, A. Fish, S. R. Baskett, E. Armitage, Major G. R. Hobbs, Dr. R. T. Cooper, H. B. Papenfus, Hamon le Strange, P.G.D.; W. H. Coleman, G. Greiner, F. Hallows, J. J. Hall, C. A. Hardwick, H. B. Chamberlin, Dr. C. L. Tuckey, J. A. Tharp, R. Orttewell, and F. Bird.

Also the following visitors:—Bros. E. Letchworth, G. Secretary; W. J. Baker, J.W. Wellington Lodge No. 1892; W. P. A. Bianchi, J.W. Gihon Lodge No. 49; Dr. G. W. Skinner, Anderida Lodge No. 2434; R. P. Ellis, W.M. Tyssen Amherst Lodge No. 2242; H. Hastings Jones, Electric Lodge No. 2087; Rev. W. Cunningham, Isaac Newton Lodge No. 859; J. B. Dixon, D.C. Sir W. St. John Lodge No. 2513; and Dr. T. D. Savill, University of London Lodge No. 2033.

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Three corporate bodies and sixty-seven brethren were admitted to the membership of the Correspondence Circle.

A letter was read from the Grand Lodge of Denmark thanking the brethren for their address of congratulation on the 150th anniversary of the introduction of Freemasonry into Denmark; and the Crown Prince, the W.M.G.M., on the 25th anniversary of his initiation into the Craft.

The Secretary called attention to the following exhibits:—

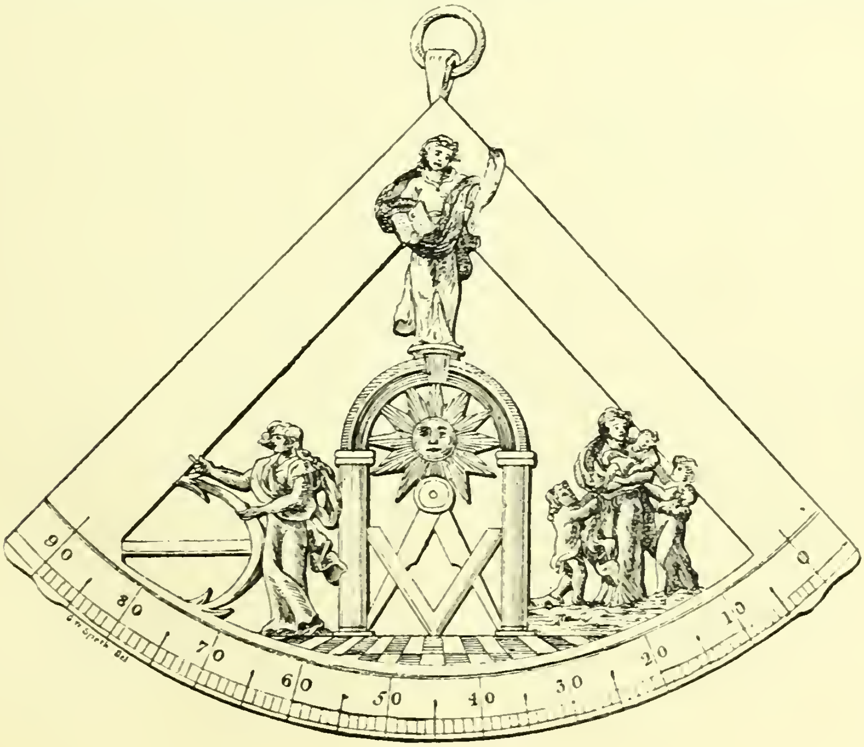
An old carved oak box bearing the arms of the Blacksmiths' Company of London surmounted by the crossed Square and Compasses.

Four membership jewels of extinct Hungarian Lodges.

An officer's jewel of the Grand Mother Lodge of the Three Globes, Berlin.

A painted snuff-box, with Masonic emblems. All the above the recently acquired property of the Lodge.

An old silver collar-jewel, now the property of Lodge St. Peter, Maldon, Essex, exhibited by Bro. Orrtewell, the W.M. The jewel is not only peculiar in design, but very handsomely engraved, and according to the hall-mark (lion passant: head of George III.: maker's mark, S.P.: anchor: and date letter n:) must have been made in Birmingham in 1812. A drawing of it is given herewith, reduced by one third.



A collection of the seals of all the Lodges under the Grand Lodge of Hamburg, prepared and exhibited by Bro. Carl Wiebe, the G.M. of that jurisdiction.

A manuscript copy of "Jachin and Boaz," date 1786, exhibited by Bro. R. T. Cooper.

A certificate and apron, exhibited by Bro. G. Greiner. The certificate was a handsome hand-written and painted one, granted by Lodge Huntley, Scotland, 1784. The apron was stated to be of the same date, belonging to the owner of the certificate, and was almost identical with those of the present day. This rather raised a doubt as to its real age, and Bro. Greiner promised to make further enquiries to establish the fact.

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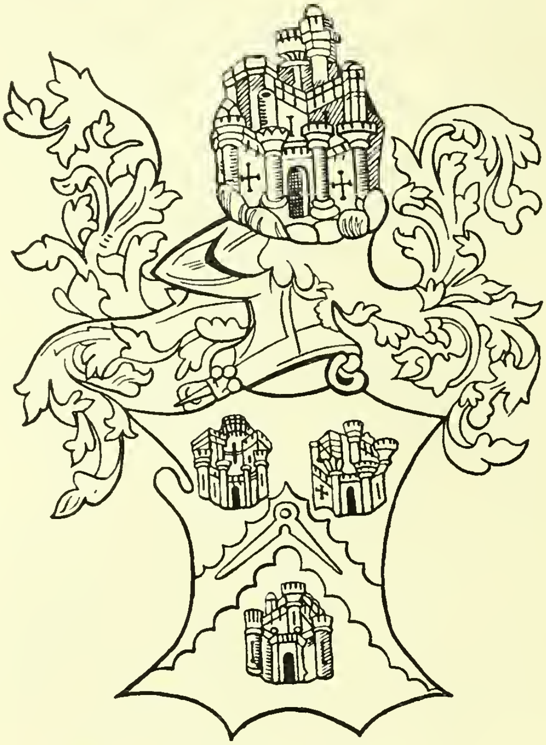
The following paper was read:—



FROM THE GRANT OF ARMS, DATED 1472.

# THE MASONS COMPANY OF THE CITY OF LONDON,

## AND THE LODGE OF ACCEPTED MASONS CONNECTED WITH IT.

BY BRO. E. CONDER, JUN.

*Past Master of the Worshipful Company of Masons.*

### INTRODUCTION.

THE records of the Worshipful Company of Masons of the City of London are of considerable importance to the student of Modern Freemasonry. They demonstrate the fact that the traditions and moral teachings of the Old Fellowship of Masons, which we have every reason to believe existed in Britain so early as the 15th century, were practised and preserved by successive generations of the Members of the Company, until a period when they were able to impart them to a new order of accepted brethren, whose energy and enthusiasm culminated in the establishment of a Grand Lodge, and the subsequent rapid formation of branches in all parts of the world.

I will not claim for the Masons Company of London the honour of being the only channel by which the legendary history of the Craft contained in the MS. Constitutions of the pre-reformation Masons reached the Accepted Masons of 1717, but so far as London is concerned, it is only in connection with this Company that any mention is made of Speculative Masonry existing in the south of England during the early part of the 17th century.

This fact in itself is of sufficient importance to make the documents of this City Gild the principal store-house of facts for the historian of the Craft to appeal to, whenever authentic evidence is required for this period of Masonic history.

It would be useless for me to attempt to condense within the limits of a Lodge paper the history of the Masons Company, indeed it was with considerable difficulty that I compressed the information into a quarto volume of over 300 pages, and even this work has been described by a Reviewer in a "leading daily" as a book containing "Authentic Materials for the history of the Masons Co."

To My *History of the Hole Crafte and Fellowship of Masons*,[1] I must refer those Members of the Lodge who require more detailed particulars and further information than I am able on this occasion to offer. It will therefore be my endeavour this evening to place before you in a lucid though contracted form, a few facts connected with the Masons Company, which form links in the chain of evidence required to bind the nineteenth century mason with his predecessor of the Middle Ages.

## THE COMPANY.

*The Companies List of 1376.*

The earliest notice of the Masons as a City Gild or Fraternity, occurs in the Corporation Records at the Guildhall. In a list of those Companies entitled to send representatives to the Common Council, dated August 1376 (1. Edward III.) the Company of Masons appears to have had four members to represent them on the Council.

From the original record,[2] we gather that the Masons' Company was at that early date sometimes termed the "Company of freemasons," although as in the case of the free Vintners it was not their correct title. The following extracts from the Records bear witness to this. In this list of Companies no special order of precedence is followed, it commences with the "Grossers," and number nineteen on the list is found to be the "ffremasons": it appears thus

(Copy of Entry, crossed through in the original)

ffreemasons { Thomas Wrek, John Lesnes } quia postea

This entry is clearly due to an error on the part of the copyist, who after having written the first two names only, observed his mistake, and struck it out. On carefully examining the parchment it is evident that an attempt was made to erase the word ffreemason by some sharp instrument; failing to accomplish this, the copyist after striking out the whole, added the words *quia postea* referring to the corrected entry which although not immediately following is found on the same page. It appears thus:

Masons { Thomas Wrek, John Lesnes, John Artelburgh, Robert Henwick }

This mistake of the 14th century scribe, although at once rectified, led Herbert to make the remarkable statement in his history of the twelve principal Companies,[3] that in 1376 the Company of Freemasons returned two members to the Common Council, and the Company of Masons four members, but that shortly afterwards these two Companies were amalgamated.

This want of careful investigation on the part of Herbert has caused every student of Masonry to believe that at one time there existed in the City of London *two* separate Fraternities, one known as the Masons and the other as the Freemasons, which is not in accordance with the evidence; further, some arguments on the qualification of a Freemason as a Craftsman, are sometimes based on this supposed entry. I am glad, therefore, to be able to correct a statement which many of us have accepted as well founded. Dr. Sharpe, Clerk of the Records at Guildhall, by whose courtesy I was enabled to investigate and prove the above facts, is very emphatic in stating his opinion, that there never was any foundation for the statement put forth by Herbert and followed by subsequent writers.

This fellowship or company of Masons enjoyed no royal charter of incorporation until the end of the 17th century. It existed as a company by prescription, their trade regula-

[1] *The Hole Crafte and Fellowship of Masons.* London: Sonnenschein & Co., 1895.
[2] Letter Book, H. fol. 46B.
[3] Herbert, *History of the Twelve Great Livery Companies*, vol. i., p. 33.

*Grant of Arms, 1472, equal to incorporation.*

tions having been passed by the Court of Aldermen so early as 1356. That a company by *prescription* was in early times recognised as equal to one of incorporation is shewn by the fact of their obtaining a grant of armorial bearings in 1472.[1] This honour would certainly have been withheld had they not been in a position "to sue and be sued," that is having the *status* of a corporate body.

*The Livery, 1481.*

In 1481 the company obtained permission to wear a "clothing," thus becoming one of the Livery Companies.

Early in the following century the company ceased to use the old title of "Fellowship of Masons," and became known as the "Company of ffree-masons," the word free in this instance having the same import as the "free" in Free Vintners and other City Gilds who used this prefix. As the ffree-masons they are recorded in the Tudor

1537.

documents at the Chapter House, Westminster. In a list dated 1537, where the names of all Liverymen of the City of London entitled to vote for the Parliamentary representatives are recorded under their respective Companies, those of the ffree-masons are to be found. In 1585, the Company mustered at Greenwich in a review of the citizen soldiers before Elizabeth.

At the threatened invasion of the Armada the Company appear to have borne their share of the cost of providing adequate defence at sea and on shore.

From the records of expenditure under the Stuarts, we find they were like the other companies, subjected to heavy taxation in order to provide corn and coal in time of scarceness, and powder and shot at a time, when, according to Butler[2]

> "civil dudgeon first grew high,
> and men fell out they knew not why."

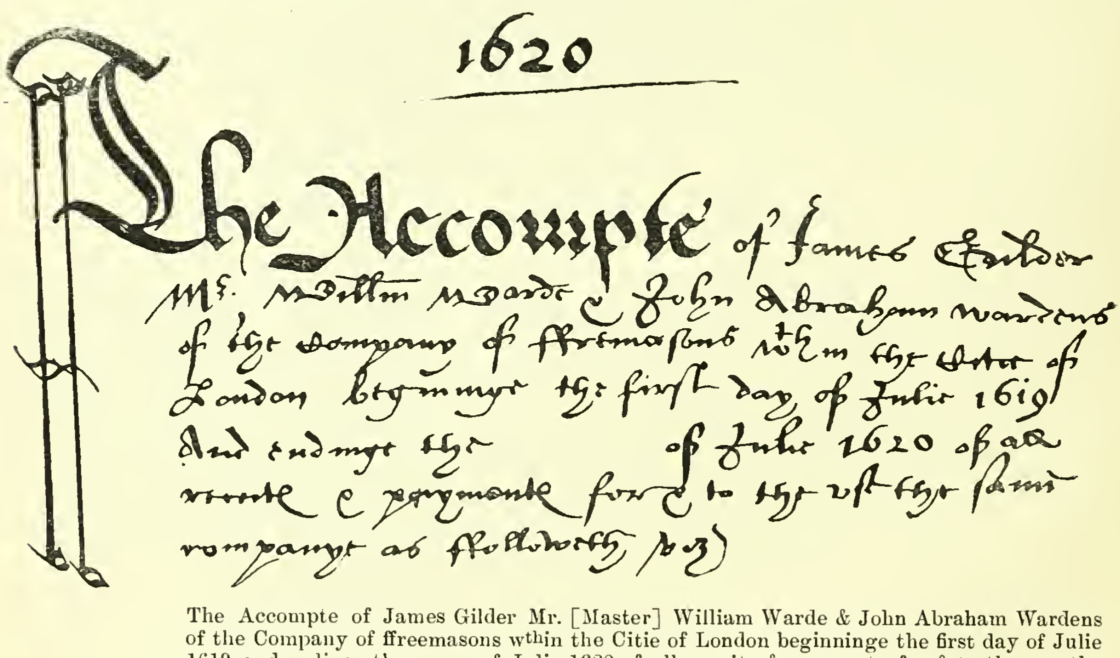
Nevertheless, the old Company continued to flourish through many generations of Masons, until a time came, when the privy purse of a merry monarch required assistance, and the Masons in return for a "benevolence" obtained a Royal Charter of Incorporation dated 1677. Upon the lines of this Charter the Company has continued successfully to weather the storms of devastation raised by so-called reformers at various periods until the present day.

*The Charter of Chas. II.*

## THE RECORDS.

*The Books of the Company.*

The earliest book dealing with the affairs of the Company, which has descended to our time, is a folio account book, without title or other introduction. It begins abruptly with the following entry :—



The Accompte of James Gilder Mr. [Master] William Warde & John Abraham Wardens of the Company of ffreemasons wthin the Citie of London beginninge the first day of Julie 1619 and endinge the of Julie 1620 of all receite & paymente for & to the use the same companye as ffolloweth viz - - -

[1] It is on this grant of arms to the Masons' Company that all subsequent armorial bearings containing a chevron and castles, assumed by various Masonic bodies, have been founded.

[2] Hudibras, Canto I.

From this MS. volume of accounts we find the Company constituted on the following lines:—

An apprentice was bound to a Freeman of the Company for a term of seven years. After signing his indenture his master presented him to the Court of Assistants, or governing body of the Company, and paid a fee of two shillings and sixpence, his name and that of his father being at the same time entered in a book kept for that purpose. Thus he became an entered apprentice.[1]

*The Entered Apprentice.*

After serving his master seven years or more, according to circumstances, he was able, on producing his indenture, to take up the freedom of the Company, and become entitled to work at his trade within the limits of the Company's powers.

*The Freedom.*

The fees due on taking up the freedom were as follows:—

> A gratuity of One Pound.
> A fine of admission of Three shillings and four pence.
> And a Clerk's fee of entry of Sixpence.
> Making a total of One pound three shillings and ten pence.

He was then enrolled on the list of freemen, or, as it was sometimes termed, the Yeomandry.

As a Freeman he might remain the rest of his life, unless the Court of Assistants considered him eligible to be called upon to take up the clothing and become a Liveryman.

On advancing to this status, the Freeman paid a Livery fine of three pounds, and if of sufficient substance a further fine of six pounds was sometimes extracted from him. This was termed a Steward's fine, and freed him in future from being called upon to act as steward at the annual feast.

*The Livery.*

After some years, and when a vacancy occurred, the Liveryman was invited (if considered a suitable candidate) to join the governing body and take his seat at the Court of Assistants, when a further fee of two pounds was payable.

*The Court.*

As a member of the Court he was liable to be chosen to fill the post of Renter Warden, with a penalty of ten pounds on his declining the office.

In turn he would be elected Upper Warden, a post of honour only, and if in prosperous circumstances, he would at length be chosen to occupy the chair.

*Fees.* From these rules we gather the following concerning fees payable.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Apprenticeship | | | | | Entrance fee | 0 | 2 | 6 |
| Freedom—Gratuity | £1 | 0 | 0 | | | | | |
| Fine | 0 | 3 | 4[2] | | | | | |
| Clerk's fee | 0 | 0 | 6 | | | | | |
| | | | | ... ... | ... | 1 | 3 | 10 |
| Livery — Fee | £3 | 0 | 0 | | | | | |
| Steward's fine | 6 | 0 | 0 | | | | | |
| | | | | ... ... | ... | 9 | 0 | 0 |
| Court of Assistants—Fine | £2 | 0 | 0 | | | | | |
| | | | | ... ... | ... | 2 | 0 | 0 |
| | | | | | Total | £12 | 6 | 4 |

It appears from the records that previously to 1620, and inferentially from a remote past, besides the strictly Operative Masons, there were other members of the Company who were in no way whatever connected with the building trade. These members would be sons of Freemen, who claimed admittance by patrimony and joined the Livery on attaining the age of twenty-one years without apprenticeship, but paying the same fees as the entered apprentice did after serving his seven years, viz., £1 3s. 10d.

*Patrimony.*

But in addition to the ordinary Freeman and Liveryman of this Company there were those members who are termed in the books the "Accepted Masons," and this particular body was known as the "Accepcon," *i.e.*, the Acception. From evidence which I shall shortly place before you it will be seen that this "acception" was the Inner Fraternity of Speculative Masons who formed the Masons' Company Lodge and that the members of this Inner body were known as "Accepted Masons."

*The Accepted Masons.*

[1] The term Entered Apprentice is never found in the Records, "Apprentice" alone being given.
[2] See post page 35.

## THE ACCEPTED MASON.[1]

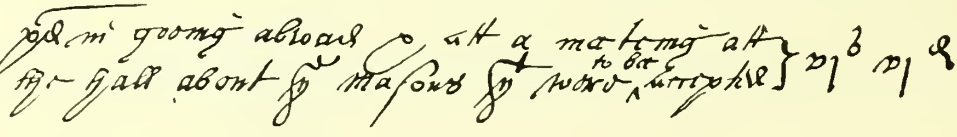
*Free and Accepted Masons.*

Before proceeding to discuss these Accepted Masons, I would draw attention to the import of the word "accepted" when used in conjunction with Masonry in the seventeenth century. In 1686, we trace the word in Dr. R. Plot's *History of Staffordshire*, when mentioning the Society of Freemasons he terms a fellow of this society an Accepted Mason, evidently wishing to convey that the person so designated was not necessarily an operative member, *i.e.*, one admitted after seven years apprenticeship.

Elias Ashmole, whose diary will be noticed later on, terms certain newly-initiated members "The new-accepted." Again, about the same date, John Aubrey, writing a note on the reverse of a folio MS., now in the Bodleian Library, Oxford, makes a memorandum to the effect that he hears a great convention of the fraternity of Freemasons is to be held at St. Paul's Church on a certain Monday in May, 1691. Having made this note, Aubrey erases the word "free" and writes over it the word "accepted," evidently a correction to what in his day was a well-known term for a speculative—or non-operative—mason, as it was his intention to allude to the society, and not to the ordinary craftsmen, who at that date were frequently termed freemasons, to denote a superior class of work done by them.

We may take it, therefore, that "accepted mason," during the seventeenth century, in meaning and attribute was equivalent to our modern term freemason.

And here I would digress for a moment and draw attention to the usual title of our modern Lodge, which is known to all of us as The Grand Lodge of Ancient Free and Accepted Masons of England. This title was one of necessity, as in 1717 many Lodges were entirely composed of operatives who were *de facto* freemasons; those non-operative members being still termed "accepted" masons and *not* "free" masons, a term probably in places only applied to the strictly operative division.[2] But to return to my thesis. The ceremony of accepting masons by the Company was probably one of considerable importance. In the first place the candidate would have to be vouched for by two or more members, and the following extract from the accounts of the year 1631 shews that a certain amount of discretion was used before an "outsider" was accepted as a brother.



This is the clerk's entry for his expenses :—

> 17 June 1630
> Pd in goeing abroad & att a meeteing att the hall about ye Masons yt were to bee accepted

Perhaps a precaution taken to find if the tongue of good report spoke of their worthiness. There is no entry of the acception of masons, between the last 1621-2, and the next following 1638-39—this entry can hardly refer to either. There must, therefore, have been one or more meetings for the acceptance of members of the Lodge, of which no record has survived. Six shillings and eight pence would not be a large amount to be spent at the hall at a meeting, the going abroad being of minor importance and cost, when viij[s] iv[d] was spent at the King's Arms, "at a meeting about y[e] pvision of corne."

Before payment of the fees, a considerable portion, if not the whole, of the ancient Constitutions of Masonry would most likely be read over to the candidate, a copy of the Constitutions being kept for the purpose in the Company's muniment chest.

These Constitutions were in early days also read over to the apprentice on being entered, but it is probable that with the Masons of London this custom had fallen into disuse long before the middle of the 17th century, although at Alnwick as late as 1701, a rule concerning the Constitutions being read over to an apprentice was still in force. For interesting comments on this rule I refer the reader to Bro. Gould's *History of Freemasonry*, vol. ii., p. 264.

After hearing the Constitutions of the Craft and receiving other necessary information, the candidate would take the oath of secrecy and obedience to the laws of the realm, as well as to those of the Company and City of London. The occasion of Accepting Masons, or as

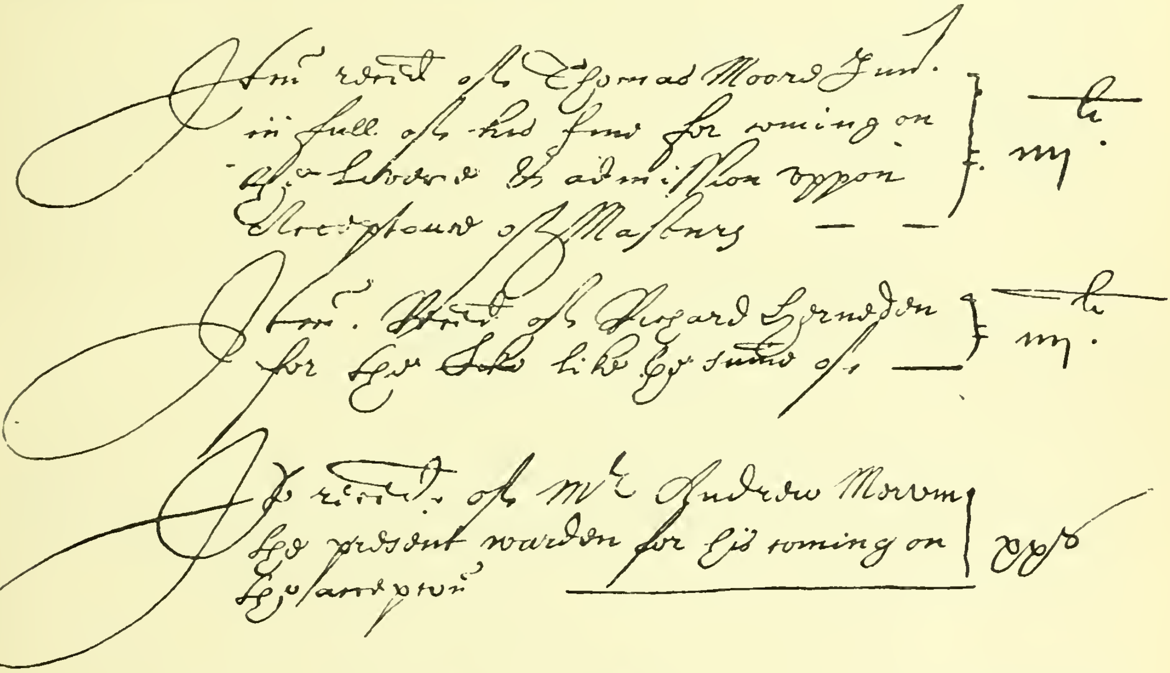
[1] See my Introduction to *The Hole Crafte and Fellowship of Masonry*.

[2] Bro. Rylands writes me the following—"Whereas in the Constitutions of 1723, when the Craft was largely operative, it is called 'the Constitutions of the Freemasons'—in 1738, when the Craft was rapidly emerging, or had emerged, from an operative majority it becomes 'the New Book of Constitutions of the * * * * Free and Accepted Masons,' a title continued up to the present day."

it is termed in the books "Making Masons," was one frequently ending with a certain amount of conviviality, as we find certain minor sums of expenditure classed under that head.

From the evidence at our disposal there is no doubt that there was from a very early date, before 1619 at least, a certain section of the company, and possibly certain individuals *not* members of the Company, who practised in the Hall of the Company and under the Company's protection, the old custom of "Making New Masons" and holding Speculative Lodges in accordance with the old usage which had descended to them from a pre-reformation date; as this esoteric division, if I may so term them, were known to the Company as the "Accepted Masons." Whenever that term occurs in this paper, Speculative Masonry is implied The word "Acception" may be otherwise rendered as "The Lodge."

I am unable to decide from the evidence of the records whether this Lodge of Speculative Masonry contained the entire Company or only a portion of the members. I am inclined to think it bore, say after 1600, much the same relationship regarding its position to the Company, as our Modern Royal Arch Chapters, when attached to a Lodge, and it was not compulsory on the members of the Company to join the Accepcon. A portion of the following extract is of interest as bearing on this theory. It is from the cash accounts for the year between July 1647 and July 1648.


Item recd of Thomas Moore Jun. in full of his fine for coming on the Livery & his admission uppon Acceptance of Masonry — — } iij li

Item Recd of Richard Herndon for the like the summe of — } iij li

It recd of Mr Andrew Marvin the present warden for his coming on the acceptance } xx s

The third entry states that Mr. Andrew[1] Mervin, the present warden, paid a sum of 20 shillings "for his coming upon the acceptance."

In this case we have an instance of a man having passed many years of his life as a member of the Company without previously having the desire to open the secrets of its esoteric existence. It may be, however, that from his position as warden he would of necessity be required to be a member of the Speculative division, seeing that in *his* day the income derived from Making Masons passed through his hands and went into the ordinary funds of the Company.

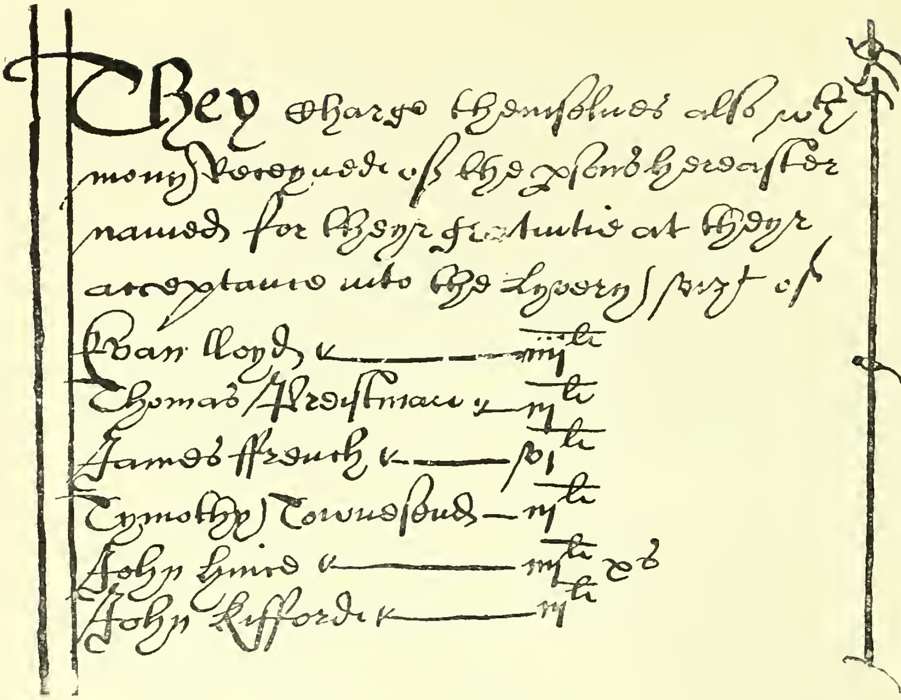
The fee of 20s. paid by him was probably a gratuity due from members of the Company who joined the Lodge at a subsequent date to taking up the freedom.

Concerning the freedom it will be observed from the fees due [see page 31,] from the apprentice and those claiming by patrimony, that the total sum was £1 3s. 10d., made up by a gratuity of £1, a fine of 3s. 4d., and a clerk's fee of 6d.

By the following entries extracted from the accounts of the Company we are able to form some idea of the peculiar conditions under which the Speculative element of the Company existed.

In the accounts for the year commencing 1st July, 1619, to 18th July, 1620, the following entry may be found :—

[1] See post page 36.



They charge themselves also wth
Money Receyued of the Psons hereafter named for theyr gratuitie at theyr acceptance into the Lyvery viz

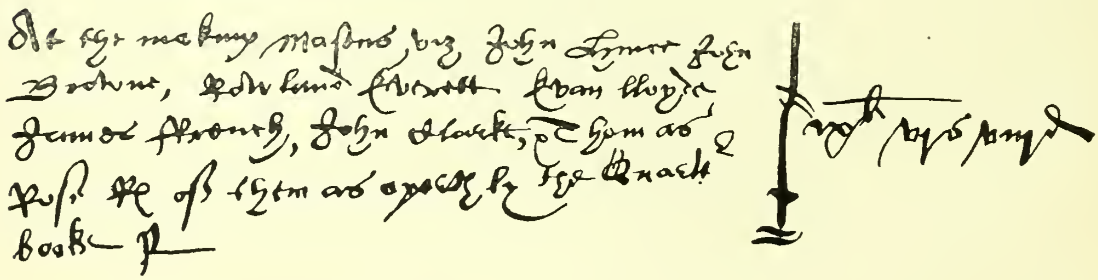
| | | | |
|---|---|---|---|
| Evan lloyd ... ... | iii li | | |
| Thomas Priestman ... | iii li | | |
| James ffrench ... ... | vi li | li | s |
| Tymothy Townsend ... | iii li | xxii | x |
| John Hince ... ... | iiii li xs | | |
| John Kifford ... ... | iii | | |

Our Brother Rylands, who is also a Liveryman of the Company of Masons, has devoted many hours to the elucidation of these accounts, and has with characteristic generosity favoured me with many important notes on the subject, is of opinion that in this instance the use of the word Acceptance can have nothing to do with "the Acception," as he points out that three of the above were made Masons in 1620, 1621. They are here entered only as having paid portions of the ordinary livery fine of iii. li., for example:—

"James ffrench when he Toke uppon hym the Lyurie [Livery] iii li

Lloyd, French, Priestman and Townsend were old members of the "Yeomandry" or freemen of the Company.

Accounts 18th July, 1620, to 11th July, 1621.
Among the money received



*Making Masons.*

Att the making masons viz

| | | |
|---|---|---|
| John Hince<br>John Brown<br>Rowland Everett<br>Evan lloyd<br>James ffrench<br>John Clarke<br>Thomas Rose | received of them as apereth by the Quartge Book | li s d<br>ix vj viij |

I may here mention that the Old Quarteridge Book is not to be found consequently much that is of interest is not forthcoming.

John Hinee, Evan lloyd, James French were already liverymen of the Company. To take them in order.

John Hinee paid arrears of "Quarteridge" in 1619-20. Therefore he was already free of the Company.

John Brown, took an apprentice in the year 1619-20. Therefore he was free of the Company and paid among the admissions to the livery xxs, "for so much by him due," 1622.

Rowland Everett, paid arrears of quarteridge 1620-21, iiis, had an apprentice made free 1620-1621 and like John Brown among the payments for admission to the livery 1622-23 pays xxs "for so much by him due."

Evan lloyd, took an apprentice in the year 1620-21, eame on the livery as above in 1619-20, and died in or before 1632.

James French, paid arrears of quarteridge 1s. in 1619-20; presents an apprentice in the same year, eame on the livery as above 1619-20, when he paid the balance of his livery fine iii$^{li}$.

John Clarke, paid arrears of quarteridge 1619-1620. Therefore he was free of the Company.

Thomas Rose, paid arrears of quarteridge 1620-21, 2s. 6d. Therefore he was free of the Company.

It is quite elear therefore to be "*made a Mason*" was something beyond being made a member of the Mason Company as all the above were already members of the Company, wheu they were made Masons.

In the payments of the year 1620-21 is entered "expence at the making of Masons x$^{li}$, vii$^{s}$, iiii$^{d}$." Therefore the amount reeeived from the newly made Masons (ix$^{li}$ vi$^{s}$ viii$^{d}$) was short of paying the expense of the banquet by £1 0s. 8d.

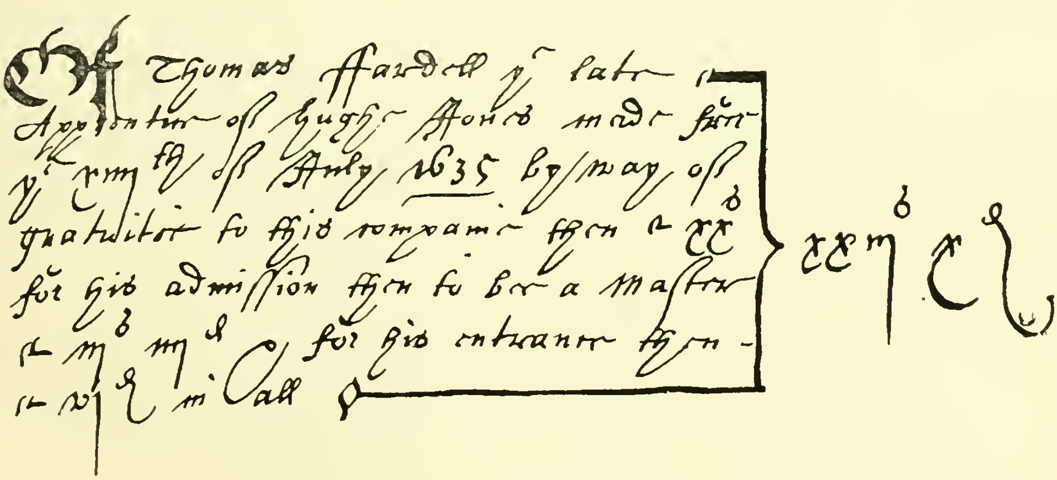
Of the other members mentioned as taking up the livery in 1619-20, who did *not* become "Aeeepted Masons" were

Thomas Preistman, paid arrears of quarteridge 1619-20, took an apprentice in the same year, has in 1620-21 an apprentiee made free, it is not surprising to find him on the livery in 1619-20.

Tymothy Townsend, paid arrears of quarteridge 1s. and 1s. 6d. in 1620-1621, took an apprentice in the same year. Therefore he was a member of the Company.

John Kifford came on the livery as above 1619-20, he was an old member of the yeomandry or freedom.

The following extracts give detailed particulars of the way in which the fee of £1 3s. 10d., payable on admission to the freedom was made up.



26 June 1634 to 16 June 1635.

| | |
|---|---|
| Of Thomas Taylor y$^{e}$ late appren of Thomas Stanley made free y$^{e}$ third day of July *1634* by way of gratuitie to this house xx$^{s}$ for his admission then to bee a Master ij$^{s}$ iiii$^{d}$ for his entrance vj$^{d}$ | xxiij x$^{d}$ |

[The others are simply distinguished "then for y$^{e}$ like."]

| | |
|---|---|
| Thomas Fardell y$^{e}$ late apprentice of Hugh Jones made free y$^{e}$ xiiij$^{th}$ of July *1635* by way of gratuitie to this companie then xx$^{s}$ for his admission then to bee a Master iij$^{s}$ iiij$^{d}$ & for his entrance then vj$^{d}$ in all | xxiij$^{s}$ x$^{d}$ |

[Other entries simply "for y$^{e}$ like then."]

Entries other years before and after
xxx July 1633. xx$^{s}$ for his admission then
iij$^{s}$ iiij$^{d}$ and more then for his
entrance vj$^{d}$ in all. xxiij$^{s}$ x$^{d}$

*Fellow Craft*

I presume the *Master Mason* in this instance was a term equivalent to Fellow of Craft, *i e.* one able to undertake work as a master of his Art or Craft. There is no evidence of any particular ceremony attending the position of Master Mason; possibly it consisted of administering another and a different oath from the one taken by the apprentice on being entered and presented by his Master.[1]

Concerning this grade of Master Mason, Anderson draws attention to the Master Craftsmen of the City Companies in the 1738 edition of the *Constitutions of Masonry.*

In the tract entitled " Defence of Masonry," the author says

" There are a Master, two Wardens, and a number of Assistants to make what the Dissector may call [if he pleases] a Perfect Lodge in the City Companies. There is the degree of Enter'd Prentices, Master of his Trade or Fellow Craft, and Master or Master of the Company."

To return to the facsimile on page 33. The first portion reads:

| | |
|---|---|
| 1647-8. Item recd of M$^{r}$ [Thomas] Moore and M$^{r}$ [Richard] Hernden, in part of their fine of nyne pounds a peice, for coming on ye Livery ... | xii$^{li}$ |

The balance of their livery fine, and 20s. for coming on the acceptance, appears in the entry of 1649-50, as follows:

| | |
|---|---|
| 25 March 1649 to | |
| 25 March 1650 | |
| Item recd of Thomas Moore jun$^{r}$ in full of his fine for coming on the Livery and admission uppon acceptance of Masonry ... ... ... | iiij$^{li}$ |
| Item reced of Richard Herneden for the like the sum of ... ... | iiij$^{li}$ |

Here a division of this entry may be made. Thomas Moore, jun., was made free of the Company 10th March, 1634. He was the son of Thomas Moore, an old member. He came on the livery as above, and paid his fees, £6, in 1647-8, and £3 in 1649-50.

Richard Hernden was apprenticed to William Smith 1631-32. He paid his livery fine as above, and again in 1650-51 is entered as paying a further sum of £3.

The same entry goes on to say:

| | |
|---|---|
| Item Reced of M$^{r}$ Andrew Marvin, the present Warden, for his coming on the accepeon ... ... ... ... ... | xx$^{s}$ |
| Item Reced of M$^{r}$ Thomas Shorthose for the like ... ... ... | xx$^{s}$ |

Here may be made another break. Andrew Marvin, the present Warden, was made free of the Company 1623-24, and came on the livery 1636-37.

Thomas Shorthose was apprenticed to James Holmes in 1635-36, and would be made free in seven years, probably about 1642, at which period the freedoms are not specified, but entered simply:

Reced of viij made free.

The entry continues:

| | |
|---|---|
| Item Reced of M$^{r}$ Henry Stone for the like ... ... ... | xl$^{s}$ |
| Item Reced of M$^{r}$ Bevis Piggott for the like the sume of ... ... | xl$^{s}$ |
| Item reced of M$^{r}$ Edward Marshall the present. | |

This last entry is erased, it should read the present Master, possibly he was already an accepted mason.

Messrs. H. Stone and B. Piggott, it will be noticed, pay 40s. for being taken on the "acception," *i.e.*, double the payment of the others. They were not, so far as can be traced by the books, members of the Masons' Company. Consequently from this important entry we find that it was possible for strangers to join the Masons' Company Lodge, such strangers paying double fees on being made accepted masons.

[1] On being made free, the man became a member of the Company and a fellow of the Craft, though this term is *never* used in the Books—at the same time he was "admitted to be a Master," Mason understood, as he was not Master of anything else.—W.H.R.

From the cash accounts concerning Thos. Moore, jun., and Richard Herenden, it would at first sight appear that they obtained admission to the Livery upon acceptance of Masonry. This is not so. The words "uppon acceptance of Masonry" must be taken in connexion with the word "Reced" at the head of the entry, *i.e.* "Received on their acceptance of Masonry." The mere fact of a person accepting Masonry, in other words becoming eligible for the Lodge, could under no circumstances have been a sufficient qualification for membership of the Company of Masons. Membership was, as I have said before, only possible by apprenticeship, patrimony, and redemption. Nevertheless from what Anderson says with reference to this Company[1], it would appear that at one time a person in no way connected with the trade who had joined the acception may have been considered more eligible for membership of the Company by redemption.

Unfortunately no books connected with this "Acception" *i.e.* "The Lodge," have been preserved. We can therefore only form our ideas of its working from a few entries scattered through the accounts. From them it is found that members of the Company paid 20s. for coming on the acception, and strangers 40s. Whether they paid a "Lodge" quarteridge to the Company's funds it is impossible in the absence of the old Quarteridge Book to state. One matter, however, is quite certain from the old Book of Accounts commencing in 1619, that the payments made by newly accepted Masons were paid into the funds of the Company, that some or all of this was spent on a banquet and the attendant expenses, and that any further sum required was *paid out of the ordinary funds of the Company*, proving that the Company had entire control of the Lodge and its funds.

*The Lodge.*

When the whole sum required for the expenses of making of Masons was paid by the "newly accepted," as in the case when Ashmole was present in the year 1682, no entry would appear in the cash book.

The following extracts from the accounts are of interest as they all touch upon the subject under consideration :—

1638 to 1639.
Pd wch the accompt [accountant] layd out
wch was more than he received of them
wch were taken into the Accepcon.
whereof xs is to be paid by Mr. [Nicholas]
stone, Mr. [Edmund] Kinsman
Mr. [John] Smith
Mr. [William] Millis, Mr. [John] Colles.
xjs vd ob.[2]

The list of the Acception Members must have been fairly large at this time for the cost of the banquet to amount to £11 0s. 5d. Evidently the above six members paid 10s. each, so that to the above sum must be added £3, making the total £14 0s. 5d., they probably still owing each 10s. The payment of these sums is not clear from the accounts of the Company. They were all old members of the Company.

25 Mar. 1645 to 25 Mar. 1646.
Pd wch was spent for the
accepton dinner vt· ijli· xd.
P bill

There does not appear to have been a regular "Acception Dinner," therefore there ought to have been some entries of *new* members, similar to those of 1649-50, but none are to be found in the cash account. Perhaps this is an extra amount paid as in the years 1663-1664.

25 Mar. 1646 to 25 Mar. 1647.
Paid wch was spent at seuall xvijs· iiijd·
meetings about the accepton

This could hardly refer to the acceptance of Herenden and others in 1649-50. There must have been other meetings, though there is no record of them.

17 July 1649 to 26 June 1650
Pd. wch was spent on the
accepcon dinner as by Bill xli· xxijs· vijd·

[The four quarterly dinners of the Company this year cost £9 11s. 1d.]

[1] See post page 45.

[2] Mr. Nicholas Stone was Master in 1632-3
,, Edmund Kinsman took an apprentice in 1635
,, John Smith
,, William Mills was on the livery already 1631-2
,, John Colles took an apprentice 1636

No doubt when Moore and Herenden and others were accepted, and is to be set against a payment towards the "acception" of £8, Moore, Herenden, Marvin and Shorthose £1 each = £4; Stone and Piggott, £2 each = £4

> 24 June 1663 to 24 June 1664.
> Payd vpon the Exception [dinner]
> more then was received 0[illegible] . 0[illegible] . 06

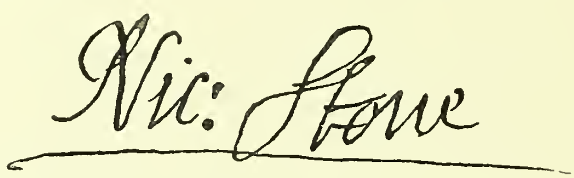
[There is a confusion in the amount here, it may be 1 8 6 or simply 00 08 06].

> Payd out more at severall
> meetings and occasions as
> appeared by the Renter 00 . 17 . 06
> wardens booke.

Again an entry of money spent on the acception and no entry of names. From this it is evident that the "new accepted masons" did not always defray all the cost of the banquet, and perhaps it explains why there are not more entries in the books of acceptances, it seems probable that if all the money received was spent on the dinner, no entry could find a place in the cash book, except such a one as the above.

All this evidence respecting Speculative Masonry working in harmony with the Masons' Company doubtless gave rise to the tradition mentioned by Anderson in the Constitutions of 1723, that "before a man could join the London Masons Company he must be initiated into the mysteries of Speculative Masonry"; Anderson also notes the fact that the Masonic MSS. belonging to Nicholas Stone, the King's Master Mason, were unfortunately destroyed at a time when the Craft were anxious to keep their traditions as secret as possible.

Nicholas Stone, as I have shewn, was a member of the Masons' Company, and occupied the chair as Master in 1633, and again in 1634. From the entry in the year 1639, concerning the money belonging to the "Acception" (otherwise the esoteric division) proof is obtained that Stone was a member of the Masons Company's Lodge, clearly shewing that Anderson's statement that he was a Freemason was founded on some substantial evidence.




[*Autograph of Nicholas Stone from the Cash Book.*]

*The Inventory.* I now turn to two interesting inventories of the Company's goods, one taken in the year 1663, the other in 1676. In the former we find the following items referring to the Symbolical Lodge then in active working:—

> *Item.*—One book of the Constitutions which Mr. Flood gave.
> *Item.*—One other book of Constitutions.
> *Item.*—One Bible.
> *Item.*—The names of the Accepted Masons in a faire enclosed frame with a lock and key.

In the 1676 inventory these items are mentioned thus:—

> Item.—One book of the Constitutions of the Accepted Masons.
> ,, One book of the Ancient Constitutions and Orders.
> ,, One great Bible.
> ,, A faire large table of the Accepted Masons.
> ,, One money dish and one ivory hammer.

Perhaps the most interesting item in these inventories is that relating to the list of the Accepted Masons, members whose names were considered important enough to be displayed in a carefully guarded frame on the wall of the hall. This was probably a list of all those members who formed the Masons Hall Lodge, under lock and key in order that names might be added from time to time, and deaths and resignations properly registered. It may be that this list of Accepted Masons has some connection with the "New Articles" mentioned by Anderson in 1738 and found in Grand Lodge MS. No. 2 and Harleian MS. 1942. Anderson gives as rule No. 4 the following article taken from the above MS. authorities.

> "That every person who is now a Free Mason shall bring to the Master a note of the Time of his Acceptation, to the End the same may be enroll'd in such Priority of place as the Brother deserves; and that the whole Company and Fellows may the better know each other."

These "New Articles" as they are termed, are singularly applicable to the Masons Hall Lodge. The next article might even have been drafted from the book of the constitutions of the Company containing its rules and ordinances, it reads as follows (Harleian MS. 1942)

> "Article 30. That for the the future the sayd Society, Company, and Fraternity of Free Masons shall be regulated and governed by One Master and Assembly, and Wardens as ye Company shall think fit to chose, at every Yearly Generall Assembly."

To these "New Articles" I will refer later on.

It will be noticed that two books of the Constitutions are mentioned in each inventory.

One of these, contained the old trade regulations and bye-laws of the Company which received from time to time the approval of the Court of Aldermen or Common Council, this book is frequently termed the "Constitutions and orders," or the Book of Constitutions and Ordinances of the Company.

The other book of Constitutions or, as it is termed in the inventory of 1676, "the Constitutions of the Accepted Masons," was a copy of the Old Charges, mentioned as being in the Company's possession for the last time in an inventory of 1722, and referred to so late as 1839 as having lately been in the Company's chest.

*The MS. Constitutions of the Company*

To which particular class of the numerous MS. Constitutions this version belonged, is a most difficult question to answer. Several known MSS. having lately been put forward as likely to be copies of the missing document, if not the original, I will proceed to discuss their relative merits. The first two to claim attention are those known as the "Antiquity," and the "Colonel Clerke." Each of these two versions is remarkable in possessing elaborate illuminated heraldic headings, containing the Royal Arms supported by those of the City of London and the Masons Company; both dating from the year 1686.

This fact of itself would point directly to the City of London and the Masons Company in particular, as being the original home of the rolls, unfortunately they are very dissimilar and are transcripts of two distinct versions, consequently cannot both be copies of the Company's MS. Possibly they both hail from Lodges in the vicinity of St. Paul's within the city. Their members being freemen would be entitled to use the City Arms and would doubtless assume the Company's Arms as being the head quarters of the Craft in London, it would be interesting to know when and how the Lodge of Antiquity became possessed of its copy. I fear therefore that this armorial heading is the only link that can be produced to shew any connection between either MS. and that belonging to the Company. The next point of importance in endeavouring to identify the lost MS. in the very precise words of the last inventory of 1722.

The two MS. books of Constitutions are thus described,

> A Book bound in Vellum being the Constitutions of this company granted in the Mayoralty of John Brown the 21st year of the reign of King Edward the 4th the 15th day of Oct 1481.

This document was the copy of the rules and orders passed before the Court of Aldermen in 1481 and which seems to have been given in lieu of a Charter. The other MS. book of Constitutions is described as follows,

> Item A Book wrote on parchment and bound or stitched in parchment containing an account of the Antiquity, Rise, and Progress of the Art and Mistery of Masonry.

The latest date we have of any mention of this latter document is in the *Edinburgh Review* for April 1839, when we are told that there lately was in the possession of the Company "a book wrote in parchment containing 113 annals of the antiquity rise and progress of the art and mistery of Masonry."

It is clear from this that the writer had himself carefully perused the MS., or had received his instructions from one to whom the document was familiar. From these particulars Bro. Speth has formed the opinion (and not without reason) that in the Phillipps MS. No. 1 we have a facsimile of the missing book. Our worthy Secretary has with great care and judgment shewn that this particular copy answers all the requirements set forth in the *Edinburgh Review*. [See reprints of the Quatuor Coronati Lodge, vol. VI.]

Not only is the Phillipps MS. stitched and bound in parchment, but it contains about 113 paragraphs[1] which might be termed annals; and further it has the name of a member of the Masons' Company on the cover, a Mr. Richard Banckes. This document I have compared with the handwriting of the clerk of the Company when Mr. Banckes was a member of the Court, and I have no doubt about his identity with the transcriber of the MS. I conclude, therefore, that in the Phillipps No. 1 we have a copy of a version of

[1] Or distinct statements each beginning with a rubricated word.

the constitutions of Masonry made by the clerk of the Company for one of its members but *not* necessarily a copy of the MS. *belonging* to the Company. The text of the Phillipps No. 1 is virtually the same as the majority of the MS. Constitutions of the middle of the 17th century, and on these grounds I hesitate before accepting it as a copy of the document in question. The Phillipps No. 2 is practically a copy of No. 1, but without the name of Mr. Banckes.

There is yet another MS. in book form which has lately been added to the list of existing Old Charges, it is known as the G. W. Bain MS. Bro. Hughan describes it as being "bound and stitched in parchment and in general appearance very similar to the Phillipps, but of an *earlier* date, perhaps 1650."

This is interesting, as it is an other copy of the Constitutions also bound in parchment, and not in the familiar roll form. Bro. Hughan says[1] "All the arguments in favour of the Phillipps MS. No. 1 being a copy of the original 'Book of Constitutions' (noted in the Inventory of the Masons' Company, A.D. 1663, but more explicitly described in those of 1676 and later Inventories), apply with still more force to this choice transcript." Nevertheless, Bro. Hughan argues with reason that the Company's document was in all probability a much older version, and he is of opinion that when found it will exhibit some evidence of its ownership. These views entirely agree with my own.

The next two MSS. that must not be overlooked are those containing the "New Articles" before alluded to, viz., the Grand Lodge MS. No. 2, and the Harleian MS. No. 1942, in the British Museum.

No portion of the Old Charges has perhaps received more attention than these New Articles, found only in the above MSS., and in the *Printed* Constitutions, sold by J. Roberts, in London, 1722, and in the "Macnab" MS., lately discovered and described by Bro. Hughan in the *Freemason*, 15th February, 1896.

There have been many theories advanced concerning these "New Articles," but up to the present we are almost entirely in the dark respecting them.

If by any chance they (the New Articles) are taken from such rules as might perchance have been included in, or added to, the Constitutions of the Masons' Company at a later date, then we can trace the origin of Dr. Anderson's remarks in his Constitutions of 1738 concerning Grand Lodge, and conclude that as Lodges began to increase in London towards the end of the 17th century, these "New Articles" emanated from the Senior Lodge, *i.e.*, that connected with the Masons' Company, and although the Harleian MS. is not copied from the same original as the Grand Lodge No. 2, yet the New Articles might have been obtained from the same superior source and included in each transcript. If this is so, then the date of each of these MSS. must be placed post 1686, as in that year we have two versions, the Antiquity and the Colonel Clerke, before mentioned, both undoubtedly connected with the City of London; and had such New Articles been then in force they would doubtless have appeared in each of these. I am at a loss, however, to answer Dr. Anderson's statement that the New Articles date from 1663! I fancy this statement of the worthy Doctor's rested only on tradition, the exact date being more likely *circa* 1693.

It is not my intention to look upon either the Grand Lodge MS. No. 2, or the Harleian No. 1942, as being a copy of the Company's document. I only refer to them as they may have embodied a portion of a set of added regulations emanating about 1690 from the Company of Masons.

I now come to consider the probable date of the Company's document as likely to be of assistance in forming an opinion.

There is no doubt, after the evidences which have been found in the accounts of the Company, dating unfortunately only from 1619, that at that time "accepted masons" and the use of the Constitutions in "making masons" was no new fancy, but had probably descended without a break to the Jacobean Masons from their Tudor ancestors. Consequently it is highly improbable that their old document containing the History of their Craft should only date from the middle of the seventeenth century! ! rather would I look for a manuscript [turning up some day perhaps] which dates from the fifteenth century, and of a similar text to that document, at present in the British Museum, known as the Cooke (Add. MS. 23,198), possibly the very document which is wanted to "father" the William Watson MS. This last mentioned transcript is perhaps the most interesting of all, for in it we have a copy of a document, at present unknown, that dates from the middle of the fifteenth century, if not earlier, containing perhaps the most accurate account of the Masonic tradition, and what is most remarkable in respect to the William Watson roll is, that it also bears the Arms of the Masons' Company at its commencement, together with the motto of the period: "IN THE LORD IS ALL OUR TRUST." This transcript is dated 1687, and is signed by one Edward Thompson.

[1] *The Old Charges of British Freemasons*, by W. J. Hughan, 1895, page 96.

In 1686 John Thompson was Senior Warden of the Masons' Company. There is, therefore, some probability that this transcript may have been made by a son, brother, or other relative.

1687 was a remarkable epoch for the Masons Company, as in October of that year, an order from James II. was received, through the Lord Mayor, by which John Thompson and other members of the Court were required to be removed and displaced from being Warden or Assistants of the Company during his Majesty's pleasure.[1]

This unconstitutional line taken by the Monarch, was settled by obtaining a New Charter, nevertheless the period between the removal of the members by the *quo warranto* and the advent of the new charter, was one of no little suspense; particularly to those who formed the Lodge, and it is curious that the William Watson MS., together with the Antiquity and the "Colonel Clerk," date from about the period when James II. was making his attack on the privileges of the citizens.

Before leaving the subject of the lost manuscript, I would again state my opinion, after carefully regarding the claim of each MS., that up to the present time, the MS. Constitutions of the Masons' Company have *not yet been identified.* In all probability the text was of 15th century date; the document itself may have been copied, but at the time of writing this paper there is, in my opinion, no existing MS. which will meet all the requirements.

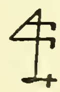
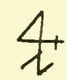
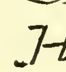
## MASONS' MARKS.

I must not omit to notice the use made by certain members of the Company of their Banker Marks instead of the signature when attesting accounts passed before them.

*The Masons' Marks.*

Marks used in place of names occur in many instances in the books of the Company, and when they do the Clerk has written over the mark the members' names. Doubtless in these cases the individual was unable to write his own name and would therefore prefer his "banker mark" to any other.

The following is a list of all those members whose marks have been found in the records

| | | |
|---|---|---|
| 1621 | James Gilder | |
| 1626 | Timothy Townsend | |
| 1626 | John Brown | |
| 1630 | William Dorbar | |
| 1630 | Thomas Priestman | |
| 1640 | John Hall |  |
| 1646 | John Collis | |
| 1646 | John Fitzwilliam |  |
| 1655 | Richard Herrindins | |
| 1666 | Edward Sleamaker | |
| 1667 | William Bosworth | |
| 1669 | Francis Hodges | |
| 1670 | Henry Padgett |  |

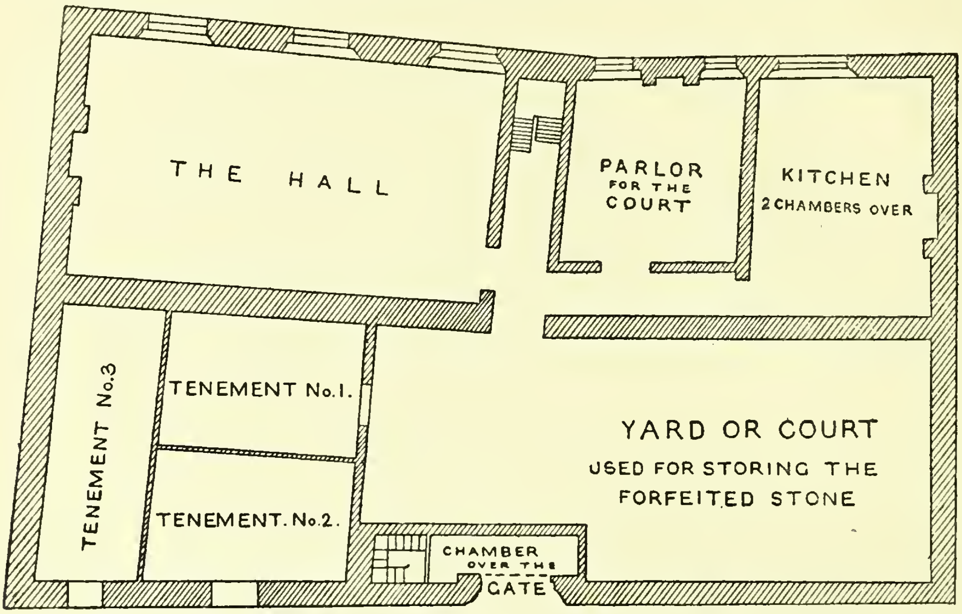
There was apparently no mark book such as we know was in use in Scotland at this period, and I have no information in what manner they received their marks, probably it was left to each master to issue suitable marks to his apprentices at his own choice and will. Perhaps Bro. Rylands[2] can suggest a theory.

[1] See *The Hole Crafte and Fellowship of Masons*, pp. 232-233.

[2] For detailed account of Masons Marks, see Bro. Rylands' paper on the subject, in the Transactions of the Lancashire and Cheshire Antiquarian Society for 1895.

*The Lodge at Masons' Hall.*

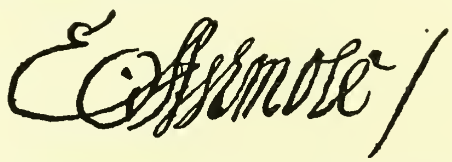
I now turn again to the Masons' Hall Lodge of Speculative Masonry, and must once more express regret that no documents concerning any of its work has descended to the present generation. It is only from a chance entry in the diary of Elias Ashmole that we can state *positively* that the Lodge held at Masons' Hall was a speculative one, and not restricted to operative members.




GROUND PLAN OF THE MASONS HALL AT THE TIME OF ASHMOLE'S VISIT, 1682.

This famous entry in the diary of the Herald and Antiquary is so well known that it hardly requires reiteration on the present occasion, were it not for the opportunity it gives me of adding some interesting information to Ashmole's statement. Writing under date the 10th March, 1682, he says:—

> "March 10th. About 5 p.m. I received a summons to appear at a Lodge to be held next day at Masons Hall London.
>
> "March 11th. Accordingly I went and about noon were admitted into the Fellowship of Free Masons;
>
> Sir William Wilson Knight, Capt Rich Borthwick Mr Will Woodman, Mr Wm Grey Mr Samuel Taylor and Mr William Wise.
>
> I was Senior Fellow among them it (being 35 years since I was admitted).[1] There were present besides myself the Fellows after named
>
> Mr Thos Wise Master of the Masons Company this present year, Mr Thomas Shorthose Mr Thomas Shadbolt — Wainsford Esqre Mr John Thompson and Mr William Stanton.
>
> We all dyned at the Halfe Moone Taverne in Cheapside, at a noble dinner prepaired at the charge of the New-accepted Masons."



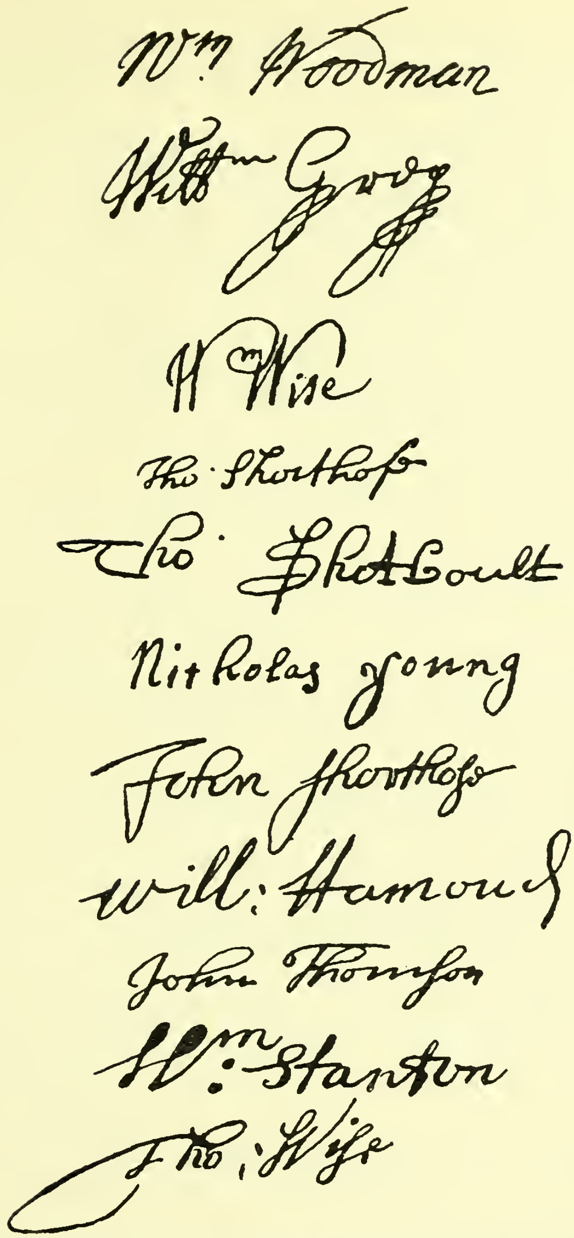
[*Autograph of Ashmole, not from the records.*]

From these extracts it would appear that on the occasion of Ashmole visiting the Masons' Hall Lodge, six candidates were admitted into Masonry, viz., Sir William Wilson, Capt. R. Borthwick, Messrs. Woodman, Grey, Taylor, and Wm. Wise.

The other nine names mentioned formed the Lodge proper.

It is with much pleasure I am able to state that with the exception of two candidates, viz., Sir William Wilson and Capt. R. Borthwick, all those mentioned by Ashmole as forming the Lodge were members of the Masons' Company. Autographs of many I am enabled to give below in facsimile.

[1] October 16th, 1646, at Warrington, Lancashire. See Article by Bro. W. H. Rylands, *Masonic Magazine*, 1881.



FACSIMILE AUTOGRAPHS OF THE MEMBERS OF THE MASONS COMPANY, MENTIONED BY ASHMOLE AS BEING PRESENT AT THE LODGE OF SPECULATIVE MASONS AT MASONS' HALL, BASINGHALL STREET, LONDON, 1682.

(*Taken from the Accounts and Court Minutes of the Worshipful Company of Masons, London.*)

Of this list of Speculative members of our company Mr. Thomas Shorthose was probably the senior,[1] he having served the office of Renter Warden in 1656 and filled the Masters' chair in 1664.

Ashmole's statement that he was the Senior Fellow was correct. He was made a Mason at Warrington, as recorded in his diary on the 16th of October, 1646, of which fact he might well be proud, as he no doubt knew the antiquity of the Masons' Hall Lodge; and we can easily imagine the friendly discussion and comparing of dates that would take place between him and the older members of this Lodge on this memorable occasion.

Of the others, Thomas Shadbolt was Master in 1668, Thomas Wise the present Master 1681-2, N. Young 1682-3, and John Shorthose and William Stanton were the Wardens of the Company for that year. Of the candidates—William Woodman became Master in 1708. William Grey, although serving both offices of Renter and Upper Warden,

[1] Thomas Shorthose came on the "acceptance" in 1647-8, about one year after Ashmole.

never passed the chair. Mr. Samuel Taylor was probably the grandfather of Mr. Sheriff Taylor, a member of the Company, who was instrumental in founding the Taylor Institute at Oxford in 1790? Mr. William Wise was probably the youngest candidate. He became Master of the Company in 1703.

From the initiation of Sir William Wilson and Captain R. Borthwick, we have evidence at this date that this Lodge of Freemasons held at Masons' Hall continued to admit those not members of the Company, and it was evidently still possible for "gentlemen-Masons" to become members without the obligation of afterwards joining the Company or taking up the freedom of the city. In fact the Lodge had now probably become a more or less distinct body, and was not merely the private esoteric division of the Masons' Company, as it had been in earlier days.

At what particular period in the 17th century this alteration took place with regard to the character of the Masons' Hall Lodge, I am unable to satisfy myself. There are, however, certain peculiar entries in the accounts of this Company that would point to the change being made about the time the Royal Charter of incorporation was obtained from Charles II. or about the year 1676-7.

The entries in question are as follow:—

(FROM THE ACCOUNT BOOK.)

[Jan 16. 1677] Recd Six Pounds ffive pence beinge the remainder recd of the last accepted Masons ... ... ... ... ... £6 0 5

(FROM THE MINUTE BOOK)

[April 27 1677] It was ordered by This Court that the Six pounds remaining in the hands of the Renter Warden, which was left of the last Accepted Masons Money, be laid out for a New Banner, and that Mr Warden Shorthose take care to get it made speedily.

There is no entry of a payment for a banner, but there are many payments of accounts to various persons, the names being given. "To —— as per a/c" —— The last entry, from which there appears to have been a balance to the credit of the acception, was the payment in 1638-39, of £11 0s. 5d. No entry for a dinner follows the payments. It is however, worthy of notice that there are dinners mentioned in the accounts, for which no explanation is offered, therefore some of these may have been "Acception Dinners."

The form of the entry "Rec$^{d}$" etc., etc., would suggest that there had been a recent "acceptance" of Masons, as had there been money in hand, the Company would not have been required to furnish "more than was received," as stated in the entry of the year 1663-64. It is quite true that no entry appears, either of receipt or payment of money between the years 1664 and 1676, a period of 12 years; and it is worthy of notice that the sum of £6 0s. 5d. is "Money received *by Order*," which suggests a separate cash-book and a "winding up of the Account" or, a severance of the Lodge of Accepted Masons from the Company, which probably took place during the twelve years, but most likely in or about the year 1676.

After this date (1677) no mention is made of the Accepted Masons in the accounts of the Company. Probably in consequence of a speculative revival caused by the re-building of St. Paul's and the subsequent formation of Lodges in the vicinity of that undertaking, the Lodge decided to keep separate accounts, in order that new members might be recruited from the country Masons (then flocking to London), who, with the carpenters and other tradesmen were, by a special Act of Parliament, allowed to work at their trade in rebuilding the city *without* the necessity of joining the City Guilds.

From the evidence of Ashmole's Diary we know that the Masons' Hall Lodge was in active working in 1682. When and for what reason it finally ceased, no evidence is forthcoming. The fact that when the Company was reconstructed in 1677 under new by-laws and a Royal Charter, the esoteric portion could not be included, gives rise to much speculation as to the state of the Craft in London during the last quarter of the 17th century. Tradition would carry the history of the Lodge of Antiquity [No. 2] back to the rebuilding of St. Paul's.

If it can be proved that a Lodge or Lodges of Speculative Masons *were attached* to the body of Artizans working there, then it is more than likely that eventually the members of the Masons Hall Lodge would gradually become absorbed in the new Lodge formed in that district, as greater attractions were doubtless to be found in Lodges meeting at jovial Taverns than in the more sedate precincts of the Masons' Hall, and this fact may have been the cause of the decline to the Masons' Hall Lodge.

Until the history of the Lodge of Antiquity is given to the world, it would be useless to bring any traditions concerning either No. 2 or Sir Christopher Wren under discussion. When that long looked for work is at last in the student's hands, much light I trust will be thrown on this period of Masonic History.

With regard to Sir Christopher Wren, no mention is made in any way of his ever having anything to do with the Masons' Company; possibly were the Wren MSS. at Lambeth Palace carefully searched, some mention of the Company would be found among his papers, but throwing little light I fear on his own connexion with the Craft. Still we must not forget that beyond what is given us by Ashmole, we know *absolutely nothing* concerning the members of the Masons' Hall Lodge after 1682.

*Anderson's Constitutions.*

That the Masons' Hall Lodge had ceased to exist before the revival of Freemasonry in 1717, is clear from the silence of Anderson in the Constitutions elaborated by him in 1738, where, if there had been any active working of a Lodge at Masons' Hall during the early decades of the 18th century, we should certainly find some notices of it in this more extended work.

There is no doubt whatever that a tradition of such a Lodge as mentioned by Ashmole, working in harmony with the Company *was* within his knowledge, but being without any details or documentary evidences the Doctor could hardly be expected to devote his attention to the Company's past history. Nevertheless, the tradition of a Lodge of Accepted Masons being in some way connected with the Company in former days, is given by him in the 1723 edition of the Constitutions, based doubtless on the short but peculiar description of the Company given by Stow in the Survey of London, and the few scraps of information old Masons may have afforded him. The notice is as follows :—

"To fill up this Page, it is thought not amiss to insert here a Paragraph from an old Record of *Masons*, viz. The *Company* of *Masons*, being otherwise termed FREE MASONS, of auncient Staunding and good Reckoning, by means of affable and kind Meetings diverse Tymes, and as a *loving Brotherhood* showld use to doe, did frequent This *mutual Assembly* in the Tyme of *King* HENRY V. the 12th year of his most gracious *Reign*. And the said Record describing a *Coat* of *Arms*, much the same with *That* of The LONDON COMPANY of *Freemen* Masons, it is generally believ'd that the said *Company* is descended of the ancient *Fraternity*; and that in former times no Man was made *Free* of that *Company* until he was install'd in some *Lodge* of *Free* and *Accepted Masons*, as a necessary Qualification. But this laudable Practice seems to have beeen long in Dissnetude etc etc."

The above extract is interesting inasmuch as the old rule of "making Masons" of non-operatives as a supposed necessary qualification was known to Anderson, although in a very indistinct manner.

Nevertheless, enough is here related to convince the reader that all was not mere tradition, but had an undercurrent of fact running through the statements.

Having now brought the history of this Company down to the time of modern Freemasonry, I will close this paper, apologising to my audience for its length, and thanking them for their kind attention and consideration of a subject which I trust may prove of some assistance to future students of the origin of modern Freemasonry—when considered from the "Operative" point of view.

## POSTSCRIPT.

Brother Rylands has been good enough to supply me with the following interesting list of all the Speculative Masons connected with the Masons' Company during the 17th century, extracted entirely from the old book of accounts, over which he has spent so much time and labour, and from the diary of Elias Ashmole.

1620-1621
- John Hince
- John Browne
- Rowland Everett
- Evan Lloyd
- James French
- John Clarke
- Thomas Rose

1638-1639
- Nicholas Stone
- Edmund Kinsman
- John Smith
- William Dorbarr (?)
- William Milles
- John Collis

1649-50
Thomas Moore, jun.
Richard Herenden
Andrew Marvin
Thomas Shorthose
Henry Stone
Bevis Piggott
Edward Marshall (?)

1682 [given by Elias Ashmole]
Sir William Wilson, Knt.
Capt. Richard Borthwick
Mr. William Woodman
Mr. Wm. Grey
Mr. Samuel Taylor
Mr. William Wise

and the following members of the Masons' Company Lodge at this time

Elias Ashmole (?)
Mr. Thos. Wise
Mr. Thomas Shorthose [see above 1647-48]
Mr. Thomas Shadbolt
— Wainsford, Esq.
Mr. John Shorthose
Mr. William Hammon
Mr. John Thompson
Mr. William Stanton

making 32 names, of which only four, Henry Stone, Bevis Piggott, Sir William Wilson, Knt., and Capt. Richard Borthwick do not appear to have been members of the Masons' Company. This list is however very far from being complete, owing to the fact that only the old cash book of the Company has survived.

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Bro. G. W. Speth said :—I feel that I need not say anything as to the value of this paper from many points of view, for that must be patent to all and will no doubt be adequately expressed by others in the course of the discussion. I pass at once, therefore, to those points on which I am unable to agree altogether with Bro. Conder. (Bro. Speth then drew attention to one or two discrepancies which proved to be unintentional and owing to hasty revision, and as they have been since amended need not be further alluded to). He continued :—I do not agree with Bro. Conder in his statement that when the Company in the fourteenth century adopted the prefix "free," the particle had the same import as in "Free-Vintners" and with other City Guilds who used it. In the first place, its occurrence was extremely rare, and generally was not used as a prefix at all, but as an adjective, and then only to make a distinction necessary for some particular purpose between *free men* of any trade and *foreigners* or *aliens*. In such case it naturally meant free of the company, privileged by the city or company, and this is what Bro. Conder supposes it means in Freemason and Free-vintner. I do not think so. In both cases, and in a very few others it is part of the title, and an integral portion of the whole word, not a disjointed adjective. I think that in all these few cases we must look to some special reason for its use, and that as regards the Vintners, this reason is to be found in exemption from certain financial liabilities to the state in the exercise of their calling, which was only enjoyed by the members of the Vintners Company of London, and not by other Vintners. In one or two other instances of its use I can, I think, point to special circumstances, and am not without hope that I shall be able to do so in all. I will not however, detain the brethen longer on this matter to-night, as I have been collecting material on the subject for many months now, and trust to read a paper with some novel suggestions regarding the use of the prefix "free" before very long.

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The Secretary then read the following letter.

*From Bro. W. J. Hughan.*

Bro. Conder has done well in presenting a readable and accurate digest of his *History of the Masons' Company*, and I hope that this brief summary will lead to a full discussion of the interesting points involved in the study of these old and invaluable Records, the importance of which cannot well be over estimated. Undoubtedly the documents, happily preserved, of this Guild, constitute "the principal store-house of facts for the historian of the Craft to appeal to whenever authentic evidence is required" during the 17th century, as regards England.

The reference to the Register of 1376 is most interesting, not only because it corrects Herbert's statement of their being two *separate* Companies, known as "ffreemasons" and "Masons," but it suggests that in the 14th century the prefix *free* was used in connection with that and other Guilds; though evidently not intended in this instance. Bro. Conder in 1894 thought that possibly "this entry was an error," but he now declares that "this *mistake* of the 14th century scribe was wrongly interpreted by Herbert, the latter historian causing "every student of Masonry to believe that at one time there existed in the City of London *two* separate Fraternities" as noted. I consider the elucidation of this point is of considerable value.

Bro. Conder's remarks as to the term *Accepted* are most suggestive and interesting in character, and so as to the "Fellowship." It appears to me that the gentlemen elected as members of the "Masons' Hall Lodge" and who thus became "accepted [or *speculative*] Masons," were known as *Fellows*, or in other words, members of the Society or Lodge, and never as Apprentices. Those of the Company, however, who had regularly served their time as apprentices, were subsequently admitted as *Masters*, *i.e.*, qualified to act as employers, or *Masters* in Masonry, as distinguished from mere journeymen. The fact that the "Acception" was *a* qualification for membership of the Masons' Company is most important, and is one of the many curious points arising out of a careful study of the Records so lucidly explained by the Company's Historian and respected Master.

I cannot follow Bro. Conder in the belief that "it is probable that with the Masons of London this custom [of reading the Old Charges or Constitutions to the apprentices] had fallen into disuse long before the middle of the 17th century," for there is a lack of evidence in proof of such a retrograde movement at so early a period. Neither do I believe that the "*New* Articles" are only of so late a date as 1693 *circa*; for the "Grand Lodge MS. No. 2," and the "Harleian MS. No. 1942," clearly may be assigned to 1650-70; the proto-type of these two documents being of slightly earlier origin.

The extracts furnished by Bro. Conder from the old Records prove that admission into the Company was not of an esoteric character, though evidently it was so as respects the Lodge held under its wing; and though they were, in a sense, worked independently (membership of the one not involving membership of the other), the minutes of both organizations are most valuable as illustrative of the separation then existing between the mainly operative and wholly speculative sections of the Fraternity. They worked together, but as distinct Societies. As Bro. Conder says, what was then understood as being "made a Mason" was "something beyond being made a member of the Mason Company," though membership of the latter virtually meant being a Mason likewise.

Bro. Rylands draws attention to the title of "the Constitutions of the Freemasons" in 1723, and the change made in 1738 to "Constitutions of the Free and Accepted Masons." It should be remembered, however, that Roberts' "Constitutions . . . of Free *and* Accepted Masons" was printed in the year 1722.

I entirely agree with Bro. Conder's view as to the copies of the "Old Charges," which have been traced of late years—the two "Phillipps" and the "G. W. Bain"—which are likely to have been transcripts of the missing "Masons' Company MS." Neither are the actual "Constitutions" (a "Book wrote on parchment and bound or stitched in parchment") of the Inventories from 1665, this longed for volume being "in all probability . . . of 15th century date," and "that up to the present time, the MS. Constitutions of the Masons' Company have *not yet been identified*."

To conclude, I desire to unite my thanks, with those who will be privileged to hear the paper read, and also to share in Bro. Conder's hope that we may soon have the "History of the Lodge of Antiquity," for it is much needed and will be eagerly read by the members of both sections of our Lodge.—W. J. Hughan.

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Bro. W. H. Rylands said:—The discovery made by Bro. Conder when preparing his history of the Masons' Company of London, that in the early part of the seventeenth century there existed in London a Lodge of Speculative Masons, associated with that Company, is in my opinion one of the most valuable additions to our history that has been made for many years. It must therefore be a subject of congratulation that he has placed this Lodge in possession of all the facts connected with his discovery. In the present paper are given all the notes refering to the "Acception" to be found in the old cash book of the Company, which commences in the year 1619. It is not however to be concluded that the first entry quoted, records the first "making of Masons" in the Company's Lodge, but rather, it seems to me, we may take it for granted that were the earlier books forthcoming other entries would be found in them. It is not to be expected that the ordinary minute books would supply much information beyond votes with reference to expenditure similar to the order for the purchase of a banner in 1677.

One or two points at once arrest attention. It was no unusual action for an Operative Lodge particularly in Scotland to admit what we call Speculative Masons or gentlemen to membership. The Masons' Company Lodge was carried on upon widely different lines, it was a Speculative Lodge pure and simple into which members of the Company were admitted. From the various entries it is clear that the control of money rested in the hands of the Company, that meetings of the Acceptance were held and Masons were accepted whose names find no place in the books, and that from this reason the entries appear to be a little irregular. When the fees taken from the new-accepted Masons covered the whole cost of a meeting, naturally no entry was made in the cash book; at the same time if the amount received was not equal in amount to the expenses, the Company found from its usual funds what was required. In a like manner any balance over and above the amount expended was added to the general account of the Company. Unfortunately the payments for Quarterage are not entered in full, so nothing but a careful examination of the old Quarterage book, when found, can decide whether any quarterly or annual payments were made by the members of the Lodge. I am inclined to think there were no payments, but that if a meeting was held, without the admission of new members, those present made themselves "a club" as it was called, and paid share and share alike.

I may perhaps call attention to my paper on "Ashmole and Freemasonry," printed more than ten years ago, in which I endeavoured to show that the Lodge at Warrington was not an Operative Lodge admitting gentlemen, but a Lodge composed of Speculative Masons, a theory which agrees with the discovery made by Bro. Conder.

Again, about the same time, it was my good fortune to point out the peculiar expression used by Randle Holme in his Academy of Armory, dated 1688:—"I cannot but honor the fellowship of Masons because of its antiquity and more, as being a member of that Society, called Freemasons. In being conversant amongst them, I have observed the use of these several tools following." Here there is an undefined difference between the two bodies, though a connexion is I think, manifestly intended.

Chester possessed Trade Companies, the Goldsmiths and Masons being one, to which perhaps the Lodge was attached of which Randle Holme was a member, though a painter stainer. The Company of Masons of Chester would, I think, probably follow the same customs as that of London—customs which may have prevailed in other parts of England.

A very difficult question however, arises in the consideration of how far those old Lodges were Operative or Speculative who met in 1716-17, and formed themselves into a Grand Lodge.

Bro. Hughan calls attention to the fact that the printed Roberts MS. 1722 is called on the title the Constitutions of the Accepted Masons. I had not overlooked this, indeed in the early pages of the 1723 Constitutions the very suggestive phrase the "Fraternity of Accepted Freemasons" is used, but the main title of the latter has no mention of "accepted," showing as I think that it was intended to be used in Lodges composed of both Operative and Speculative members. A more interesting point, however, arises from this; in the inventory of the Masons' Company of 1676, and presumably in the earlier one of 1663, the "Old Charges" or "Ancient Constitutions," as the Roberts print of 1722 calls them, were already in *the middle of the seventeenth century*, "The Constitutions of the Accepted Masons."

That the legendary history of the Craft was read over, is I think proved by the Latin instructions contained in the text—*Tunc unus*, etc. That this custom was continued after 1716-17 is also clear from the words appearing in the 1723 Constitutions, "to be read at the admission of a New Brother, when the Master or Warden shall begin, or order some other Brother to read as follows." When the custom was given up, it is difficult to determine, but though these instructions are repeated in the 1738 edition, it is not difficult to understand how a disinclination to follow to the letter the above order, may have arisen, when we contemplate the 151 and more printed pages of the 1738 edition!

Bro. Conder asks me to suggest a theory with reference to the Masons' Marks used in the books of the Company. They, I believe, were only used by Operative members, and I fancy not always because the owner was unable to write. The Masons' Company may have possessed a Register Book of Marks which has not been preserved any more than the custom of members taking out marks. Only one of the oldest books, that invaluable Book of Accounts, has come down to us.

It is most interesting to have recovered no less than thirty-five Speculative Masons belonging to a Speculative Lodge in London, between the years 1620 and 1682. How much this list could be increased in both value and number if we had that "Fair Large Table of the Accepted Masons" it is impossible to say. It may indeed have included the name of Sir Christopher Wren, although his name would not, for the reasons above stated, appear in the books of the Company. That he never joined, as Bro. Conder states, the Masons' Company seems clear, but there is no reason why he should not have joined the "Acception."

Without the diary of Elias Ashmole (1646), the record of Randle Holme (*c.* 1650), and the entry above (1638-9) referring to Nicholas Stone, who would have had the temerity to state that any of these were Speculative Masons? The same rule applies to Sir Christopher Wren, about whom there is more than a tradition, the only thing that can be said is, *we do not know*; to which I may add that in my opinion it is far more probable than improbable that like many of the celebrated men of the time, he was a Mason.

The suggested connexion of the Lodge of the Masons' Company with the precursor of the Lodge of Antiquity, would take more time and space than I have now at my disposal, and like many other points which cross the mind on hearing Bro. Conder's paper, must be left for discussion on some other occasion.

One duty gives me great pleasure, it is to propose a hearty vote of thanks to Bro. Conder for his paper, which in my opinion is one of the very best ever submitted to the Lodge.

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*Bro. S. T. Klein writes:—*

Bro. Conder tells us that early in the 16th century the City Company which before that time had borne the name of "The Fellowship of Masons," then became known as the "Company of Ffree-Masons." The change of name would seem to point to a new element having crept into the composition of the Company and the mystery which has always hung over the prefix "Free" makes this change of name particularly interesting. I quite agree with Bro. Speth when he says that the word "ffree" in Freemason cannot have had the same import as that in Free Vintner, as the name Freemason was used before the City Company of Masons existed,[1] and it could not therefore be a "diploma" issued by the Company of Masons. I have lately come across the following by Lambarde (1536-1601) concerning St. Benedict Biscop, a Northumbrian monk who at the end of the 7th century paid several visits to Rome collecting relics, pictures, books, etc., and built the two Monasteries at Wearmouth and Jarrow.

> "This man laboured to Rome five several tymes, for what other thynge "I find not save only to procure pope-holye privileges, and curious ornaments "for hys monasteries, for first he gotte for theise houses, wherein he "nourished 600 monks, great liberties, then brought he them home from "Rome, painters, glasiers, *freemasons* and singers, to the end that hys "buildings might so shyne with workmanshippe and his churches so sounde "with melodye, that simple soules ravished therewithe should fantasie of "theim nothinge but heavenly holyness" (*vide* Book of Days, 1, 97).

St. Benedict Biscop died A.D. 690, and if the above can be relied on, we get back to the time of St. Alban and the reference in the old MSS. to the Martyr of Verulam being partial to our fraternity may not be so far out after all.—S. T. KLEIN.

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Bro. Conder, after thanking the brethren for their cordial response to the vote of thanks accorded to him for his paper, said:—With regard to the interesting remarks on the import of the word "ffreemason," expressed by our worthy Secretary, Bro. Speth, I would draw attention to the words used by me in the paper when speaking of the Company as the "ffreemasons" in 1537, I am careful to say "*in this instance.*"

I do not suppose for one moment that the prefix free meant free of the Company or free of the city, or in fact free of anything in particular, but that it was used in connexion with the Masons' Company as the word free was with the Vintners and some other Gilds to denote a peculiarity. The prefix free to the Company of Masons, like that of the Vintners, had a certain meaning, but nothing beyond in their case that of signifying a superior class of craftsmen who were at that time dubbed Freemasons, *i.e.*, those skilled in the art or mystery[2] of Freemasonry. I will, however, reserve my opinions and notes on the subject for the discussion which I hope will follow Bro. Speth's paper which he promises, and to which we all look forward with much pleasure.

Bro. Hughan's remarks on the MS. Constitutions are always of interest to us. However, in the present instance I cannot agree with him in thinking that the date of the Grand Lodge MS. No. 2 and the Harleian MS. No. 1942 may "clearly be assigned" to 1650-70. I would rather place the date thirty to forty years later.

Bro. Rylands draws our attention to Sir Christopher Wren and the old Lodge of St. Paul's, and again we must refrain from expressing an opinion until the advent of the

[1] This is doubtful; the Masons of course existed before any Company of Masons, but we have no use of the word "Freemason" as yet prior to 1376. (Editor).

[2] Mystery, *i.e.*, Trade.

History of Lodge No. 2. Nevertheless I am compelled to follow his argument with respect to Sir Christopher and the Craft, inasmuch as without the Masons' Company's records Nicholas Stone would otherwise stand in the same position.[1]

Bro. Gould writes me asking if the words Entered Apprentice and Fellow Craft are ever found in the records of the Company. This question I have answered in the footnotes to my paper when speaking of the apprentice who was entered in the Company's books and the grade of Master Mason given when taking up the freedom of the Company.

EDWARD CONDER, JUN., I.G.

## OBITUARY.

IT is with great regret that we have to announce the death of :—

Bro. **H. B. Royds,** of Rockhampton, Queensland, on the 25th October, 1895, who joined our Circle in January of that year.

Bro. **William Epps Morrison,** of Eastbourne, on December 10th, 1895. Our brother was a very prominent Sussex Mason, and joined our Circle in January, 1893.

Bro. **Harry Walter George Drinkwater,** of Oxford, on the 13th October, 1895, who joined our Circle in June, 1891.

Bro. **James Stevens,** of Catford, on the 18th January, 1896 Bro. Stevens was the editor of the *Masonic Star*, which was published during 1888 and 1889, and was widely known as the secretary of the Great City Lodge and for his lectures on the ritual of Freemasonry which he was always so ready to give at Lodges of Instruction and elsewhere. He joined our Circle in January, 1889. Our brother, who had reached his seventy-first year, was generally held to be the oldest living Volunteer in England. He enlisted in a Clapham Company in 1859, and afterwards became the "father" of the 1st Surrey Corps. He retired about 18 months ago, after upwards of 33 years uninterrupted service.

Bro. **Peter Blackburn,** of Liverpool, on the 11th February, 1896, who joined our Circle in May, 1892.

Bro. **F. C. Galloway,** of Bradford, on the 10th February. Bro. Galloway joined our Circle in January, 1893, and the following cutting from the *Bradford Observer* will prove interesting and serve to give some idea of his literary activity.

"We regret to learn that Mr. F. C. Galloway, wool and waste dealer, of Bradford, died on Saturday night, from typhoid fever, after an illness of only ten days. He was born in the year 1856, and was therefore a comparatively young man. He was the son of Mr. Jesse Galloway, who until recently took an active part in local municipal affairs, and he entered his father's business immediately on leaving school. Outside business circles he was a well-known personality, owing to the active interest which he took in local history and literature. He was treasurer of the Brönte Society from its commencement in 1893, and was a member of the Bradford Historical and Antiquarian Society. He was also connected with the ex-Libris Society. At the time of his death he had in the press "A Descriptive Catalogue of the objects in the Brönte Museum at Haworth," which he intended for private circulation among the members of the society. This would have now been in their hands had not illness cut short his work. Mr. Galloway possessed a fine library of Yorkshire topographical and historical works. He was not only a collector of books, but had made conchology, oology, geology, and numismatics a special study, and his museum at Greenfield House contains many rare treasures in these departments. Scarce local prints, bills, and circulars were not neglected, and many thousands of these were gathered by him during the past few years. He belonged to the Bolingbroke Lodge of Freemasons, and was for several years treasurer of the Grand United Lodge of Oddfellows. He was also a member of the Bradford Wool and Noil Association. Mr. Galloway married in 1877 Miss Elizabeth Butterworth, of Littleborough, a lady who is herself known as a writer of prose and verse, and he leaves a widow and five children."

[1] We have only Anderson's *statement* outside the *evidence* of the Masons' Company's documents.

# CHRONICLE.

## SCOTLAND.

GLASGOW.—Masons have long been accustomed to hold a special Masonic service in some Church or Cathedral, but we doubt if the brotherhood has ever before met, as such, in a Synagogue. Our Jewish brethren have often joined us in common praise of and prayer to T.G.A.O.T.U. and on Sunday, 16th February last, Christians accompanied their Israelite brothers to the Synagogue in Glasgow. We append the following from the *Glasgow Evening News* of the 19th February, 1895 :—

Of the many interesting occasions in the city this week the divine service in the Synagogue, under the auspices of the Montefiore Lodge, 753, on Sunday evening, stands out prominently. Almost every one of the thirty-five Lodges in the province was represented, and by goodly numbers. The magnificent edifice in Hill Street, which, by the way, was erected fourteen or fifteen years ago at a cost of £16,000, was crowded, and a number of the congregation and general public were unable to gain admission. The collection, which was made in aid of the Lodge Benevolent Fund, amounted to £16 3s. 6d.

Bro. the Rev. E. P. Phillips delivered the discourse founded on the words in Malachi II. and 10th, "Have we not all one Father? hath not one God created us?" Viewing the world, said Bro. Phillips, in its present state, divided and subdivided, as it is, can it be wondered that there are some who doubt the possibility that from such a moral, mental, and physical chaos there ever could be evolved the perfect divine condition of universal brotherhood and peace? Yet such is the belief of every true religionist. Note the present impressive and unique occasion and the truth it conveys. Whatever fence one religious system may deem expedient to erect around the field of its labours and aspirations, there is still ground common to all whereon all can meet and carry on the grand noble work of exalted humanity.

The idea of a universal brotherhood, far from being, as some may suppose, the chimera of a religious visionary or the empty theory of a religious enthusiast, is absolutely divine, and comes to us with all the authority and confirmation of Biblical precept, prophecy, and example.

Bro. Phillips concluded his eloquent discourse in an appeal to all Israelites, Christians, Masons, to bear in mind the fact that every good deed is the parent of another, and that every act of mercy is a sure step towards the realization of the words of Scotland's sweetest singer, "That man to man the world o'er shall brithers be for a' that."

The Lodges represented by deputations at the services in the Synagogue on Sunday were—Nos. 4, 27, 87, 103, 117, 128, 178, 219, 275, 332, 354, 360, 408, 413, 419, 437, 441, 465, 555, 556, 581, 607, 609, 729, and 817.

## SOUTH AMERICA.

**Argentine Republic.**—On the 16th December, I installed Comp. Ferdinand Jamison Morphy as our Grand Superintendent for the Argentine Republic. It is the first appointment of the kind in South America: we had a large muster and everything passed off very well. I am the District Grand 2nd Principal, and my brother, R. Mold is the Grand Scribe Ezra.—C. TREVOR MOLD, Buenos Ayres.

## INDIA.

**Lodge Waltair, Vizagapatam.**—The Petition for a Warrant for this Lodge was recommended by Lodge Perfect Unanimity, No. 150. It was consecrated by Worshipful Bro. Ardaseer R. Pilcher, P.D.G.W., on behalf of the District Grand Master, on the 26th July, 1895. The Ceremonies of Consecration and Installation were carried out with unqualified success. The Lodge, for the present, is working under a Provisional Warrant. The District Grand Master, the Consecrating Officer, the Master of the recommending Lodge (self), the recommending Lodge, and the Master of the new Lodge, are all members of the Correspondence Circle of Lodge Quatuor Coronati.—W. T. NEWITT.

## GERMANY.

OUR Bro. Dr. Begemann, for so many years Provincial Grand Master of Mecklemburg under the National Grand Lodge of Germany at Berlin, but who has ceased to occupy that exalted office owing to his removal from Rostock to Charlottenburg, was on the 8th January decorated by his Grand Lodge with the special jewel of honour reserved for Past Provincial Grand Masters. This is a new decoration established especially to meet the case of Bro. Begemann. We beg to tender the congratulations of his brethren in the Quatuor Coronati Lodge.

## ENGLAND.

The following new Lodges were warranted during 1895 :—

No. 2539. Roodeport. Roodeport, Transvaal.
,, 2540. Ember. East Molsey, Surrey.
,, 2541. St. Andrew's. Avonmouth, Gloucestershire.
,, 2542. Gatton. Gatton, Queensland.
,, 2543. Coolgardie. Coolgardie, Western Australia.
,, 2544. St. George. Vrijheid, Transvaal.
,, 2545. Iris. London.
,, 2546. Rahere. London.
,, 2547. Llangattock. Cardiff, South Wales.
,, 2548. Herga. Harrow, Middlesex.
,, 2549. Benevolentia. Woodford.
,, 2550. Piccadilly. London.
,, 2551. Clissold. Highbury, London.
,, 2552. Stoke Newington. London.
,, 2553. Rufford. Nottingham.
,, 2554. Manchester. Manchester.
,, 2555. England's Centre. Weedon, Huntingdonshire.
,, 2556. Glyn Ebbw. Ebbw Vale, Wales.
,, 2557. Temperance. Newcastle-on-Tyne.
,, 2558. Furnival. Sheffield.
,, 2559. St. Aldhelm's. Branksome, Dorsetshire.
,, 2560. Earl of Lathom. Bury, Lancashire.
,, 2561. West Essex. Buckhurst-Hill, Essex.
,, 2562. Papyrus. London.
,, 2563. Justicia. London.
,, 2564. Phœnix. North Pine, Queensland.
,, 2565. Royal Rose. London.
,, 2566. Buluwayo. Buluwayo, Africa.
,, 2567. Acacia. Meiktila, Burma.
,, 2568. Delaval. Newcastle-on-Tyne.
,, 2569. St. Trillo. Colwyn Bay, North Wales.
,, 2570. Prince Llewellyn. Cardiff, South Wales.
,, 2571. Holmes. Newcastle-on-Tyne.
,, 2572. Tyldesley. Tyldesley, Lancashire.
,, 2573. Corinthian. Childers, Queensland.
,, 2574. Southern Cross. Southern Cross, Western Australia.
,, 2575. Fairclough. Mandalay, Burma.
,, 2576. Coorg. Mercara, Madras.
,, 2577. Wynberg. Wynberg, South Africa.
,, 2578. National Artillery. London.
,, 2579. Lewisham. Lewisham, Kent.
,, 2580. Crouch End. Highgate, London.
,, 2581. Empress. London.
,, 2582. Lewisham. Smethwick, Staffordshire.
,, 2583. St. Thomas. Tibshelf, Derbyshire.
,, 2584. Queen Victoria. Manchester.
,, 2585. Doornfontein. Doornfontein, Transvaal.
,, 2586. St. Nicholas. Scarborough, Yorks.
,, 2587. Radnor. Folkestone, Kent.
,, 2588. Beauaraba. Pittsworth, Queensland.
,, 2589. Borough. Southwark, London.
,, 2590. Nirvana. Ghazipur, India.

At the festival of the Royal Masonic Benevolent Institution on the 26th February, the total amount announced was £19,511 7s. 0d.

## FRIDAY, 1st MAY, 1896.

THE Lodge met at Freemasons' Hall at 5 p.m. Present—Bros. Edw. Macbean W.M.; W. J. Hughan, P.G.D. as I.P.M.; C. Kupferschmidt, A.G.S.G.C., S.W; C. Purdon Clarke, J.W.; G. W. Speth, P.A.G.D.C., Sec.; S. T. Klein, S.D.; T. B. Whytehead, P.G.S.B, J.D.; R. F. Gould, P.G.D., D.C.; E. Conder, jun., I.G.; Dr. Wynn Westcott, P.M.; W. H. Rylands, P.A.G.D.C., P.M.; and E. J. Castle.

Also the following members of the Correspondence Circle, viz:—Bros. H. D. Willock, Rev. A. G. Lennox-Robertson, T. Charters White, C. B. Barnes, Rev. J. W. Horsley, Rev. E. Fox-Thomas, W. McCullough, Prov. G.M. (S.C.) New Zealand; F. W. Levander, J. W. Barnes, G. Powell, Thomas Cohu, J. M. Mitchell, J. R. Farrar, C. H. Rosher, W. N. Haydon, T. Moysey, W. J. Batho, H. R. Heap, F. T. Ellis, R. Palmer-Thomas, W. R. Thompson, A. Knight, Rev. Hugh Thomas, A. G. Boswell, H. B. Papenfus, J. M. Hamm, C. H. Bestow, F. W. Mitchell, G. Greiner, W. Tailby, F. M. Williams, G. Stevens, R. T. Ellis, G. T. Taylor, E. Glaeser, E. C. Stimson, C. H. Barnes, E. G. Spiers, W. Lake, A.G.Sec.; E. H. Bramley, W. G. Poole, T. Adams, Pitt Becker, C. G. Hokanson, J. P. Richards, J. S. Cumberland, P.A.G.St.B.; Major J. H. Leslie, R. Finlay, H. W. Noakes, W. J. Songhurst, and J. W. Aplin.

Also the following visitors: Bros. D. T. Taylor, Jerusalem Lodge No. 66; T. L. Wilkinson, P.A.G.R.; C. W. Duncan, P.M. Cestrian Lodge, No. 45; G. R. Ousey, P.M. No. 59; J. Harrison, Shakespeare Lodge, No. 99; H. Hastings Jones, Electric Lodge, No. 2087; M. F. Tweedie, W.M. Moira Lodge, No. 92; Luke Hansard, P.M. Whitehorse of Kent Lodge, No. 1506; and the Ven. Archdeacon of London, P.G.C.

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Bro. Gould having obtained permission to move a resolution, said:—At the Annual Festival of the Society, on Wednesday last, the Pro-Grand Master, the Earl of Lathom, announced the names of the new Grand Officers, and also of certain other brethren, upon whom the M.W.G M. had conferred the distinction of past rank. Among the brethren so favoured are some very distinguished representatives of the workers in, and the supporters of this Lodge. To describe them by their new titles, they consist of Bros. E. D. Anderton, J.G.D.; E. St. Clair, A.G.D.C.; H. Lovegrove, G.S.B.; W. A. Scurrah, D.G.S.B.; J. Boulton, G.Pt.; Col. Hunter, P.G.D.; Dr. C. D. Hill Drury, P.A.G.D.C.; C. W. Carrell, P.G.S.B.; J. M. McLeod, P.G.S.B.; Dr. G. Mickley, P.A.G.D.C.; and George William Speth, P.A.G.D.C., the indefatigable secretary of our Quatuor Coronati Lodge.

Looking back to the year 1884, I find that among the nine founders of the Lodge, there were three Grand Officers, the late Bro. Woodford, P.G.C., Bro. Hughan, and myself, making one-third of the whole number. In 1887, we lost our dear Bro. Woodford, but in the same year Bro. Bywater was appointed Grand Sword Bearer, Bro. Sir Charles Warren received past rank as Grand Deacon, Bros. Sir H. Hancock and William Kelly (both now deceased) the one a District and the other a P. Prov. Grand Master, joined the Lodge, also Bro. Crawley, a very welcome and distinguished representative of the Grand Lodge of Ireland.

Bro. F. H. Goldney (a Grand Officer of 1885) joined the Lodge in 1888. In 1890, Bro. Whytehead was appointed Grand Sword Bearer. In the following year Sir Charles Warren became district G.M. at Singapore, Bro. Belgrave Ninnis was Grand Standard Bearer in 1892, and Admiral Markham received a patent as District G.M. of Malta in 1893. Bro. Malczovich, a P.G. Warden of Ireland, joined us in 1894. The next year was a remarkable one, as Bros. Rylands, Lane, and Kupferschmidt each received the distinction of Grand Office. Lastly, there has been our Bro. Speth, which brings up our present number to fourteen, so that out of a grand total of twenty-eight full members, one half are entitled to wear the distinctive clothing of a Grand Officer.

Of the most recent accession to our ranks, that is to say, of the latest member of our Inner Circle who has been called up to the dais of Grand Lodge, a good deal might be said in the vein of compliment which would be very richly deserved, but at a meeting of our Lodge, which owes so large a portion of its success to his unceasing exertions, it would be quite a work of supererogation were I to proceed with any laboured panegyric on Bro. Speth. But it affords nevertheless great pleasure to Bro. Hughan and myself, as it most assuredly would have done to our deeply lamented Bro. Woodford were he still happily among us, to congratulate the Lodge upon the number of Grand Officers in the Inner Circle, having been so pleasantly augmented since its original foundation. The latest name on the roll of honour is that of our Bro. Speth, whose really wonderful conception, the now-existing and widely diffused Correspondence Circle, has become so universally popular throughout the Masonic world. A summary of the Grand Officers, belonging it may be said, to almost every existing Masonic jurisdiction, who adorn the roll of our Outer Circle, would carry me too far, so I must content myself with again referring to Bros. Anderton, St. Clair, Lovegrove, Scurrah, Boulton, Hunter, Hill Drury, Mickley, Carrell, and McLeod, to whom, together

with Bro. Speth, Secretary and Editor, 2076, I move that we tender the congratulations of the Lodge on their appointment to Grand Office, and also that a record of the same may be inscribed in the minutes.

This was seconded by Bro. W. J. Hughan and carried by acclamation.

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Seven Lodges and seventy-seven brethren were admitted to the membership of the Correspondence Circle.

A letter was read from Bro. J. M. Maas Geesteranus, Deputy Grand Master of the Grand Lodge of the Netherlands, announcing the death of Bro. J. P. Vaillant, Grand Secretary of that jurisdiction, a Past Master of Lodge L'Union Royale of the Hague, and a member of the Correspondence Circle and contribntor to the *Transactions.* The Secretary was instructed to convey the sympathy of the Lodge in their affliction to the Grand Lodge of the Netherlands and the Lodge L'Union Royale.

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The Secretary called attention to the following exhibits:—

The petition and act of constitution of the French Lodge in London, of the year 1755. A full description will be found further on.

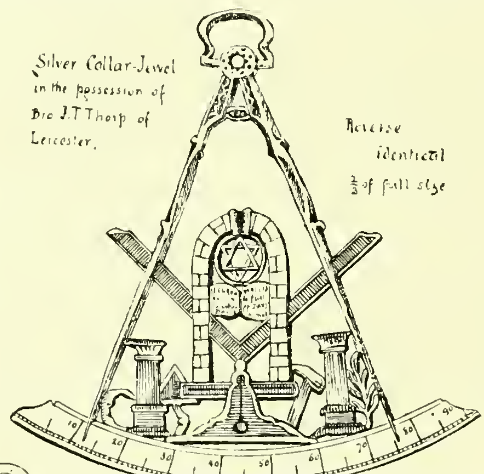
An engraved, hand-coloured satin apron belonging to the Lion and Lamb Lodge, Whitby.

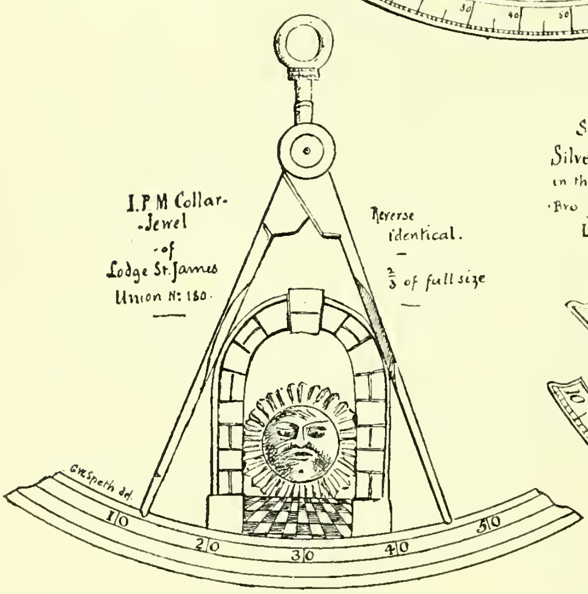
Three certificates, Irish Craft, Arch and Temple, 1816-1819, granted by Lodge Cavan No. 300, and the Chapter and Encampment No. 68 held in the Royal Artillery, to William Mackay, grandfather of the exhibitor, Bro. Alex. Bruce.

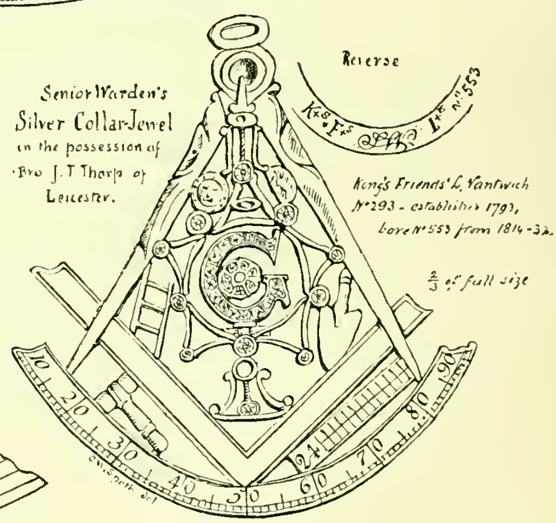
Three handsome jewels, belonging to the Order of Bucks, exhibited by Bro. Batho.

The I.P.M. collar-jewel used in Lodge St. James Union No. 180, exhibited by Bro. G. J. Taylor, of which a drawing is annexed.

Two silver collar-jewels, exhibited by Bro. J. T. Thorp, of which also drawings are here given.




The following brethren were proposed from the Chair and seconded by the S.W., as joining members of the Lodge, viz., Gotthelf Greiner, the Rev. J. W. Horsley, and the Rev. C. H. Malden, and their names were ordered to stand for ballot at the next meeting.

The author read the following paper:—

# GERMAN FREEMASONRY IN THE PRESENT ERA.

By BRO. GOTTHELF GREINER, P.M. 92.

PART I.

MY friend, Director Taubald of Coburg, (P.M. of the Lodge "Ernst für Wahrheit, Freundschaft nnd Recht") from whom, in conjunction with many other brethren of light and leading in the Fatherland, I have received great assistance in the preparation of this essay, winds up his valued remarks with the following:—

> "Now fare thee well, dear friend and Brother, and work industriously, for you have set yourself a task requiring a large amount of time and labour, and have allowed yourself too short a period in which to execute it."

All of which I freely admit to be the case, nevertheless the kindly interest taken in my labonrs, and the really wonderful response to my inquiries, by brethren of high distinction in Germany, (whose names will be hereafter cited) have encouraged me to proceed with my nndertaking.

The task, indeed, of laying before you a *history*, even in miniature, of German Freemasonry, would far exceed the limits of a single paper. Not one, but a series of essays wonld be required for such a purpose. Bnt in the lecture of this evening, I shall endeavour to place before yon a sketch of how Freemasonry is actually carried on, (or practised) at the present time in the German Empire. The materials I have been supplied with by so many sympathising friends are abundant; the injunction of my dear friend Bro. Tanbald to "work industriously," has been faithfully complied with, and when the last page of my mannscript has been read to you, I shall hope for your verdict, that, (in spite of the short time a business man can bestow on literary work), the depositions of representative brethren in all parts of the Empire, with respect to the existing customs of German Freemasons, have furnished some accessions to our knowledge—that is to say as English-speaking stndents of the Craft.

My object, therefore, to-night, is to present you with what may be termed a bird's-eye view of German Masonry at the present day, and I mnst be particnlarly careful to keep strictly within the limits that I have prescribed for myself. Bnt in order to lay a fonndation for the superstrncture I am about to erect, a few general observations on the introduction, progress, and development of Freemasonry in Continental Enrope cannot be dispensed with.

These I mainly extract from the German Encyclopædia of Freemasonry, (Allgemeines Handbuch der Freimaurerei, Leipzig, 1863, 1865, 1867, 1879), though I have also freely copied from the well-known "Histories" of Bros. Findel and Gonld, who, to a certain extent, have drawn their inspiration from the same fountain of knowledge, and whose snperior judgment, therefore, in matters of a complicated nature, I have throughont relied upon, in preference to my own. The *Transactions*, also, of the Qnatuor Coronati Lodge have been carefully re-stndied, especially the series of articles by Bro. Malczovich, and it is dne likewise to the brethren who are giving me their attention this evening, to remark that besides the excellent authorities above referred to, I have diligently perused (and the labour has been no light one) a large number of fnrther works and essays on Continental Masonry that were recommended to me.

Briefly, then, between 1720 and 1730, Freemasonry found its way from Britain to the Continent, and was confined for many years to the upper classes. The earliest Foreign Lodges are snpposed to have been established in France, but at any rate they had taken root there in 1732. In Germany we meet with them a little later, when not only were they called in the first instance, by French names, but the proceedings were conducted and the minntes recorded in the same tongne.

The first Royal Prince who joined the fraternity was Francis Stephen, Dnke of Lorraine, afterwards the husband of Maria Theresa (1736), co-ruler of Anstria, (1740), and eventually Emperor of Germany (1745), who was initiated by Dr. Desaguliers in a Special Lodge held at the Hague in 1731. The admission of this reigning Prince forms a leading event in the history of German Masonry.

In 1733, the Earl of Strathmore, Grand Master of England, is stated to have granted to eleven German Masons a deputation to open a Lodge at Hambnrg. This is usually snpposed to have developed into Lodge Absalom, though the two numbers are distinct on the engraved lists, and the Warrant of the latter was dated October 23rd, 1740.

With regard to the above it has been remarked by Bro. Malczovich (whose statement I adopt) "that the first Lodges in Germany were founded by German brethren mostly initiated in England, and that they obtained Warrants from the Grand Lodge of England. Masonic districts and provinces were formed ont of the largest part of these Lodges by the English Grand Lodge. Some of the German Lodges, however, especially those in the

capitals, declared themselves as Mother and Grand Lodges for their own country, thus expressing a tendency to become Masonic centres for their own lands." (*A.Q.C.* iv., 184). Of this a conspicuous example may be afforded. On the night of August 14th, 1738, the Crown Prince of Prussia—afterwards Frederick the Great—was initiated at Brunswick by a deputation from the Lodge at Hamburg. It is a noteworthy circumstance that the Crown Prince of Prussia, as well as the Duke of Lorraine, was received into Masonry in a Deputy (or Occasional) Lodge. Frederick, when he succeeded to the throne, founded a Lodge in Berlin. This took the name of the "Three Globes," and its first meeting was held September 13th, 1740. It granted several warrants of Constitution to subordinate Lodges during the next ensuing years, and on June 24th, 1744, assumed the title of the "Grand Mother Lodge of the Three Globes." The Grand Master (at least in name) from that period until the date of his death (1786) was Frederick the Great.

Masonry never really flourished in Austria, although it enjoyed the patronage of the Emperor Francis, (former Duke of Lorraine) whose connection with a Vienna Lodge has been traditionally asserted. It appears, however, to be free from doubt, that after his death he was commonly referred to by brethren in the Austrian Capital as the "Grand Master of the Old Lodge." Francis died in 1765, and the suppression of the Craft in the Austrian hereditary dominions, which had been decreed but not executed in 1764, was relentlessly carried out (in the absence of his sheltering arm) in 1795.

In other parts of Germany, particularly in the capitals and other important cities, for example at Dresden, Frankfurt, Leipzig, Hanover and other places, Lodges were established in many cases by the authority of the Grand Lodge of England, at dates closely approximating to those already cited in connection with Hamburg and Berlin.

Lodges, however, even in those comparatively remote times, were not always established in large centres of population. After the initiation of the Crown Prince of Prussia, in 1738, a Lodge was erected in his castle at Rheinsberg, over which Frederick presided in 1739; and when shortly afterwards he ascended the throne, the king again wielded the gavel, and conducted the first work with his own hand in a Lodge held at the Royal Palace of Charlottenburg, on June 20th, 1740.

Equally noteworthy, as differing from the customs of our own day, may be cited the action of the Margrave Frederick of Brandenburg-Culmbach, who, on January 21st, 1741, erected in his own castle at Bayreuth, the capital of his principality, a Lodge called the "Sun," of which he continued to be the Master until his death in 1763. The "Castle" Sun afterwards created a "City" Sun, and of these two "Suns" there will be yet a little more to relate. The early German Lodges followed very closely in the first instance the prevailing customs of the English Masons, but after some years a great change took place.

About the year 1740 a number of Degrees, alleged to be of Scottish origin, made their appearance in all parts of France. Indeed, not content with this, as St. Andrew was the patron saint of Scotland and of the Lodges there, the new Degrees manufactured in France were called not alone Scottish, but St. Andrew's Degrees. (*A.Q.C.*, i., 10). The Scottish Master asserted in every way a superiority over the Master Mason, and even as a visitor ranked before the Master of the Lodge. At any time or place, he could personally confer the Degrees of E.A., F.C., and M.M. Later still, when the Scottish Lodges were grafted on the ordinary Lodges, the former became supreme in all matters and even acted as Grand Lodges, granting Warrants of Constitution. In this way arose throughout France the numerous Scottish Mother Lodges. From France, these imaginary Scottish Degrees were imported into Germany. There were Scottish Lodges at Berlin, 1741; at Hamburg, 1744; at Leipzig, 1747; and at Frankfurt, 1753. Forty-seven or more of such Lodges were erected in Germany between 1742 and 1764. The influence of the Chapter of Clermont then made itself felt, and lastly came the Templar System of the Strict Observance, which burst over Central Europe like a tornado, and nearly swept away every vestige of pure and ancient Freemasonry.

The landmarks of the Craft in Germany may be said to have been almost totally obliterated during the twenty years that the mania of the Strict Observance was in the ascendant.

A few events which occurred in those "dark days" must now be related, as without them, the peculiar features by which the Grand Lodges of Berlin are distinguished from those in other parts of Germany, would be but imperfectly understood by a portion of my hearers.

J. W. von Zinnendorff, one of the most remarkable Masons that ever existed, signed the Act of Strict Observance at Halle, on August 24th, 1764, was knighted by von Hund (the Head of the Order) October 3rd, 1764, and made Prefect of Templin (*i.e.*, Brandenburg with the seat in Berlin) on the 6th, with his friend Krüger as next to him in rank. In June, 1765, Zinnendorf was elected Master of the Three Globes, which in 1766 was constituted a Scottish or Directorial Lodge, with power to warrant Strict Observance

Lodges. The subordinate Lodges under the Three Globes went over to the new system, with the exception of the Royal York, which placed itself for a time under the protection of England, but afterwards reasserted its independence, and in 1798 became a Grand Lodge.

In 1766 Zinnendorf renounced the Strict Observance, and in the same year resigned the office of Master of the Three Globes. In 1767 he retired altogether from the Three Globes, and in 1768 "by virtue of his inherent authority" as a Scottish Master (having previously procured the rituals of the Swedish High Degrees), he erected his first Lodge (Minerva) on the Swedish system, at Potsdam. A second was formed at Berlin in 1769, and no less than twelve were established by 1770. These, in the same year, assumed the title of the Grand National Lodge of German Freemasons in Berlin. A compact with the Grand Lodge of England, by which (Frankfurt alone dissenting), all Germany was virtually handed over to the Zinnendorff body, was concluded in 1773, and the new Grand Lodge obtained the protection of Frederick the Great in 1774.

The Swedish System or Rite is commonly described as a mixture of English Freemasonry, of the High Degrees of the French, of Templarism, and of certain ideas peculiar to the Hermetic or Rosicrucian Fraternities. It is also affirmed that the mystical teachings of Emanuel Swedenborg are discernable in the doctrines of the Rite. But I shall wind up this brief description of the Swedish working, with a statement by Bro. Speth, who assures us:—"That no Masons have diverged further from the true light of Masonry, than those under the Swedish systems in Sweden, Denmark and Germany." (*A.Q.C.*, i., 208.)

Upon the same authority I here introduce the fact that during the sway of the Strict Observance "the Provincial Grand Lodge of Frankfurt was the only body on the whole Continent which had kept inviolate and unsullied the pure and simple teachings of English Freemasonry." (*Ibid.*) In 1774, the Prov. G.M. (under England) of this Provincial Grand Lodge, stated in an official letter, that the only truly English Lodge in Germany was the Frankfurt Lodge, and that both the Zinnendorff and the Strict Observance Systems were something entirely different.

Of this Lodge, the "Union," established at Frankfurt in 1742, and of the Provincial Grand Lodge into which it afterwards developed, it may indeed be said, that alone among the private, the Provincial Grand, or the Grand Lodges of Germany (during the continuance of the troubled period I am describing), they withstood the combined influence of "Scottish" Degrees, Strict Observance, Rosicrucians, Illuminati, and of every other system or society which tampered in any way with the genuine principles of English Craft Masonry.

About the year 1784 the Strict Observance had spent its force, the Grand Lodge of the Three Globes at Berlin threw off the yoke, and in 1786 the English Provincial Grand Lodge of Hamburg was re-established.

I must pass as quickly as possible over the remaining events which require to be mentioned in this narrative.

In 1797, new Constitutions were agreed to by the Three Globes. The Grand Lodge was to consist of 36 members chosen from the Berlin Lodges. Seven of these formed the "Ancient Scottish Directory." The President took the title of Head Scottish Master, and the members were all required to be "Scottish" Masons. The Directory was also an Inner Orient, and the preservation of the Ritual was entrusted to its care. There were three Degrees, with four higher steps.

On the 20th of October, 1798, there appeared a Royal Edict suppressing all secret societies. The three Grand Lodges in Berlin, however, and the Lodges holding under them were expressly exempted from its provisions, but Lodges erected in Prussia by other Grand Lodges were proscribed. The Prussian Grand Lodges at the above date were the National Mother Lodge of the Three Globes, the Grand National Lodge (Grosse Landes Loge) of German Freemasons, and the Grand Lodge of Prussia, called Royal York of Friendship. The first of these was formed, as already stated, in 1744; the second (under circumstances that would be deemed equally irregular at the present time) in 1770; and the third (in anticipation of the Royal Edict against secret societies), by the then private Lodge, Royal York, dividing itself into four Lodges, which united in the erection of a Grand Lodge, on June 11th, 1798. A summary of the Degrees worked by the Grand Lodges in Berlin, which are of a more extensive character than those recognised or permitted in the other German Masonic jurisdictions, will be given in the second part of this paper.

The political changes which took place in the vast territory comprising what has become the German Empire, between the outbreak of the French Revolution and the final fall of Napoleon in 1815, altogether forbid my attempting to present even the barest outline of the history of Masonry in Germany during that period. A single example, therefore, of the fluctuations of allegiance which occurred within the limits of one of the smallest of the German Independent States must suffice.

It will be recollected that the Margrave Frederick erected in his castle at Bayreuth a Lodge called the Sun (1741), also that the "Castle Sun" created a "City Sun." The "Castle Sun" shortly after this united with itself a Directory of Scottish Masters. This Directory opened a Lodge (Lebanon of the Three Cedars) at Erlangen, in 1757; and another (the Three Stars) at Ansbach, the capital of the cadet line of Brandenburg. In 1769 the Margrave Christian Frederick, of the younger or Ansbach line, united the two Principalities. The Ansbach Lodge (Three Stars) having also a Scottish Directory, the Margrave in 1772 made it amalgamate with that of the Castle Sun; the seat of this conjoint Directory being at Ansbach, with jurisdiction over the two Sun Lodges in Bayreuth, and the Lodges (Lebanon and Three Stars) at Erlangen and Ansbach. From this date, therefore, the Castle Sun ceased to act as a Mother Lodge, and in 1776 the City Sun went over to the Strict Observance. In 1799 the Margrave Christian Frederick having ceded his States to the King of Prussia for a large pension, the Lodges in his two Principalities came within the law (or Royal Edict) of 1798. Accordingly, the Lodges at Erlangen and Ansbach joined the Three Globes, and the two Suns the Royal York. The Castle Sun was made a Provincial Grand Lodge in 1800, and the Lodges of Truth and Friendship at Fürth, and the Morning Star at Hof placed under it.

In 1806, Ansbach, and in 1810, Bayreuth, fell to the new Kingdom of Bavaria. Lastly, in 1811—December 13th—the Provincial Grand Lodge of the Sun declared itself an independent Grand Lodge, with four subordinates, viz., the City Sun (under a new name, "Eleusis zur Verschwiegenheit,") the Lodges at Fürth and Hof, and an additional one, the "Golden Balance," also at Hof.

The Grand Lodges of Hamburg and Saxony were erected in the same year (1811), and those of Frankfurt (Eclectic Union) and Darmstadt (Concord) in 1823 and 1846 respectively.

The Grand Lodge of Hanover was established in 1828, and came to an end on the annexation of that kingdom by Prussia in 1866, as falling within the scope of the Royal Edict of 1798. This law, however, was not enforced in the parallel instance of Frankfurt, which also became Prussian in 1866.

The histories of the other extinct Grand Lodges possess no features of sufficient interest to justify any allusion to them in the present paper.

In bringing to a close these preliminary remarks (in which I am specially addressing the learners, and by no means the teachers in our ranks), my best thanks are due, not only to the writers from whose works I have so freely extracted, but also to the kind friends who have supplied me with references, and who have in many instances copied out whole passages from Masonic books, which would otherwise have escaped my attention.

## PART II.

I now come to that portion of my paper on which I must depend for an expression of your favourable opinion when I sit down. But if I shall then have done no more than place before you, the leading features of German Masonry in its present aspect, the result will not be a barren one; as while the *History* of Freemasonry in Germany has been told and re-told in the English language, the *Customs* of the German Craft—at least so far as I am aware—have never been described in the same tongue.

For the particulars that will next be laid before you, I am under a great weight of obligation to Bros. Carl Wiebe, Grand Master of the Grand Lodge of Hamburg, (whose fraternal attention to my repeated inquiries demands an especial acknowledgment); Karl Paul, G.M. Eclectic Union, Frankfurt-am-Main; Dr. W. Begemann, late Prov. G.M., Mecklenburg; Robert Fischer, W.M. Archimedes Lodge, Gera; H. Wernekke, W.M. Amalia Lodge, Weimar: Director Taubald, P.M. Ernest for Truth Lodge, Coburg; J. G. Findel, Leipzig; Emil Viertel, Secretary, Acacia Lodge, Meissen; A. Peuckert, Orator, Frederick of the Golden Sceptre, Breslau; E. Eberlein, W.M. Goethe Lodge, Poessneck; Dr. A. Nickel, Pearl Lodge, Perleberg; A. Schippel, W.M. Charlotte of the Three Carnations, Meiningen; A. W. Sellin, Grand Archivist, Grand Lodge Three Globes; Emil Rittershaus, Barmen, (President of the German Freemasons' Union); C. Gotthold, W.M. Union Lodge, Frankfurt-am-Main; and Dr. Henry Settegast, (nephew of Geheimrath Prof. Hermann Settegast, whose name will again come prominently before us,) W.M. Phœnix Lodge, Leipzig.

From the valued communications of these brethren, aided by my own Masonic Library, to which I have added during the last three months every book (not out of print) that has been recommended to me, the following summary has been compiled. But before I proceed with it, let me communicate a most interesting piece of information, (on the authority of Bro. H. Lissauer of Berlin,) viz., "that there is now no German State in which there are any laws against the Freemasons. Even in Austria, where the Craft was for so

many years under an interdict, the prohibition of Masonic Lodges was cancelled by the council of the dual Empire during the past year."

The existing Grand Lodges in Germany are:—

I.—The Grand National Mother Lodge of the Three Globes in Berlin, was constituted as a private Lodge in 1740, and as a Grand Lodge in 1744. It consists of

(*a*) The Grand Lodge in its stricter sense;
(*b*) The Union Directory; and
(*c*) The Legislative Assembly.

The Grand Lodge is composed of members with voting power and honorary members. The members entitled to vote, are

(1) Brethren elected by the Grand Lodge;

(2) The presiding Masters, and their representative Deputy and second Deputy Masters of Daughter Lodges; and the Grand Archivists during their tenure of office.

The representatives of Berlin Lodges alone vote on those affairs which concern the inner management of the Grand National Mother Lodge of the Three Globes, and on business solely relating to the Berlin Daughter Lodges.

The number of elected members must not exceed sixty-three. Brethren are eligible for election who reside either in Berlin or within a radius of fifteen kilometres. They must be regular (or ordinary) members of a daughter Lodge in the Union, present or past Wardens or Orators, and Master Masons of at least three years' standing. Every Lodge is required to furnish an annual return by May 1st, of from three to five of its members who are eligible for election to the Grand Lodge. The term of service is for twelve years.

There is also the Union Directory, which is the executive, representative and ratifying body or organ of the Grand Lodge in all external Masonic matters. It inherits the authority of the old Scottish Lodge, and by virtue thereof bears the name of "Old Scottish Directory." As such, it is the Protector, Multiplier and Dispenser of the Knowledge of the Inner Orient, while as the authority in internal Masonic affairs it is called the Supreme or Highest Inner Orient.

The Union Directory consists of seven brethren who were formerly elected for life by the Grand Lodge (but whether they are so at present I cannot say), from among her active members holding the highest Masonic rank.

Under the Supreme or Highest Inner Orient there are fourteen Spheres with as many Inner Orients, at Berlin, Magdeburg, Königsberg, Stettin, Danzig, Breslau, Erfurt, Muenster, Coblenz, Posen, Bromberg, Cologne, Halle and Frankfurt-am-Main. The first of these Spheres is that of the Highest Inner Orient in Berlin. Into these Spheres the St. John's Lodges and the Inner Orients are divided. The latter exist in the Provinces as delegations of the General Scottish Lodge. The various degrees are:—

I.—St. John's Lodge: 1, E.A.; 2, F.C.; 3, M.M.
II.—Scottish Lodge: 4, Scottish Master.
III.—Chapter or Inner Orient: 5th, 6th and 7th grades.

Under this Grand Lodge are 124 St. John's Lodges, 67 Scottish Lodges, (each of which can only exist in conjunction with, though quite distinct from, a St. John's Lodge,) 21 Masonic Circles (Freimaurer Kraenzchen), 285 Benevolent Institutions (milde Stiftungen), and 13589 active members.

II.—The Grand National Lodge of German Freemasons in Berlin, was constituted December 27th, 1770, and confirmed (by the King of Prussia) July 16th, 1774. It is divided into three sections:—

I.—St. John's Lodge: 1, E.A,; 2, F.C.; 3, M.M.
II.—St. Andrew's Lodge: 4, Apprentice-Craftsman; 5, Master.
III.—Chapter Lodge: 6th, 7th, 8th and 9th degrees.

Each section is designated respectively "a lawful, improved or perfect Lodge." The St. John's Lodge is called "Reverend," the St. Andrew's "Luminous." The title "just and perfect," which obtains elsewhere, is not in use here. The patron of the St. John's Lodge is John the Baptist; of the St. Andrew's Lodge, the Apostle Andrew; and of the Chapter, John the Evangelist. Thus, their Union Festivals are held on June 24th, November 30th, and December 27th, respectively. The St. John's Lodges are ruled by the "presiding" St. John's Master; the St. Andrew's Lodges by the "Spokesman" (wortfuehrende) St. Andrew's Master, and the Chapter Lodge by the "Most wise" Master, who is supported by the Upper (or first) and the Lower (or second) Architects of the Order.

The Master of the Order is the head of the Grand Governing Chapter. All the Provincial Chapters are subordinated to him. This arrangement is followed in the Provinces. Between the St. Andrew's Lodge and the Chapter stands the Grand National Lodge, whose supreme supervision extends over the St. Andrew's and the St. John's Lodges; one section of it controlling the former and another the latter.

The first section is composed of the highest officers of the Order; the members of the Grand Officers' College, and of the Provincial Lodges; the Master Speaker or Spokesmen Masters, the Deputy Masters, and the Wardens of the St. Andrew's Lodges; the Delegates of the outside Provincial and St. Andrew's Lodges; and of those brethren who have (at least) attained the seventh degree.

To the second section belong the Lodge Masters, Deputy Lodge Masters, Wardens, and Delegates of the St. John's Lodges; and the Heads of the Institutions are also added. The Grand National Lodge bears the title of "highest luminous;" it has 7 Provincial Chapters for High Degrees, 3 Provincial Grand Lodges (at Rostock, Breslau and Hamburg), 104 St. John's and 28 St. Andrew's Lodges, 135 Benevolent Institutions and 10,983 members.

III.—The Grand Lodge of Prussia, called Royal York of Friendship, in Berlin, was constituted as a Private Lodge, August 10th, 1760, and as a Grand Lodge, June 11th, 1798. It is described by Bro. Robert Fischer as consisting of two Colleges, viz., the highest Instruction College (Innermost Orient), and the highest Governing College, (*i.e.*, Grand Lodge in the strictest sense). But from the pamphlet of Bro. J. F. Flohr, the present Deputy Grand Master of the Royal York, (reviewed by Bro. Speth in *A.Q.C.*, ii., p. 173,) the Innermost Orient would appear to better deserve the title of a Committee of the Grand Lodge. It consists of nine members only, and on the occasion of a vacancy, submits the names of three brethren, one of whom is elected by the Grand Lodge. All matters concerning dogma and ritual are controlled by this committee, but their recommendation must be approved by the Grand Lodge. The President and Vice-President rank next to the Grand Master and his substitutes. In the Provinces, Daughter Committees exist, termed Inner Orients, with like duties. Bro. Flohr's pamphlet (to quote from Bro. Speth) "clearly disproves a misapprehension that is widely extended, viz., that the Royal York Rite works so-called High Degrees, and that the Innermost Orient is an autocratic body over-riding the Grand Lodge by virtue of possessing these Degrees. It really confers no Degrees at all, but it communicates to its members the substance of certain High Degrees still worked in Germany." The subordinate Inner Orients are charged with the same duties in the Provinces. The Grand Lodge meets quarterly, and there are under it, 1 Provincial Grand Lodge, 12 Inner Orients, 67 St. John's Lodges, 9 Masonic Circles, 105 Benevolent Institutions, and 6,384 members.

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The three Berlin Grand Lodges enjoyed until quite recently the exclusive privilege of warranting Daughter Lodges in Prussia. But in 1892 the erection of a fourth Grand Lodge at Berlin by Dr. Hermann Settegast, Professor, Geheimrath, and Past Grand Master of the Royal York, under circumstances which have already, to some extent, been related in our *Transactions* (*A.Q.C.*, v., p. 193; vi., p. 154), brought in question the validity of the Royal Edict of 1798. The Three Globes, Grand National Lodge, and Royal York, fully believing that they possessed the monopoly of erecting Lodges in Old Prussia, relied on that circumstance to defeat the design of Dr. Settegast. The President of Police objecting to Dr. Settegast's proceedings, the latter appealed successfully to the "Verwaltungsgericht," (Court of the Inner Administration at Berlin,) and on further appeal, the "Oberverwaltungsgericht" on April 23rd, 1892, delivered judgment. The decision was, that the Edict of 1798 is now practically inoperative, and that all Lodges in Prussia stand under the same general laws regulating clubs and other societies. Since then all the German Grand Lodges have been free to warrant Lodges in Prussia, and some have already done so. For example, of the 19 regular Lodges in Berlin, the "Three Globes" possesses 5, the Grand National Lodge 8, the Royal York 4, and the Grand Lodges of Frankfurt (Eclectic) and Hamburg, 1 each.

The Grand Lodge of Prussia, called Kaiser Frederick of Masonic Fidelity, (which is the name of the Settegast body,) is recognized by the Grand Lodges of Hungary and the Netherlands, but continues to be regarded as highly irregular by the Grand Lodge League (or Union) of Germany. Its official organ is the *Bausteine* (Building Stones), of which there are now four volumes. The refusal of the three Berlin Grand Lodges to admit non-Christians as members would appear to be at the root of the whole movement; though to some extent, at least, there must have been combined with it a strong prejudice against the High Degrees. With the removal, however, of the monopoly of erecting Lodges in Prussia, formerly enjoyed by the three Grand Lodges in Berlin, the grievances, real or imaginary, of the followers of Dr. Settegast have disappeared; as Jewish brethren residing in Prussia can easily obtain Warrants of Constitution from Frankfurt, and the opponents of High Degrees

also living in the same State, have a very ample choice from among the German Grand Lodges, whose idea of the limited scope of real Masonry coincides with their own. It is natural, also, that the position of "*Winkellogen*," *i.e.* clandestine Lodges, which is held by the Settegast bodies, (in the absence of recognition by the Grand Lodge League,) should inevitably tend to their dissolution at an early date.

Since, however, the above was written, Bro. Hugo Lissauer, Grand Secretary of the Grand Lodge Frederick of Masonic Fidelity, informs me :—

"The refusal of visitors (from our Grand Lodge) is not upheld by the Eclectic Union, where, on a recent visit to Frankfurt, our M.W. Grand Master [no longer Dr. Settegast, who is now the Honorary Grand Master] whom I accompanied, was received with Masonic honours. Our Grand Lodge consists at present of three St. John's Lodges in Berlin, and one in Breslau. The members number altogether 224. The representatives of our Grand Lodge are :—the Master and Deputy Master of the Chair, and four elected Master Masons from each Lodge."

The three Grand Lodges of the Prussian States formed on December 28th, 1839, a Union of Grand Masters, "for the discussion of important Masonic subjects, and for the strengthening of friendly relations among the Lodges of the Common Fatherland." This association embraces the Grand and Deputy Grand Masters, and the Grand Secretaries.

The second section (St. Andrew's Lodge) of the Grand National Lodge of Berlin corresponds with the fourth degree of the Three Globes (Old Scottish Master), and of the Royal York (Inner Orient), which is also called the Scottish Master's degree. The members of these degrees, under the three systems, are reciprocally admitted to each other's special work, (though I am informed no visits are exchanged at the present time of writing,) and a star mark is placed against the names of brethren who are thus privileged, in the lists of members of the St. John's Lodges.

The ritual in use among the Lodges under the Three Globes is still mainly based on the revision of its work which was made in 1797, and may be described as Reformed (or Rectified) Strict Observance.

In the Grand National Lodge, the Grand Officers must have attained the fifth degree, (Scottish Master). The ritual is the same as that of Sweden and Denmark. The brethren under the Royal York work in a great measure according to Fessler's Rite, which is almost the same as that of Schroeder, and differs very little from the English working. An interesting sketch of Ignatius Aurelius Fessler, and his close connection with the Royal York Lodge and Grand Lodge, has appeared in our *Transactions* (i., 113).

With regard to what is imparted in the so-called "Higher Degrees," (*i.e.*, from the fourth upwards) which are worked under two of the Grand Lodges at Berlin, and accorded a qualified recognition by the third, the brethren to whom I have applied for information maintain a reserve, which, of course, was only to be expected. Dr. Begemann writes :—"I can only tell you that the Degrees which go beyond those of the St. John's Lodges, are aimed at a more extensive study of the fundamental principles of Masonry, that they stand in close relationship in all three of the Berlin Grand Lodges, and that they are under the direction of the same guiding influence." The brethren of the High Grade Lodges, as already observed, are (or were) allowed to participate in each other's work, but not those under foreign Grand Lodges, (with the exception, possibly, of Swedes and Danes).

A few particulars, however, with regard to the German High Degrees are to be found in Masonic books, from which, as they cannot be studied by non-German readers, I take the following.

F. L. Schroeder, the compiler of the ritual which bears his name, wrote in his Diary under 1801 :—"They (the Three Globes) have preserved the three Degrees of the Strict Observance, with a few alterations, and likewise the fourth degree. Zoellner is now working up a fifth Degree."

For the foregoing, I am indebted to Bro. C. Kupferschmidt, who has lent me volume x. (1847) of *Latomia*, from which in a condensed form I shall further quote. After Grand Master Zoellner had completed the Rituals and Instructions for the first five Degrees, and the Ritual of the sixth, he died (1804), and the work of the entire seven degrees was only completed by Bellermann in 1819.

The three St. John's Degrees are those of the Strict Observance, with some modifications, and like the ritual of the fourth degree, (savouring of Clermont-Rosa), they have been printed in connection with some explanations regarding the Strict Observance.

The fifth degree embodies in part Hund's system (S.O.) and that of the Rose Croix. It teaches that the ancient wisdom of the Knights Templar was happily saved (or recovered) in a white chest with a red cross. Something of an alchemistical character is also imparted, which is based on the creation of the world, as related in the Holy Bible. The name of this degree is "The Chosen" or "Elect." In the sixth degree (the Initiates, or "Ordained" of the Inner Temple) the history of mysticism in the prophets' schools of the Hebrews, the

mysteries of the heathen, the schools of philosophers, the Christian Church, the Ecclesiastical Orders in the Middle Ages, and among the Freemasons, are referred to, with special regard to the relationship between the Knights Templar and the Architects of the Mediæval era. The seventh degree teaches the history of the Creation, and some other things which I have neither time to translate nor space to insert. The article I am quoting from concludes with these remarks: "Whether there have been any changes since the revision of 1833, we are unable to say." (*Latomia*, x., pp. 52-54.)

Beyond the nine degrees of the Grand National Lodge (II.), there is what may be called a tenth degree, which forms the completion of the Swedish rite. This consists of three steps of honour, Knights and Commanders of the Red Cross, and at their head Vicar of Solomon, the "most wise" Master of the Order. The Knights Templar also play an important part in the legend attached to the High Degrees of this system, though they represent a branch of that famous Military Order, quite distinct from that which is supposed to have set its mark on the Strict Observance, and through that now defunct organization, on its offspring, the superior degrees of the Three Globes. The High Grades of the Grand National Lodge, which are even more mystical and unintelligible than those of the Three Globes, are generally regarded as being of the most importance. A long and by no means flattering account of the doctrinal tenets of the Swedish system or rite is given by Findel in his History.

I shall now extract two passages from Lenning's Encyclopedia of Freemasonry:—

"Inner Order, also called Inner Orient, (abridged I.O.) was the name of the Knight's Degree in Hund's Templar System (Strict Observance), upon whom the guidance of the whole devolved. In several Masonic systems, the 'Inner Orient' is made up of those existing grades, which go beyond the Scottish Degree (or Degrees), whether they are actual High Degrees, or historical steps of knowledge with initiations. The expression 'Innermost Orient' was inaugurated for the upper division in 1797 (Royal York) by Fessler, who himself declared this 'Innermost Orient' to be only a doctrinal College of a purely Masonic-scientific Academy."

"The Andreas (Andrew's) Degree is the oldest of all those which have been attached to the original three degrees. It was, doubtless, invented by the Scotch followers of the Pretender about 1736, whence it spread to France, and later on to Germany. The Andreas Apprentice and Andreas Fellow-craft form the fourth degree of the Swedish system. Andreas Master is the fifth degree of the same system, and an Andreas Intimate or Confidant—also called a Knight of the Purple Ribbon—represents the ninth degree of the Swedish system."

No other Degrees but those appertaining to Pure and Ancient Freemasonry (E.A., F.C., and M.M.) are worked under the remaining Grand Lodges of Germany.

IV.—The Grand Lodge of Hamburg was founded as a Provincial Grand Lodge under England, on October 30th, 1740, and as a Grand Lodge February 4th, 1811. It is composed of the Grand, Deputy Grand, Honorary Grand, and Provincial Grand Masters, and the Representatives of the daughter Lodges. The remaining Grand Officers, together with the Representatives, Delegates, Past Masters of Lodges and some others, have a consulting vote. There are 33 Lodges, of which 25 are in Germany; 51 Benevolent Institutions, and 3,015 members.

This Grand Lodge has recognised the Coloured (or Negro) Grand Lodges in Massachusetts ("Prince Hall") and Ohio, and possesses a daughter Lodge at Brooklyn (a suburb of New York.) It will be seen from this that the territorial rights (or exclusive jurisdiction) claimed by the American Grand Lodges are not conceded by Hamburg, whose Grand Master, Bro. Carl Wiebe, indeed, assures me, that his Grand Lodge would certainly erect further Daughter Lodges in the United States, if any necessity for the same were to manifest itself.

The Scottish Lodges and Degrees formerly existing in this system, were abolished at the close of the last century, and the ritual in use is that of Schroeder, which was based on an old English model, and varies to no great extent from our own.

V.—The Grand National Lodge of Saxony, in Dresden, was founded September 11th, 1811. It consists of two divisions, one composed of Delegates, the other of Grand Officers. The former has legislative and the latter executive power. The ritual recommended, and generally adopted by the Lodges, is that of Schroeder. 22 Lodges are subject to this Grand Lodge; it controls 77 Benevolent Institutions, and the total membership is 3881 brethren.

VI.—The Grand Lodge of the Sun, in Bayreuth, was founded as a private Lodge January 21st, 1741, and constituted as a Grand Lodge on December 11th, 1811. It is a thoroughly representative body. The ritual used is mainly that of Fessler, but great latitude is permitted. For example, in the Daughter Lodge of Freiburg, in Baden, a book with blank white leaves lies on the Altar instead of the Bible. This Grand Lodge numbers

1 Provincial Grand Lodge, ("Polar Star," at Christiana, controlling 4 Lodges in Norway) 27 Lodges, 9 Masonic Circles, 44 Benevolent Institutions, and 2,515 brethren.

VII.—The Grand Mother Lodge of the Eclectic Freemasons' Union, in Frankfurt-am-Main, was constituted as a Union, March 1783, and as a Grand Lodge on November 14th, 1823. It is composed of Delegates from the Lodges, and the voting power is exercised partly by the Lodges and partly by the members present. "High Degrees" are absolutely forbidden by the Constitutions. There is an "Eclectic" ritual, but a large portion of it has been copied word for word from that of Schroeder. Since 1814 the oath has been recited but not taken. The Grand Lodge has 17 Lodges, 7 Masonic Circles, 36 Benevolent Institutions, and 2,581 members.

VIII.—The Grand Freemasons' Lodge of Concord (or Harmony), in Darmstadt, founded March 22nd, 1846, is composed of a Grand Master and the Delegates of the Federal Lodges. The voting is partly according to Lodges, and partly by an absolute majority of the members present. Subject to this Grand Lodge are 8 Lodges, 18 Benevolent Institutions, and 750 brethren.

Each of the 8 Grand Lodges forms one (Grand) Lodge Union in the federation of Grand Lodges. and Nos. IV. to VIII. recognize the three St. John's Degrees only. They meet, with the exception of V., VII., and VIII., alternately, in the rooms of one of their Daughter Lodges, the others at the seats of their Grand Lodges.

The German Grand Lodges, according to the fundamental law of each system, are constituted in various ways. As indicated to a certain extent above, some consist of elected representatives of Lodges only, while others are composed partly of elected representatives and partly of the office-bearers of Lodges belonging to a particular category—for example, the Master of the Chair, Past Masters, etc. In some cases, also, the members of the Grand Lodge are elected, irrespective of their positions in the Lodge, but at all events they must have attained the third degree. In some Grand Lodges (Berlin) the members may represent more than one Lodge; in others, not. Almost every one of the eight Grand Lodges is differently constituted.

**GRAND LODGE LEAGUE.**

In 1872 the eight Grand Lodges above described formed a closer Union, under the name of the Grand Lodge League (*Grosslogen Bund*) of Germany. According to the Statutes of this Association, as revised in 1884, the object and aim of this League are: "The protection and mutual furtherance of the Unity and Masonic co-operation of the Lodges in Germany, and to present a united Masonic front to the non-German Grand Lodges." (§2.)

The right of concurrent jurisdiction, or the power of creating and affiliating Lodges in all parts of the German Empire (subject to the Laws of the various States) is vested in each of the allied Grand Lodges. Before, however, the foundation of a St. John's Lodge in any place, where there is already one under a different system, the latter has to be consulted. (§5.)

[Should the two Grand Lodges not come to an understanding, the Grand Lodge Diet will settle the question.]

The relations of the German Grand Lodges with foreign Grand Lodges are controlled by the Grand Lodge League. (§6.)

This Association holds every year at Whitsuntide a Grand Lodge Diet, in regular turn at the seat of one of the Grand Lodges. The members present are the Grand Masters or their Deputies, and two Delegates from each Grand Lodge. The President of the Meeting is the Grand Master of the Grand Lodge at whose seat the Meeting takes place.

Discussions on Instruction and Ritual are forbidden. Each of the Allied Grand Lodges can secede at any time. Copies of the minutes, showing the business transacted, must be sent to the various Daughter Lodges.

Under the heading of "Belief in God," a series of resolutions was agreed to on June 10th, 1878, from which I extract the following:—"The Principles and the History of Freemasonry teach and testify to God.

"The Freemasons worship God in the person or image of the Architect of the Universe.

"The sacred Moral Law of the Freemasons has its deepest and strongest root in God. Were Freemasonry to disown the idea of God, its ideal aspirations would lose their sustaining strength altogether and their highest aim, and would become insupportable and impotent.

"In the name of the German Freemasons' Union, the German Grand Lodge Diet therefore expresses the conviction that any Freemasons' Lodge, which disputes or denies the existence of God cannot be regarded as a regular and perfect Lodge, and that 'Atheistical' Freemasonry has altogether ceased to be Freemasonry."

The following items appear in the Report of the Grand Lodge Diet of 1895:—

**GRAND LODGE DIET, 1895.**

128. The expenses connected with the business of the Grand Lodge League for 1894-5 amount to £66. 19s. 7d.

129. VICTORIA BENEVOLENT INSTITUTION.—(*a*) The increased outlay for the acquisition of the ground, and the erection of the Sisters' House at Dahme are agreed to.

(*b*) The Trustees are empowered to disallow the re-admittance of any Sister who, without their permission, should have absented herself for more than three weeks.

(*c*) The Sisters are to entrust the administiation of their property to the Committee, if the latter so desire.

(*d*) The fourteen applications for admission, including those of a mother and daughter, are agreed to.

(*e*) The Victoria Benevolent Institution Fund amounted on October 1st, 1894, to £12023. 18s. 2d., of which £8713. 14s. 3d. belonged to the Sisters' House Fund, and £3101. 3s. 11d. to the Relief Fund. Increase, £574. 9s. 3d.

(*f*) The sum of £255. for fifty cases requiring relief is agreed to.

130. The motion of the Grand Master (Bro. Erdmann) of the Grand National Lodge of Saxony that

> "After perusal of the Report of the Committee, the German Grand Lodge League is unable to pronounce the recognition applied for by the Grand Lodge of Prussia—styled Emperor Frederick of Fidelity,"

is adopted, the Grand Mother Lodge of Eclectic Freemasons' Union dissenting.

131. The motion of the Grand Mother Lodge of the Eclectic Freemasons' Union that "The Grand Lodge League recommends those Grand Lodges who have proclaimed refusals to admit visitors from the Grand Lodge 'Frederick of Fidelity,' to rescind such refusals—is rejected against the votes of the Grand Lodge of the Sun, and of the Grand Lodge who proposed the motion."

132.—The Grand Lodge of Hamburg is requested to continue the publication of lists of travelling brethren (*i.e.* Masonic tramps), which it has started in such an excellent manner.

N.B.—The VICTORIA INSTITUTE, a benevolent institution of the German Grand Lodge League, was founded January 25th, 1883, in honour of the silver wedding of the (then) Crown Prince Frederick (later the Emperor Frederick III.) with the Princess Royal of England "Victoria."

**FOREIGN GRAND LODGES RECOGNISED BY THE GERMAN G.L. LEAGUE.**

The foreign Grand Lodges recognized by the German Grand Lodge League are those of Switzerland (Alpina), Hungary, England, Scotland, Ireland, Holland, Luxembourg (Supreme Council), Sweden, Norway, Denmark, Belgium (Grand Orient, also S.C.), Italy (G.O.), Spain (National Grand Orient Madrid, and Symbolic Grand Lodge Cadiz), Portugal (G.O.), and Greece. In the United States of America, California, Illinois, Louisiana, New York, Tennessee, and Texas (seven only, out of 50 Grand Lodges). Also the Grand Lodges of Canada, British Columbia, Hayti (G.O.), St. Domingo (G.O.), Columbia Republic (G.O. New Grenada), Peru, Chili (G.O.), Brazil (G.O.), Egypt (Rite of Memphis), Victoria (Melbourne), New South Wales (Sydney) and Tasmania.

The Grand Orient of France is recognised, but its relations with the German Grand Lodge League are suspended. On the part of Germany, as I learn from one informant, the right of visiting is refused, but another and higher authority tells me, that the exchange of visits by members of Lodges situated on the frontier is permitted.

The Grand Lodge League knows nothing of the Grand Dieta of Mexico. If only some 30 out of about 150 Grand Lodges now existing have been recognised by the German Grand Lodge League, it is simply due to the fact (as I learn from Grand Master Paul) that recognition or intercourse has not been proposed or sought for on either side.

All the German States, Prussia, Bavaria, Saxony, etc., permit without any interference the erection of Masonic Lodges. There is even at the present moment (though possibly it may only exist on paper) a Lodge at Hadersleben (North Schleswig) which is working under the Grand Lodge of Denmark.

**NO EXCLUSIVE JURISDICTION.**

In the opinion of Grand Master Wiebe (IV.) if further Lodges were established in Germany by any of the foreign Grand Lodges, no difficulties would be raised, provided such Grand Lodges are duly recognized by the German Grand Lodge League. This view is shared by Grand Master Paul (VII.), who considers that even the State (or Government) authorities would hardly object to such proceedings, there being already in Germany many Oddfellows, and other Lodges, whose supreme officials are abroad.

The German Grand Lodges either exchange representatives or carry on a friendly correspondence with some of the American Grand Lodges. But it is well known that the

principle of Exclusive Jurisdiction is maintained by the latter. Hence, the dispute between the Grand Lodges of Hamburg and New York still continues, although an attempt was made to settle the matter at the Grand Lodge Diet in 1874.

The other German Grand Lodges have not established daughter Lodges in America, and it is a principle with the Eclectic Union (VII.) and possibly of additional Grand Lodge Unions in Germany, not to constitute a Lodge in any foreign country where a Grand Lodge already exists, unless with the approval of the latter.

With respect to the Coloured or Negro Grand Lodges in America, the German Grand Lodge League decided some years ago that it would recognise any coloured Lodge which had been lawfully founded and conducted according to Masonic principles, also that the members of such Lodges might visit the German Lodges.

In foreign countries, that is to say beyond the territorial limits of the German Empire, the following daughter Lodges exist.

**GERMAN LODGES IN FOREIGN PARTS.**

Under the Three Globes (I.) at Shanghai.
Under the Royal York (III.) at Cape Town.
Under the Grand Lodge of Hamburg (IV.) at Brooklyn (New York), Lima, Mexico, Buenos Ayres, Valparaiso, Blumenau (Brazil), Constantinople, Santiago de Chile, and Lisbon.
Under the Grand Lodge of the Sun (Bayreuth) (VI.) four Lodges in Norway, and a Masonic Circle (Kraenzchen) at Bucharest.

**INDEPENDENT LODGES.**

In addition to the Lodges under the Eight Grand Lodge systems, there also exists "The Free Association of the Five Independent Lodges in Germany" consisting of Minerva of the Three Palms, and Baldwin of the Linden, both at Leipzig; Archimedes of the Three Tracing Boards, in Altenburg; Carl of the Wreath of Rue, in Hildburghausen; and Archimedes of the Eternal Union, in Gera. These Lodges are fully recognized by the Grand Lodge League (statute 4), and are requested to send a joint annual report to the Managing Grand Master (statute 12). In 1883 they entered into a Free Union or Voluntary League. They possess in all 55 benevolent institutions, and 1379 members.

It is commonly stated, that the Five Independent Lodges of Germany, like the bulk of the Grand Lodges (IV. to VIII.) altogether discountenance the High Degrees, but Bro. Henry Settegast in a recent letter (Leipzig, March 26th, 1896,) informs me:—"My Lodge, Phœnix, which I founded, with several brethren, in 1892, belongs to the Grand National Lodge of Saxony. We were members of the Independent Lodge, Minerva of the Three Palms, in Leipzig, but resigned in consequence of the fact that that Lodge took up a fourth degree (for which it received a Constitution from the Three Globes in Berlin), and to which we would not submit. We therefore went over to the Grand Lodge of Saxony, because it has no High Degrees."

The total number of St. John's Lodges in Germany is 407, with a membership of 45080 brethren. This is exclusive of the Settegast organisation.

The customs of the German Lodges will be referred to under the separate headings, but a few introductory remarks are essential.

No Lodge can be formed by "inherent right," *i.e.* by virtue of its own sovereign authority, and they are all required to be constituted by some recognized Grand Lodge.

**GERMAN MASONIC LODGES.**

Nine or at least seven brethren, including seven or five Master Masons, respectively, are necessary for the proper foundation of a Lodge, except under the Grand National Lodge (II.), where nine Master Masons are required. Each newly founded Lodge is solemnly installed by the Grand Lodge. This is done by the Grand Master in person, or by delegates sent for the purpose. A formal patent of Constitution is always issued. Every recognized Lodge is designated as "just and perfect," except under Grand Lodge No. II., where they style it, "lawful, improved, or perfect." Unrecognized Lodges are called Corner Lodges, whose members are not allowed access to the "just and perfect" Lodges. The business matters of all St. John's Lodges are transacted in the first degree.

Every Lodge has its own Lodge token, which is worn by the Members, but in Hamburg where the five Lodges under Grand Lodge No. IV. have united for various purposes, all five have the same Lodge token, but this is probably the only case of the kind.

The German Lodges are not numbered. Daughter Lodges pay to their respective Grand Lodges an annual subscription or contribution (formerly and still at times called "gold-dollar.") Under Hamburg (IV.) the sums paid are,—Lodges with 40 or less members, 60 marks (shillings) per ann.; over 40 and not exceeding 100 members, 70 marks; between 100 and 200 members, 120 marks; and over 200 members, 200 marks. In the same jurisdiction, every Lodge pays 100 marks to the Grand Lodge Funds, on being entered on the Roll of Daughter Lodges. The collective average membership throughout Germany is about 115 members to each Lodge. I must not forget to mention that it is the invariable

custom for brethren, when present in Lodge, to wear high black silk hats, (which are raised during prayer, and when the name of the G.A.O.T.U. is invoked,) also white gloves.

According to the Constitutions (or Regulations) of the Grand Lodge of Hamburg:

"At each Lodge meeting, minutes must be kept of the proceedings, and read by the Secretary before the close of the meeting, at least, so far as the essential points thereof are concerned. These can, however, be written up later, in a more extended manner, and in such case are to be read in full at the following Lodge meeting of the same degree. They must in every case be signed by the Master of the Chair and the Secretary. (Art. 257).

The collection for the poor prescribed in the Ritual must never be omitted at the closing of the Lodge. A monetary fine may be imposed on 'late comers,' or may be provided for by the bye-laws. No collection for special purposes can be made either in the Lodge or at the social table, without the permission of the Master of the Chair. (Art. 258.)

No one, except the Grand and Deputy Grand Masters, the Deputy Master of the Chair and the two Wardens, is allowed to speak at a Lodge meeting without permission from the Master of the Chair. This permission must be asked for through the Junior Warden. (Art. 259.)

Any brother wishing to leave the Lodge before its closing, must request permission from the Master of the Chair, through the Junior Warden, for so doing. On leaving, such brother must not forget the poor." (Art. 260.)

**KRAENZCHEN, OR MASONIC CIRCLES.**

In many places where there are no Lodges, free associations of brethren (Kraenzchen) are formed, who place themselves in subordination to some Lodge which exercises a supervision over them, and is responsible for their good behaviour to the Grand Lodge, by whose permission they have been established. These Masonic Circles, or social gatherings, constitute a resort for brethren living in "Diaspora" (*i.e.*, at a distance from their Mother Lodges), or residing in watering places during the summer months. A distinctive name is borne by each of these associations, and to form one, at least nine masons are required, of whom, three must have attained the third degree. The meetings are held in tiled rooms, and mostly without Masonic forms or attire.

The reading of the minutes of the Lodge, under whose sanction the Kraenzchen exists, is permitted. The members devote themselves to Masonic work, organize lectures and discourses, subscribe to Masonic publications, and acquire a Masonic Library. They also elect a chairman, who must belong to the Lodge with which the Circle is affiliated. The larger Circles, for example the one at Sonneberg (in dependence upon the Lodge at Coburg), elect a complete committee of officers, and even perform ritual work, but they cannot inititate, pass or raise, and are termed "Corner Lodges." The practice, however, is not greatly favoured by the Grand Lodge (VII. Frankfurt), although the ritual has been specially arranged for the particular object, and differs from that used in a regular Lodge. The applications of candidates desirous of becoming Freemasons are often, for local reasons, referred to these Circles to report upon. The Kraenzchen play an important part in the propagation of Freemasonry, they foster good fellowship, and they often develop into Lodges.

These Circles are often described as Masonic clubs, which indeed they are, but their meetings must not be confused with those which take place on the *club evenings* of a regular Lodge, viz., the gatherings of the brethren without ritual or insignia for fraternal intercourse. The affairs of the Kraenzchen have been regulated in all of the Grand Lodge Unions by special laws.

**LODGE MEETINGS.**

The meetings of the regular (or actual) Lodges consist of Conference (or Deliberative), Instruction, Initiation, Passing, Raising, Banquet, Festival, Sister, and Mourning Lodges. There are also social gatherings, or Club evenings.

**ASSEMBLIES FOR LODGE WORK.**

The number of meetings varies greatly. In some Lodges they occur once a week, and in others fortnightly, or even less frequently. As a general rule, however, a regular Lodge, working in the first degree, is held at least once a month. Lodges in the second and third degrees only take place as occasion may require. In the Amalia Lodge at Weimar (Grand Lodge IV.) about ten meetings are held yearly in the Apprentice degree, and two each in those of F.C. and M.M. (always on different evenings) while in Frederick of the Golden Sceptre, Breslau (Grand Lodge II.) Lodge work is proceeded with once a week and often twice. It is necessary to observe that between June 24th and the commencement or middle of September in each year, almost all the German Lodges are in recess. Further particulars of the business transacted at the regular meetings will be given under the heading of "Temple Work."

**CONFERENCE LODGES.** With the exception of the Grand or Deputy Grand Master, none but the ordinary members are admitted to a Conference (or Deliberative) Lodge, unless by the bye-laws the presence of honorary members is likewise permitted. These Lodges are held in the first, second, and third degrees, and may be combined with Instruction, Initiation, and Promotion (*i.e.* Passing and Raising) Lodges.

In the Conference Lodges of the first degree all subjects are discussed which concern the Grand Lodge and the Lodge generally. These include (under Grand Lodge IV.) the elections of the Grand Master, the Representative at the Grand Lodge, the Delegates for the Grand Lodge Diet, the Master of the Chair, and the other elective Officers, and of honorary members. Also applications for initiations, resignations, relief of the poor, and assistance to brethren in distress. The arrangement of the budget (*i.e.* income and expenditure) and all matters connected with the property of the Lodge are settled at these meetings.

All matters relating to the second degree are considered in the Conference Lodges of that grade.

To the Conference Lodges of the Master's Degree appertain the promulgation of new laws and the amendment of old ones, the consideration of proposed alterations in ritual, and the issue of instructions to the Representative at the Grand Lodge in regard to voting on certain subjects (Grand Lodge IV.) At the close of the proceedings the brethren usually remain for some time together, take their glass of ale or wine, read the Masonic journals, sing Masonic songs, the same as on club evenings, which however are not preceded by work or deliberation.

As a general rule, however, throughout Germany, I am told that the consideration of all matters relating to finance and administration takes place in the first degree. Also that the election of Officers is conducted in the same way. But whether in these cases the meetings are always (or usually) termed Conference Lodges, I am not able to say.

The generality of Lodges have premises of their own and it is the ambition of all to possess them. Many have especial reception rooms in which the members assemble at daily or stated intervals for unrestrained social intercourse. These club evenings may be described as meetings of the brethren held in the Lodge building without Masonic forms, partly for instruction in Masonry, but to a larger extent for good fellowship, the playing of chess, cards, and other games, and the reading of newspapers, essays, etc. This literary tendency is most strongly marked in the Prussian Lodges, which are therefore often regarded as so-called "Ressourcen." During the winter months, in Lodge Amalia at Weimar, instead of the club evenings—usually every second Monday—Sister evenings (to be carefully distinguished from Sister Festivals) are held, without any Masonic forms, at which the wives and daughters of members are present, when lectures are given. As a general rule it may be said that social club evenings are held weekly in small Lodges and in large ones daily. The club, as well as the ritual meetings, always take place in the Lodge premises, usually buildings solely occupied by the Craft, but in some instances, rooms, specially adapted for the purpose, are hired in hotels.

**CLUB EVENINGS.**

The Lodge of the Three Swords and Astraea of the Budding Rue, (the largest in Germany, numbering 632 members) at Dresden (Grand Lodge V.) meets as a Lodge every third Monday, and clubs are held on the evenings of Tuesdays, Thursdays and Saturdays, and on Sunday mornings. The Thursday meetings, in summer, are attended by sisters.

The Lodge "Golden Apple" (530 members) also at Dresden, meets as a Lodge on the first Friday, while club evenings (in winter) are held daily, and on Sunday forenoon. An account of the entertainments carried out by the combined Lodges of the Saxon capital during the winter of 1887 will be found in our *Transactions*. (i., 82.)

Poor and distressed Masons have only a moral claim to assistance, and nowhere a statutory or legal claim. Thus all relief is voluntary, though some Lodges allow a donation, or viaticum of about three to five marks (shillings) to poor travellers, if they are still active members of the Craft. Most of the Lodges, however, besides what are termed poor boxes, possess other charities or funds for poor brethren, their widows and orphans. These Benevolent Institutions (milde Stiftungen) are either endowed, sustained by voluntary subscription, or kept alive by both methods (as occurs with the Potter Memorial Fund in my Mother Lodge, the Moira, No. 92, in this city). The Lodge Frederick William, in Ratibor, possesses besides an ordinary Benevolent Fund, three other charitable institutions; one of these is the following. Among the festivals of the Lodge is the day of Santa Claus. The children of the present and past Master Masons are received and addressed by the Master. A certain brother appointed for the occasion then appears, disguised as Santa Claus, and distributes presents to the young people. (*A.Q.C.*, i., 82.) In the Acacia Lodge, at Meissen (151 members) there are two charitable funds (the "Burckhardt" and "Centner") each producing an annual income, the proceeds of which are bestowed on deserving widows and orphans of former members

**CHARITABLE RELIEF.**

of the Lodge. There are also under the control of the same body, the "Mensing" and "von Wolfersdorff" charities, the revenue of one fund going to the assistance of destitute children of Lodge members in search of a vocation, and that of the other being devoted to general charitable purposes. In the Lodge Amalia at Weimar (157 members) besides the poor box (or poor fund), and numerous charities, there is a special Assistance Fund, called the Johannes Charity, for members of the Lodge and their families. Subscription to this fund is optional, but, as a matter of fact, all the brethren of the "Amalia" are members of it, and pay a special sum of four shillings to it yearly. Should distress overtake any brethren or their families, or survivors, application is made to the Committee, who can either award a money donation, or grant a loan without interest. Lastly, it may be stated, that the eight German Grand Lodges have united in founding the "Victoria" Charity, which in 1895 built the first, so-called, Sisters' House, wherein the widows and daughters of deceased Masons are received at reduced payments. The erection of additional institutions of a like character is under consideration.

**BANQUETS.**

The members of German Lodges do not regularly dine together after "work." Usually at the conclusion of the ordinary Temple-work (about 10.30 p.m.), most of the brethren adjourn to the Club Room on the premises, and partake of light refreshments, sing, and otherwise enjoy themselves, each person paying his own score. Visitors' refreshments (*when they do not come too often*) are paid for by the Lodge. The customs, however, of the various Lodges with respect to dining differ considerably. In frequent instances there is a banquet at Initiations and Passings, but after Raisings very seldom. Often, if there is but a small attendance a simple collation or "brother-meal" (Brudermahl) is partaken of, without Masonic attire. Sometimes indeed this repast takes the form of an "ordinary," as would appear from Van Dalen's Calendar (1895), where, after a description of the eight Berlin Lodges on the Roll of the Grand National Lodge (II.) whose total membership is 1,523, we find,—"these foregoing eight Lodges work at 72 Oranienburger Strasse on Mondays, Tuesdays, Thursdays, and Saturdays. On all Wednesday afternoons at three o'clock, a brother-meal takes place in the Lodge House, under the presidency of Bro. Alexis Schmidt, Master of the Order, to which also all brethren *who may be temporarily staying* in Berlin are invited.

Banquet Lodges are generally held on the three chief festivals only, viz., June 24th (St. John's Day), the Foundation Anniversary of the Lodge, and at the New Year (usually the first Tuesday in January). But the practice varies greatly, as while in some cases a Banquet Lodge is held at Initiations (a "brother-meal" under such circumstances taking place at Passings), in others they only occur after the St. John's (Midsummer) Festival Lodge. This Lodge is sometimes held on the Sunday morning preceding or following Midsummer Day. After an interval of an hour or two, about 3 p.m., the Banquet Lodge is held. The brethren appear in full regalia, visitors from other Lodges are admitted, and the proceedings are opened, conducted, and closed according to ritual. As a rule, after the first course, or the first toast (Emperor, King, or reigning Prince), the W.M. allows the members to dispense with their hats and white gloves. At the closing of the Banquet, however, the ritual and clothing are again obligatory. The cost of the Banquet Lodge, namely, the dinner and wines, is generally defrayed by the brethren who have partaken of it, as the annual subscription does not cover this festivity. The expense of the repast is from three shillings to four shillings per head, exclusive of wine.

Once or twice annually (in some parts of Germany) Banquet Lodges, with sisters attending, are held, when as a rule Masonic costume is not worn. The ritual used on such occasions is ordinarily framed by the W.M. A concert or ball often follows the Sisters' banquet. In other districts Sister festivals only take place at long intervals,—in Lodge Amalia at Weimar about every three years. Neither Masonic dress nor ritual are allowed, and balls are not held in connection with the Sisters festivals of this Lodge.

Mourning Lodges are commonly regarded as Masonic work, yet it is a matter of notoriety that in some instances sisters are admitted to mourning ceremonics in certain Lodges. Special Sister Lodges are held by some Lodges, with a particular ritual but without Masonic dress.

**SHIFTING OF ALLEGIANCE.**

Change of membership from one Lodge to another, except on perfectly legitimate grounds is not permissible. Every brother binds himself by his word and hand-clasp to remain true to his Lodge, except for very weighty reasons. If such exist, and he obtains his "honourable discharge," (Dimissorial,) he can become a member of another Lodge, but must often submit to a fresh ballot. Even if he merely shifts his allegiance within the same Masonic system (or jurisdiction) he must hand to the new Lodge a written request for membership, his papers of discharge, and a record of his career. A candidate for joining, who has only obtained the first or second degree, must also find in the new Lodge a brother who will be his surety. If a brother secedes from a Lodge which has High Degrees, and joins one which has not, he has to

renounce the privileges of those High Degrees unconditionally. The exposure of the candidate's name on the black board, and the ballot, may be dispensed with if there is no opposition. If a brother after leaving his mother Lodge desires to re-visit the same, some Lodges, but not all, require him to submit to a ballot. A brother under the "The Three Globes" system (I.) who fails to join the Craft within one year of his demission, is placed on the same footing—by the Lodges working under the Grand Lodge League of Germany, and those who have entered into reciprocal engagements with the Three Globes—as new candidates for initiation.

**DUAL MEMBERSHIP.**

No German Mason residing in Germany can be a member of more than one Lodge, but he is allowed to join any other Lodge (at a distance from his own) as a "permanent visiting brother." He remains an active or regular member of his own home (or mother) Lodge, to which he continues to forward his annual subscription, and also pays a small subscription to the Lodge which has accepted him (after a vote) as a permanent visiting brother. But German Masons under all the Grand Lodges, if resident abroad, for example in Brazil, are at liberty to join any Lodge there, without being obliged to demit from their German Mother Lodge, provided always that the foreign Lodge has no objection to the arrangement. Such affiliations however are only permitted in those foreign jurisdictions which are recognized by the German Grand Lodge League.

**LODGE MEMBERS.**

The members of a Lodge consist of :—

(1.) Ordinary resident and non-resident members, who belong to the Lodge with all its rights and duties.

(2.) Honorary members, who as ordinary members of another regular Lodge, have been so elected in recognition of their own special merits. They receive the jewel (or token) of the Lodge which has elected them, and pay no subscription. A German Mason can be an honorary member of various Lodges, even if they are working under other systems, and according to the bye-laws may be able to vote and propose candidates, but as a rule he cannot hold any office in such Lodges. The Master Masons of every St. John's Lodge are eligible for honorary membership in any other, and the distinction is frequently conferred, as well to cement ties of friendship (between the Lodges) as to honour prominent and distinguished brethren. At these elections only Master Masons are allowed to vote, and the honorary membership falls into abeyance should the recipient thereof cease to be an active (or subscribing) member of some duly recognized Lodge.

(3.) Permanent visiting members, who are sojourning temporarily at the seat of a Lodge other than their mother Lodge, and who pay (in general) only half or three-quarters of the subscription of an ordinary resident member. They possess no voting power.

Visiting brethren are received in Lodges for one year, after which they must apply to become permanent visiting members (if requested to do so by the Lodge) or they must become actual members.

(4.) Serving brethren (or members) who perform domestic duties and in many instances have not been received with the full ritual (see *A.Q.C.* iv., 185) but who, while having no vote, are often placed on the same footing as ordinary resident members.

(5.) The existence as a separate class of musical brethren is more and more on the decline, as they are no longer admitted without entrance fee as was formerly the case.

**MASONIC OFFENCES AND DIFFERENCES.**

With respect to the mode of procedure against those brethren who have violated their Masonic duties, there is a general code of law with uniform statutes governing the whole of the United Grand Lodge systems, with the exception of that of the Sun at Bayreuth, which however has special regulations on the subject for the guidance of its daughter Lodges. Trivial offences are dealt with under the ordinary regulations of the various Lodges, and as a rule the mediation of the Lodges has to be solicited before legal proceedings are entered upon between members. In all such cases the W.M. has to try and reconcile the said brethren. For difficult or serious cases, a Court of Honour, consisting of five elected members, exists in all Lodges, which can inflict the following penalties:—(1) Admonition by the W.M.; (2) Expulsion from the Lodge; (3) Expulsion from the Freemasons' Union. It may be observed that throughout the greater part of Germany (and following no doubt the ancient practice in England with respect to the exclusive use of the term "Society") Freemasonry is a Union, not an Order. The expression "Brother of the Order" is only customary in Prussia. In every case where a brother has been found guilty by the Court of Honour of his Lodge he may within four weeks appeal in writing to the Court of Honour of his Grand Lodge. A member against whom a complaint to the Court of Honour has been made, cannot resign until the verdict shall be given. The rule as to invoking the mediation of the Lodge before commencing civil actions where no Masonic principles are involved, is not carried out in all the jurisdictions. For instance, under Hamburg, and possibly other Grand Lodges, the Lodges would assume no cognizance of such disputes, though in the system of the Three

Globes, if any one brother were to enter a civil action against another before their Lodge had attempted to mediate between them, this breach of what is viewed in that particular jurisdiction as a "foundation principle," would at once result in Masonic procedure being set in motion against the offending party.

**FEES AND DUES.**

The payments to the Lodge treasury vary greatly. The average fee for initiation is £5, but it ranges as high as £15. In some Lodges Passing and Raising are free of charge, while in others separate fees are imposed. The lowest annual subscription is about 10s., and the highest £3. This is exclusive of contributions to the Benevolent Institutions. In Lodge Frederick of the Golden Sceptre, at Breslau, (I.) the Initiation Fee is £6. 3s., Passing £2. 14s., and Raising £4. 13s., total £13. 10s. The annual subscription for local brethren is £1. 16s., for brethren abroad (or at a distance) £1. 4s., and for permanent visiting brethren 18s. In the Goethe Lodge, Poessneck (V.) the fees for the first, second and third degrees, are £4, £1. 5s., and £2. 10s. respectively. The annual subscription for resident members is £1. 10s., and for non-residents 15s. In Acacia Lodge, Meissen (V.) £12 is paid at admittance, which includes Passing and Raising, and the annual subscription is £1. 16s. In Hamburg (IV.) the cost of the three degrees is £10, and the subscription £1. 5s. It sometimes happens that Lodges spread payments for the three degrees over a period of ten years, the annual subscription being so increased as to furnish the total amount by instalments of equal number. Musicians are (or perhaps I ought to say were) usually excused from subscription. The affiliation of brethren from the other German Union Lodges is generally free, but those from foreign Lodges are required to pay the full initiation fees. The following tabular statement has been kindly supplied me by Bro. Armin Schippel, W.M. of Lodge Charlotte of the Three Carnations, at Meiningen :—

| Expenses in the Orients of | Metz. G.L. (III.) | Cassell. (III.) | Meiningen. (V.) |
|---|---|---|---|
| Subs: for Resident Brethren | 36/- | 30/- | 20/- |
| ,, ,, Country ,, | 5/- | 15/- | 15/- |
| ,, ,, Permanent Visiting Brethren | 30/- | 15/- | 12/- |
| Fees, &c., First Degree | 80/- | 120/- | 80/- |
| Fees, &c., Second Degree | 45/- | 39/- | 30/- |
| Fees. &c., Third Degree | 60/- | 63/- | 50/- |

The affiliation fees also regulated by the bye-laws are on similar lines.

**THE OFFICERS OF A LODGE.**

The Officers of a Lodge must be Master Masons and their number varies greatly, as certain functionaries are only elected (or appointed) at the option of the members, *i.e.*, in conformity with the bye-laws of the Lodge. They may consist of a Master of the Chair (called Lodge Master under the Grand National Lodge) ; 1st or 2nd Deputy Masters (these three are styled "Worshipful") ; 1st and 2nd Wardens, Secretary, Corresponding Secretary, Treasurer, Keeper of the Archives and Librarian (sometimes divided), 1st and 2nd Stewards (doing Deacon's work), Speaker or Orator, Instructor or Preparer, Almoner, Master of the Ceremonies, Caterer, and Director of Music. Many of the foregoing, for example the Wardens, Secretaries, Treasurer, Stewards and Instructor, often have their assistants, and in the Saxon system there is also a Representative and Assistant Representative of the Lodge, at or for the Grand Lodge, and a Chairman of the Committee of the Administration of Charities.

The election of the following Officers is alone obligatory under the laws of the Grand Lodge of Hamburg:—Master of the Chair, two Wardens, Treasurer, Secretary, and two Stewards. Additional officers may, however, be elected by particular Lodges at their discretion. In Grand Lodge Unions (or Systems) the election of the Master of the Chair and Deputy Master is subject to the ratification of the Grand Lodge. These two head officers must possess at least the fifth Degree under the Grand National Lodge of Germany (II). The entire body of Officers constitutes the Officers' Committee, and in some Lodges the Past Masters (with consulting, advisory, or voting power) are also members of it. This Official Council is often enlarged into a Conference of Masters, in which all Master Masons may take part. In certain old Lodges the Administration is entrusted to a Directory—a relic of ancient times, and of the Strict Observance. The Master is always, and the Wardens and Treasurer are usually elected by the members. The remaining officers are sometimes elected and sometimes appointed (under the Grand National Lodge, by the W.M., all of them). The mode of election varies, Entered Apprentices voting in particular Lodges, but in others only Master Masons. In most of the communications I have received from Germany it is stated that the Master and certain other officers are elected yearly, but in the Acacia Lodge, Meissen, all the officers are elected for two years at a specially convened meeting of the Lodge, and by means of voting papers. More than one office, such for instance as Orator or Preparer, is frequently combined in the same individual, and in con-

clusion it may be remarked that as all officers are eligible for re-election they often retain their positions for many years, especially the Masters of the Chair.

After every Initiation, Passing, or Raising, an explanation of the Degree is given, which is usually followed in turn by a Masonic lecture. There are also special Instruction Lodges, wherein the brethren are enlightened with regard to the history of the Craft and the meaning of its symbolism. They are held in all the three degrees, but mostly in the first, and there are also Instruction Conferences which take place without Masonic attire. Word for word proficiency in the ritual (as in England) is no longer a German custom. Instruction is mainly conveyed by means of essays and lectures, and brethren are also enjoined to perfect themselves in a knowledge of everything pertaining to their Degrees by independent study. For researches in Masonic history and the acquisition of knowledge regarding foreign systems, Associations of Masters may be formed (under Grand Lodge IV.) These elect a chairman and secretary. At these meetings to which only Master Masons belonging to daughter Lodges in the jurisdiction are admitted, the ritual and Masonic forms are dispensed with.

**INSTRUCTION.**

The work performed in the first degree may be described under the headings of Initiation, Instruction, Festival, and Mourning Lodges. That of the second and third degrees consists only of Passing and Raising, prior to which deliberative Conferences (without Masonic dress or ritual) for Fellow Crafts and Master Masons, are often held.

As previously stated, three Festival Lodges are usually held in each year, though the meeting ordinarily convoked to celebrate the advent of a New Year is sometimes omitted. On these occasions the Temple and the ante-room are decorated with flowers and evergreens. The Master of the Lodge and the Orator each deliver an oration. At the St. John's Festival Lodge the annual report is either read, or (if printed) copies are handed to the brethren on leaving the Temple. Members of other Lodges in the neighbourhood are invited to participate in the festivities. All German Masons like to be present on this particular Festival, and as some are debarred from attending their own Mother Lodges, the Feast of St. John is always the best supported meeting of the year.

**FESTIVAL LODGES.**

Article 254 of the Constitutions of the Grand Lodge of Hamburg (for which I am indebted,, among a variety of kind offices in connection with this paper, to Bro. Carl Wiebe, the Grand Master,) is as follows :—

" The Festival Lodges are held in the first degree. The regular Festival Lodge is the St. John's Festival, which each Lodge celebrates on the 24th June, the anniversary day of St. John the Baptist. This festival, which marks the beginning of the Masonic year, is only allowed to be postponed for very urgent reasons. Every Brother is in duty bound to be present, unless unavoidably prevented from being so.

The anniversary day of the Lodge is likewise celebrated by a Festival Lodge, unless, owing to overwhelming work, the Council of Officers decides otherwise. If the Festival has not taken place during four consecutive years, it is absolutely essential, in any case, that it be held in the fifth year.

The Council of Officers may arrange for holding Extraordinary Festival Lodges in celebration of some important Masonic events, or in honour of distinguished brethren. Apart from this, each Lodge is free to hold, from time to time, a Sisters Lodge, to wit: A Festival gathering for the promotion of social rejoicings, and for the exercise of charity, in which the female relatives of the brethren take part. At these Sister Lodges no Masonic decorations are allowed to be worn, nor is it permitted to say or do anything in reference to the secret customs of Freemasonry."

Under all the Grand Lodges it is customary to hold annually, at a certain period of the year, a Mourning Lodge, in memory of the honorary members or ordinary members who have died during the current or past year or years. For such occasions a special ritual is provided.

**MOURNING LODGES.**

In cases of death, a Mourning Lodge must be held at least every fifth year.

On the death of an honorary Grand Master, a Grand Master or Deputy Grand Master, an Extraordinary Mourning Lodge is held soon after the burial, in all daughter Lodges; also on the death of the Master of the Chair, a like proceeding takes place in the respective daughter Lodge. The Mourning Lodges are held in the first degree.

In the German Masonic jurisdictions Mourning Lodges are usually held at intervals of three or four years, one to every five or nine departed brethren. For the Emperor William I. and Emperor Frederick, special Mourning Lodges were convoked.

Candidates for Initiation must seek admission of their own freewill, and solicitation is strictly forbidden. They must have received a fair education, bear a good reputation, and be possessed of sufficient means to meet all liabilities connected with the Lodge. Bodily defects do not exclude, provided they are not repulsive, offensive, or loathsome. Under the Three Globes (I.) and Grand National Lodge (II.), only Christians are eligible for Initiation, but throughout the remaining jurisdictions, comprising the six other Grand Lodges and the five Independent Lodges of Germany, Jews and other non-Christians can be proposed as candidates.

**INITIATION AND PROMOTION.**

The 21st year constitutes the earliest age of admission, except for Lewises (sons of Masons), who are eligible at 18; and in some Lodges they pay only half the usual fees. The Prussian Grand Lodges still retain the 25th year, which was formerly that of legal majority.

Every "profane" (*i.e.*, stranger) must find a member (Master Mason) who will guarantee his integrity and respectability, or, in other words, become his surety. The surety—also called godfather or sponsor—thereupon enters into communication with the Master, and takes charge of the further proceedings between the Lodge and the applicant. In some Lodges, however, the privilege of proposing new members is entirely vested in the W.M.

A written petition is next sent in, and the candidate is furnished with such particulars, either printed or written, as will show him what liabilities he incurs by admittance, and what duties are imposed upon him by the Lodge. He then gives a written assurance that he is both able and willing to undertake such duties, and affirms "that he has not applied for admittance into any other Lodge." Special Examining Committees exist in the Lodges, who thoroughly investigate every application for Initiation or Affiliation which has been favourably reported upon by the Officers' Committee. Also in many instances all the members are summoned to a Conference Lodge, when the entire proceedings are discussed. The precautions observed in order to exclude unworthy candidates are very complete. The next step is to write the applicant's name on the black board, which is then hung up in such a prominent position as to attract the attention of anyone who may enter the Lodge premises. Four weeks later the ballot is taken, *and it is an unalterable law that every black ball must be justified, and that every black ball not justified is disregarded.* With four or more black balls the application is adjourned for one year; and for ever—under the Three Globes—if they make up one third of the entire ballot. With only one, two, or three black balls the W.M. calls upon the brethren who cast them to reveal to him their identity, privately and confidentially, and to furnish within eight (or fourteen) days their reasons for having black-balled the candidate. If within this period no one acknowledges having cast such black balls, the W.M. is empowered to consider them as having been cast in error, and to declare the ballot *white*. At a second ballot (after the lapse of a year) the application is barred for ever (under Grand Lodge IV.) if only a single justified black ball is cast.

The name of the surety (sponsor) is not made known until the Initiation (in some systems), in order that the brethren may be influenced neither by his high nor low station in life.

If the applicant has sought admission into one or more Lodges elsewhere he must give their names. Enquiries are then made with respect to the reasons for his rejection, and the said Lodges are asked whether they raise any general objection to his being admitted a member of the Society. In the latter event the petition cannot receive any further consideration. A particular friend informs me that there has only been a solitary instance within his own recollection in which this rule was not carried out. A person whose petition had been repeatedly refused in a certain Lodge situated at X—, made an application for admission to a Lodge in a neighbouring city, Y—. The latter body wished to receive the candidate. Whereupon the Lodge at X— expressed its consent to the admission if the Lodge at Y— would furnish a written undertaking by the applicant that he would never seek to enter the Lodge at X—. This arrangement was duly carried out, and the initiation accordingly took place at Y—.

In some Lodges the Bible lies open during the ceremonies, and in others closed, with the square and compasses on the cover. The latter practice appears to be customary in those where the Schroeder ritual is in use. In the Lodges where this is not worked, the Bible generally lies open at the Gospel of St. John. The sacred volume lies on the Altar in all German Lodges, except in the Lodge Good Prospect at Freiburg (Baden),—under the Grand Lodge of the Sun (Bayreuth),—where a blank book is substituted. Bro. J. G. Findel, of Leipzig, writes me: "Germany is divided into two parties; one with the principle of Humanitarianism, and the other the Christian principle." But cross currents would seem to exist, as I learn from Bro. E. Eberlein, W.M. of the Goethe Lodge at Poessneck, that the anti-Semitic feeling has invaded even those Lodges which profess the Humanitarian principle, and is often able to prevent the admission of Jews.

Initiation is sealed (or ratified) by the word of honour, hand-clasp (or hand-pledge) and signature of the postulant. An oath is no longer taken, and is merely referred to as a matter of history. The word of an honest man is deemed sufficient. At the same time it must be clearly understood that a vow is made at initiation, the form of which varies with the ritual used, and that such vows are repeated in the ceremonies of passing and raising.

It is a peculiar feature of German Masonry that every ceremony, whether of initiation, passing or raising, is preceded by a preparatory examination of the candidate in the ante-room of the Lodge. The Hamburg (IV.) code enjoins:—"Each initiation or promotion must take place in open Lodge, with a due regard to the provisions of the ritual. This course of proceeding may only exceptionally be departed from with the approval of the council of officers, at passings into the second degree. *(Literary Promotions)*." Art. 252.

Examinations, in some cases verbal, in others, written, or both, precede the ceremonies of the second and third degrees; and in many instances a candidate is required to submit an Essay on a Masonic subject, selected by the Master of the Lodge. The intervals between the degrees are rarely less than nine months, though, if the candidate resides at a distance from the Lodge, all three degrees are, in certain exceptional instances, conferred in one evening. Under the oldest of the German Grand Lodges (I.) a probation of one year as Apprentice and of two years as Craftsman is essential.

**RELIGIOUS TEST.**

No one can be admitted a regular (or active) member of a Lodge under Grand Lodges I. and II., either by initiation or affiliation, unless he professes the Christian religion. The same restriction, though not resting on the Statutes, would seem to be in force under Grand Lodge No. III. Jewish, or other non-Christian brethren, in good standing, are, however, permitted to attend continuously as visiting brethren. In all the other German Lodges non-Christians are eligible for initiation or joining. Grand Master Wiebe (IV.) writes:—"We only require from our members their assent to their belief in God as the Great Architect of the Universe . . . Masonry presupposes from its members:—

1.—The belief in God, the Great Architect of the Universe.

2.—The belief in a higher moral system or disposition of the world, and

3.—The immortality of the soul, and requires the actual proof by one's actions, of the highest moral law: Love God beyond everything, and thy neighbour as thyself."

Grand Master Paul (VII.) tells me:—"In the Grand Lodges professing the principles of humanity, no question is asked of a candidate for admission as to his creed, but he must state whether he acknowledges the law which ordains that 'We shall love God above all, and our neighbours as ourselves.'"

**RITUALS.**

All the German Lodges work in what are called the three St. John's Degrees, *i.e.* those of E.A., F.C., and M.M., and coincide in essentials, while differing to a considerable extent in forms and methods. The leading systems of working or ritual are:—

1.—The old English, (remodelled by Schroeder) used by the Grand Lodge of Hamburg, a majority of the Lodges under the Grand Lodge of Saxony, and of the Hanoverian Lodges belonging to the Grand Lodge Royal York, and the Five Independent Lodges.

2.—Rectified Strict Observance (or so-called "Scottish,") by the Three Globes, Berlin. I am informed, however, that the ritual of the St. John's Lodges is that of Fessler, as revised by Zoellner.

3.—Swedish, by the Grand National Lodge, Berlin.

4.—Fessler's (differing very slightly from that of Schroeder) by the Grand Lodges Royal York, and Sun (at Bayreuth), but the latter accords great freedom to her daughter Lodges, who are only bound to work according to a common ritual on one occasion in each year.

5.—Modern English (Eclectic) in the Grand Lodge of Frankfurt and Darmstadt. Under the latter the ritual is said to be a little mixed.

Of these forms of working the most ornate is the Swedish system (No. 3), and the simplest is that of Schroeder (No. 1).

The main distinctions between the above systems are thus summed up by Bro. H. Lissauer of Berlin:—

"The Swedish Ritual displays at Initiations the whole apparatus of the Ceremonies, as they were conducted in olden times; namely threats, terrors, and the like; whereas these anomalies disappear more and more in Fessler's Ritual, and have been almost entirely dropped in that of Schroeder; while in the Eclectic Ritual and that of our own Grand Lodge (Kaiser Frederick) they are only hinted at, and are declared historical reminiscences."

It is worthy of remark that portions of the work appertaining to the first and second degrees respectively (as conducted in this country) have been transposed in Germany, with the result that a visiting Entered Apprentice from England or America would be unable to work his way into a Lodge in the first degree.

**CERTIFICATES.**

The Certificates granted to brethren are of the same tenour in all three degrees, except in the designation first, second, or third degree. They are executed on Forms which are sent by the Grand Lodge to the St. John's Lodge. The Officers of the latter sign the Certificate, and this receives the counter-signature of the Grand Secretary. The holder of the Certificate has also to sign it personally. The foregoing I derive from Grand Master Wiebe, (IV.) but the usage must be far from being uniform throughout Germany, since I am informed by Grand Master Paul (VII.) that every Grand Lodge delivers to each of its members a Passport, (Pass Card) partly gratis, and partly for a small fee. Certificates or Diplomas were issued formerly (he tells us), but they have now been replaced by Pass Cards. It is possible, therefore, that the practice of granting Certificates is now only continued under Grand Lodge No. IV.

**APRONS AND JEWELS.**

The shape and colour of the Aprons vary much, as each Grand Lodge has its own special regulations on the subject. Most of them prescribe a special Apron for each degree, and some have gone so far as to sanction two kinds of Aprons for the third; though one of these in particular is only allowed to be worn during work in that degree. Masonic decorations of all descriptions may be worn in some systems, but the Jewels of the Higher Degrees are not respected in the Systems which only work in the St. John's Degrees. In other systems, only such regalia is permitted to be worn in Lodge as appertains to Craft Masonry, but this regulation is often evaded through the fact that at Festival, Anniversary and Mourning Lodges, etc., the Ribbons of the High Degrees of the Berlin Grand Lodges are worn. The information, indeed, that has reached me on this particular point is rather conflicting. A recent writer in the "Hamburger Logenblatt" states that the Three Globes and Royal York forbid the wearing of High Degree insignia in the St. John's Lodges, *on any occasion*, and the Grand National Lodge, at the working and monthly Lodges; the latter, however, permitting the brethren of Higher Degrees, at Festival Lodges, to wear (in conjunction with the St. John's Apron) the Green Collar of the St. Andrew Master, in lieu of the Blue Ribbon of the Master Mason. Chapter insignia (in the same system) is not worn at all in the St. John's Lodges. The few oldest members, on whom the honorary degree of the Red Cross has been conferred, it is further stated, wear at all working Lodges, in the place of any other insignia, a Red Cross on a Red Ribbon, together with the St. John's Apprentice Apron. All the Officers of Lodges (I should have said before) have their distinctive emblems; that of the Master of the Chair is the Square (*Winkelmass*).

**CORRESPONDENCE BUREAU.**

There is a Masonic Correspondence Bureau in Leipzig (established in May and opened on the 24th of June, 1831), which effects the exchange of all Masonic circulars, lists of members, minutes of proceeding and other writings, between the Grand, Provincial and Private Lodges of Germany and the Lodges of German Switzerland, the Grand Lodges of the Netherlands, Denmark, Sweden, and some of those in North America. The manner in which this is done is as follows:

Each Lodge sends its circulars, lists, etc., in 360 copies, (without folding, enveloping, or addressing the same) in a parcel, carriage paid, to Bro. Bruno Zechel, bookseller and publisher, in Leipzig. The receipt of such parcels is acknowledged in the "Reissbret" (Tracing Board), a Masonic monthly paper, founded by the late Bro. Marbach.

The bureau at Leipzig then divides all these parcels into 360 separate! parcels, and forwards these so assorted parcels three times a year (at Easter, Michaelmas, and Christmas) to the Lodges as above, postage not prepaid.

The subscription to this bureau is 9s. for every two years, in advance, which also includes the newspaper "Am Reissbret" being sent gratis.

Any Lodge can enter at any time for the next six years, but resignations have to be notified in advance.

**UNION OF GERMAN FREEMASONS.**

A Society of Brethren, with annual meetings in different cities, was founded in 1861. Its professed aim is the advancement of Masonic Science in all its comprehensiveness, and the establishment of everything which can tend to promote the prosperity of the Craft, and to unite the members more closely together in the bonds of friendship and brotherly love. The membership is an extensive one and includes many brethren of high literary attainments. The Society has a decided bias in the direction of free speech, and one of its leading objects is the repeal of all regulations which tend to embarrass the Masonic press.

## STATISTICS.

### GENERAL TABLE.

| No. | Grand Lodges. | Prov. Grand Lodges. | St. John's Lodges. | Members. | Average Membership. | Benevolent Institutions | Masonic Circles. | Scottish or Andrew's Lodges. | Inner Orients. |
|---|---|---|---|---|---|---|---|---|---|
| I. | Three Globes | — | 124 | 13,589 | 110 | 285 | 21 | 67 | 14 |
| II. | Grand National | 3 | 104 | 10,983 | 106 | 135 | — | 28 | 7 |
| III. | Royal York | 1 | 67 | 6,384 | 95 | 105 | 9 | — | 12 |
| IV. | Hamburg | — | 33 | 3,015 | 91 | 51 | — | — | — |
| V. | Saxony | — | 22 | 3,881 | 176 | 77 | — | — | — |
| VI. | Bayreuth | 1 | 27 | 2,515 | 94 | 44 | 9 | — | — |
| VII. | Frankfurt | — | 17 | 2,581 | 152 | 36 | 7 | — | — |
| VIII. | Darmstadt | — | 8 | 750 | 94 | 18 | — | — | — |
| | Total - | 5 | 402 | 43,698 | | 751 | 46 | 95 | 33 |
| | Independent Lodges. | | | | | | | | |
| | Minerva | — | 1 | 436 | — | 55 | — | — | 1 |
| | Archimedes (Altenburg) | — | 1 | 266 | — | | — | — | — |
| | Baldwin | — | 1 | 423 | — | | — | — | — |
| | Karl | — | 1 | 50 | — | | — | — | — |
| | Archimedes (Gera) | — | 1 | 207 | — | | — | — | — |
| | Total - | | 5 | 1,382 | | 55 | | | 1 |
| | Grand Total - | 5 | 407 | 45,080 | | 806 | 46 | 95 | 34 |

N.B.—The Seven Chapters of Grand Lodge II. are shown in the column headed "Inner Orients." The same course has been adopted in the case of Minerva of the Three Palms, though it is possible that the authority received by this Independent Lodge from the Three Globes, was to establish a Scottish Lodge and not an Inner Orient. It will be seen that while Benevolent Institutions are common to all the Grand Lodge Systems, Provincial Grand Lodges only exist under three, and Masonic Circles under four of the Grand Lodge Unions.

### LODGES AND MEETINGS.

At *Berlin* (pop. 1,578,685) there are 19 Lodges. Under Grand Lodges I., 5; II., 8; III., 4; VII., 1; and IV., 1.

At *Hamburg* (pop. 570,534) 15 Lodges. Under Grand Lodges, IV., 5; II., 6; VII., 2; VI., 1; and III., 1.

At *Leipzig* (pop. 355,485) 4 Lodges. Under Grand Lodge, V., 2; Independent 2.

At *Munich* (pop. 348,000) 1 Lodge. Under Grand Lodge, VI.

At *Breslau* (pop. 335,174) 3 Lodges, one each under Grand Lodges I., II., and III.

At *Cologne* (pop. 281,337) 1 Lodge. Under Grand Lodge I.

At *Dresden* (pop. 276,685) 4 Lodges. Under Grand Lodges, V., 3; and II., 1.

At *Magdeburg* (pop. 202,325) 2 Lodges, one each under Grand Lodges I. and III.

At *Frankfurt* (pop. 179,850) 7 Lodges. Under Grand Lodges, VII., 6; and II., 1.

At *Bayreuth* (pop. 24,556) 1 Lodge. Under Grand Lodge VI.

BRESLAU.—" Three Skeletons," founded May 18th, 1741. Anniversary Festival, May 18th; 334 members; Lodge, Mondays; Club, daily (II.)

" Frederick of the Golden Sceptre," founded December 10th, 1776. 347 members. Lodge, Tuesdays; Club, Saturdays,—in the winter, Sunday evenings, with sisters (I.)

" Horus," founded February 23rd, constituted December 3rd, 1813. 184 members. Anniversary Festival, Sunday next to February 23rd. Lodge, Mondays; Club, Thursdays (III.)

HALLE.—" Three Swords," founded December 6th, 1743. 365 members. Anniversary Festival, Sunday next to December 13th. Lodge, Fridays. There is a connection between the " Three Swords " and the profane (or non-Masonic) " Mountain Society," to which the Club rooms are open, except on the days of actual Lodge meetings (I.)

BREMEN.—" Olive Branch," founded August 26th, 1788. 285 members. Anniversary Festival in September. Lodge, first Friday; Club, Tuesdays and Sundays (I.)

" Frederick William," founded December 27th, 1874. 197 members. Anniversary Festival, second Sunday in November. Lodge, second Thursday; Club, Tuesday evenings, and Sundays, mid-day. Club rooms open daily (III.)

" Hansa," founded November 4th, 1883. 189 members. Lodge, second Monday; Club, Mondays (III.)

BAYREUTH.—" Eleusis of Secrecy," founded December 5th, 1741. 105 members. Lodge, last Friday; Club, Friday evenings and Sunday afternoons.

The 17 Lodges having the largest membership (over 300) stand in the following order:—

| NAME. | PLACE. | SYSTEM. | MEMBERS. |
|---|---|---|---|
| Three Swords and Astraea to the Budding Rue | Dresden | V. | 632 |
| Ferdinand of Happiness | Magdeburg | I. | 579 |
| Golden Apple | Dresden | V. | 530 |
| Minerva of the Three Palms | Leipzig | IND. | 436 |
| Baldwin of the Linden | ,, | ,, | 423 |
| Charles of the Rock | Altona | II. | 395 |
| Three Swords | Halle | I. | 365 |
| Apollo | Leipzig | V. | 354 |
| Three Compasses | Stettin | I. | 351 |
| Frederick of the Golden Sceptre | Breslau | I. | 347 |
| Three Skeletons | ,, | II. | 334 |
| Harmony | Chemnitz | V. | 326 |
| United Deathshead and Phœnix | Koenigsberg | II. | 312 |
| Flaming Star | Berlin | I. | 305 |
| Unity | Danzig | III. | 304 |
| United Minerva and Rhenana | Cologne | I. | 304 |
| Cornucopia | Luebeck | II. | 303 |

The total membership of the German Lodges (45,080) is exceeded by that of three separate Grand Lodge Jurisdictions in the United States of America, viz., New York (86,214), Illinois (49,236), and Pennsylvania (47,395).

PART III.

It will have been seen that while Masonry was introduced at a very early date into Germany from England, it almost entirely disappeared during the predominance of the Strict Observance in the last century. Of this system it is remarked by Bro. Speth in the latest number of *A.Q.C.*:—"That Von Hund and others discovered that Freemasonry was really a cloak to conceal the continued existence of the Order of Knights Templar, and modified their rituals in this sense."

What is met with, therefore, at the present era, to adopt the remark of a German correspondent, "is not so much a survival, as an intended revival, of the Mysteries and Privileges of Ancient Freemasonry"; or, to quote from another Brother (of the same nationality) "A stately edifice has been swept away, and the workmen have attempted to rebuild it on the old foundations."

The Strict Observance and the Swedish Rite formed the two branches of what has been called the Templar descent theory. Both systems were introduced into Germany, and on the formation of the Grand National Lodge in Berlin, the Swedish branch of Templarism (under Zinnendorff) was for some considerable period the only powerful competitor of the Strict Observance.

The doctrines of one of these systems are still more or less preserved in the Higher Degrees of the Three Globes, and of the other, in those of Grand Lodge No. II. It is worthy of our attention that no other High (or additional) Degrees are worked by our German brethren. The degrees of Installed Master and Royal Arch, the Mark, and many others which are dear to English-speaking brethren, do not interest the German Craft at all. Indeed, there would seem to be a strong and even growing feeling in favour of abolishing the so-called Higher Degrees altogether.

The following appeared in the March number of the "Hamburger Logenblatt" (Lodge Paper) in reply to some of the enquiries I had addressed to Masonic correspondents in Germany:—

"Although a good many High Degrees are cultivated and worked by the English brotherhood, the wearing of clothing and jewels appertaining to such degrees is neither permitted in the Grand or in any Private Lodge. It follows, then, that as far as the Grand Lodge of England is concerned, High Degrees, though tolerated, are not recognized. In those German Grand Lodges having High Degrees, the aforesaid condition is exactly reversed, for they treat the first degrees as but preliminary stepping-stones to Masonry; so much so, that a Brother possessed of these three degrees alone is not looked upon as a fully-fledged Mason. . . . The St. John's Degrees form the only legitimate Degrees for the Grand Lodge of English Masons; whereas the High Degrees of the Three Old Prussian Grand Lodges form an indispensable part of their existence; and, indeed, these Grand Lodges will not permit themselves to be thought of without them."

The latter statements were generally contradicted in the "Bundesblatt" of Berlin, (the organ of the Berlin Union) and their "rectification," it was desired, might be communicated to myself. Then followed letters in the "Logenblatt," from W. in L. and H. in P.; the former announcing that it was in contemplation to limit or curtail the power of veto possessed by the Grand Master of the Order with respect to legislation, in the Grand National Lodge (II.); also to have a Chairman of the Chapter (a new and special office-bearer) to hold office, either conjointly or by the side (for High Degree purposes) of the Grand Master of the Order.

The next writer, (H. in P.) after some observations on the High Degrees, states:—"It is not quite correct to say that a Brother possessing only the three degrees is not looked upon as a fully-fledged Mason. In our Lodge, for instance, only eight out of fifty Brethren belong to the St. Andrew's Lodge; and only six out of these eight to the Chapter; but we all of us regard each other as full brethren; and no Brother is held in higher esteem because he is either a member of the St. Andrew's Lodge or the Chapter."

A general reply to the article in the "Bundesblatt" and the two letters above referred to, from the original writer in the "Logenblatt," (whose anonymity shall be respected) next appeared in the same paper. This Brother points out that under the Three Globes, the St. John's Lodges are controlled in all material respects by the Union Directory, which consists of seven brethren who have attained the highest rank (seventh degree) in the Union (G.L. system) and that the Grand and Deputy Grand Master are elected from this small and select body. That the St. John's Masters are not compelled to be promoted to the Steps of Knowledge (Higher Degrees) he admits, and remarks that the St. John's Apprentice and Craftsman are also not under any compulsion to obtain promotion; nor are any of the Brethren obliged to seek for seats on the Union Directory! Nevertheless, in order to be elected to them, they must of necessity belong to the seventh degree, just as the Order of the Grand National Lodge is only perfect with the ninth degree. The three Old Prussian Grand Lodges, he maintains, do not even agree among themselves with respect to the High

Degrees, although all the eight German Grand Lodges are in accord with regard to the three degrees of St. John. The High Degrees, therefore, he considers, are an obstacle in the way of a United Grand Lodge of Germany, which he believes might otherwise be formed on the basis of St. John's Masonry, with the same success that has attended such movements in other countries.

The correspondence last referred to, having arisen out of my anxiety to obtain materials for the paper of this evening, I trust that I shall need no apology for having laid some portions of it before you.

It may be taken generally that the influence of the Higher Degrees (or of those possessing them) is diminishing, and that the membership of the German Grand Lodges is gradually assuming a more representative character. The foundation of Grand Lodges by Princes or private individuals, a practice of which there has been so recent an example, is a feature of German Masonry that will scarcely meet with approval in any foreign State. The same remark applies to the concurrent jurisdiction exercised by the German Grand Lodges, and to their non-acceptance of the almost universal principle (in all other countries) that Lodges cannot lawfully be erected by outside Masonic bodies, in any State or Government where there is already a Grand Lodge.

Upon the customs of the German Lodges, I shall only observe further that the religious test exacted by the two Grand Lodges of Berlin may be regarded either as a relic of very ancient times, in which case the usage is not to be lightly regarded; or as being due to the wave of Templarism which swept over Germany in the last century, when our opinion of it may incline to the other extreme. The Masonic Circles (Kraeuzchen) resemble our English Lodges of Instruction in their method of Constitution, though they differ greatly in their objects. The justification of the ballot is the last custom I shall notice, and it is one which, in my judgment, would bear transplanting into our own country.

The books I have mainly consulted in connection with the second part of this paper, are the *Constitutions* and *Histories* of such of the Grand Lodges as were available; the Bye-laws of many Private Lodges, and, above all, the invaluable *Handbuch.* I must not, however, omit to state my obligations in particular sections to Oswald Marbach's *Ritual and Material for the Three Degrees;* Robert Fischer's *Catechisms of Craft Masonry,* and J. G. Findel's *Spirit and Form.*

But primarily and very especially my thanks are due to those unwearied brethren in Germany, who, taking a fraternal interest in my undertaking, have spared neither assistance nor advice while I was labouring to complete it. The materials I have amassed are, indeed, vastly in excess of the time and opportunity now afforded me for making use of them. But if I am so fortunate as to secure your good-will by the paper which has been prepared for this evening, I shall look hopefully forward to some future occasions when, either as lecturer or contributor, I may, with more leisure at my disposal, again try my hand as a delineator of German Masonic Customs in the pages of the *Ars Quatuor Coronatorum.*

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The Worshipful Master observed that they had just listened to a very instructive and interesting paper, the length of which had unfortunately precluded their Bro. Greiner from reading more than perhaps a quarter of it. But he did not hesitate to say that what was left unread was quite as interesting and valuable as what they had heard: it supplied a mass of information known but to few in England: and it was so well arranged that students would find little difficulty in referring to any particular portion on which they desired information. Time was nearly run out, but he would ask for expressions of opinion from the brethren present, and merely request them to compress their remarks as much as they could.

Bro. Gould said: In proposing a cordial vote of thanks to the lecturer of the evening, the first thought that occurs to me is to express a satisfaction, which I feel sure is shared by every member of our Inner Circle, at the prospect of being connected by an even closer tie with a Brother who for so many years has been such a regular attendant at our meetings. The paper to which we have just listened, is one of those useful contributions which rather supply us with solid materials for independent study, than suggest controversial points about which we can contend in debate. The German customs indeed, so far as they are distinctive of that country, may of course be contrasted with those prevailing in other lands. But to-night, as it seems to me, we are more concerned with the fact, that there are usages practised by the German brethren, and principles of Masonic Law observed by the German Grand Lodges, which differ not only from our own, but from those obtaining in other English-speaking countries. The doctrine of Concurrent as opposed to Exclusive Masonic Jurisdiction may be instanced as affording an illustration of my meaning. That the German

Grand Lodges acknowledge the legitimacy of certain Negro (or coloured) Grand Lodges is regarded with much indignation in America. But on the other hand, the recognition of a Masonic governing body, such as the Gran Dieta of Mexico which allowed female membership, by some of the American Grand Lodges, has been productive of infinite amazement in Germany. The curious circumstance that while other degrees than those of pure and ancient Freemasonry are worked under some of the German Grand Lodges, none of the additional degrees practised in the British Islands and America form a part of the number, has been well presented by Bro. Greiner, and should be fruitful of thought to all who are interested in the ritual and ceremonial, which at various times and places, have been ingrafted on the simple grades of E.A., F.C., and M.M. Our Bro. Greiner is to be heartily congratulated on having read us a paper of singular value, and unless I am greatly mistaken, the vast labour he has undertaken in preparing it, will have imbued him with an emulation to still further distinguish himself in the same field of inquiry—a result which cannot be otherwise than beneficial to the maintenance of the high standard that has hitherto been so well sustained in the *Transactions* of the Lodge.

Bro. Hughan begged to second the vote of thanks. They were all much indebted to Bro. Greiner for so clearly placing before them the usages and customs of German Masonry. He was not sure that he altogether approved of some of the points made clear that evening. For instance, there was the refusal, in some jurisdictions, of Jewish candidates. He was prepared to admit that in this their German brethren were adhering to a custom which obtained in England, perhaps, before the erection of our Grand Lodge, which to a certain extent justified the custom. But he thought that in this case adherence to primeval custom was unworthy of the Institution, which ought to be imbued with the more liberal sentiments of the present age. But, he admitted, that although we in England might disapprove, we had no right to insist upon a change of policy. All we could demand was that our own certificates should be respected, and that no enquiry should be made of an English visitor as to his particular mode of belief. Some years back two English masons, Jews, were refused admission to the Berlin Lodges on account of their religion, and Lord Zetland, at that time Grand Master, immediately took the strong ground that no mason had a right to go behind the certificate of the Grand Lodge of England. These brethren must either be acknowledged as brothers and masons, or correspondence between the Grand Lodges of England and Berlin must cease. Again, whether the German Grand Lodges chose to exercise concurrent jurisdiction among themselves or not, he was quite unable to approve their establishing a Lodge in New York. There was already an authority there, ready and willing to grant the necessary warrants, and such an invasion of territory could not fail to lead, as it had done, to undesirable consequences. He was glad, however, that the feeling then aroused had since subsided. The justification of the ballot was a German custom he hoped never to see introduced into England.

Bro. MacCullough, Prov. G.M., (S.C.) New Zealand, also spoke at some length, especially as to the question of sovereign jurisdiction. In the course of his remarks he alluded to the recent establishment of the Grand Lodge of New Zealand.

Bro. Rylands begged to add a few words of appreciation for the paper before them. The facts were possibly all obtainable elsewhere in printed form, but if so, it could be only in German, as he knew of no source whence they could be procured in English. As few English students, comparatively, were able to read German with comfort to themselves, he thought Bro. Greiner had deserved well of the Lodge. The paper would in future be often referred to by seekers after knowledge, of that he felt sure, and the systematic manner in which it was arranged would facilitate reference.

Bro. Kupferschmidt bore testimony to the correctness of the facts detailed, so far as he had had opportunity of testing them, a matter at which he was not surprised, as he knew that Bro. Greiner had gone to the very best Continental authorities, and consulted them both verbally and by letter on every point.

Bro. E. Conder, Jun., desired to know whether there were other Lodges besides the one named which substituted a blank book for the Bible? and whether Bro. Greiner could inform them of the reason alleged for this curious proceeding?

Bro. Speth said: I have carefully gone through the advance proofs of the paper before us, with the object of discovering some weak spot or incorrect statement to attack, not out of sheer perversity of course, but in order that future students may not be led astray through any oversight on the part of those present to-night. Having, as I thought, reason to

doubt one or two statements, I gave Bro. Greiner notice that I should call attention to them, and he has since convinced me that my doubts were ill-founded owing to several small matters having suffered a change since I last studied the subject some years ago. I have, however, this morning received a letter from Bro. Malczovich, taking objection to one point, from which I will now read extracts. Bro. Malczovich says: "Allow me to put right a slight error, which is not Bro. Greiner's own, but must be ascribed to his informant. He states that the prohibition of Masonic Lodges in Austria was cancelled by the Council of the Dual Empire. In the first place there is no such thing as a Council of the Dual Empire, which would imply a central authority for the whole Austro-Hungarian Empire. What is meant is the Austrian Reichsrath or Parliament, which has nothing to do with Hungary, which has its own Parliament in Budapest. Masonry is now as hitherto, permittted by the laws of Hungary in Hungary, and forbidden by those of Austria in Austria. What really happened is as follows. The Criminal Code of Austria, clause 150, enacted that the mere membership of a Masonic Lodge constituted a criminal offence, but the strict letter of the law has not been enforced for some time, with the consequence that Vienna citizens, wishing to become masons and carry out the rites of the Craft, have for years been accustomed to meet unmolested in Presburg, a Hungarian town within easy reach of Vienna. They could not be punished for *meeting* in Hungary, but they *might* legally have been punished, being Austrians, for being Freemasons at all. This clause was recently repealed. The Austrian Minister of Justice declared in the Reichsrath that he and the Government would willingly have retained the clause, as they had the very worst opinion possible of Masonry, but that they were out-voted by the Liberal party. So in Austria it is no longer a crime to be a Freemason, but the establishment of Lodges in that country is just as much prohibited now as ever it was." So far as I know, this is the only inaccuracy in Bro. Greiner's paper, but it is a somewhat important one, and should be noted. Bro. Lane also writes to know if it is possible to obtain any further information in relation to the *mode* of constituting the early German Lodges, and whether any of the original warrants issued from England are still existing. He would especially like to see a copy of the Deputation granted by the Earl of Strathmore in 1733 to "eleven German gentlemen, good brothers, for constituting a Lodge at Hamburg."

Bro. Greiner responded to the vote of thanks, and stated that he would forward any further remarks he might have to make to the Secretary in writing.

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The kindly criticisms that were passed upon my paper at the last meeting of the Lodge, have since been augmented by equally kind and suggestive remarks from Germany, and to one and all of the brethren who have thus laid me under such a weight of obligation, I respectfully tender my heartiest acknowledgements.

Before, however, I proceed to deal with the points raised by the various speakers (or writers), a word of explanation will be permitted me. In the sketch of German Freemasonry which I had so recently the honour of preparing, my desire was, while submitting the largest possible number of pertinent facts, to carefully avoid becoming entangled in the meshes of theory. A summary of the German Masonic customs as they now exist, was what I sought to compile, and by no means to compare them with those prevailing in other countries which every reader can do for himself, whose inclination may lie in that direction.

My present observations will be fashioned on the same lines. Whether the German Masonic customs, as a whole, are better or worse than those obtaining in English-speaking countries, I shall not pretend to decide. But it may be possible to shed a little further light on some of the usages referred to in my paper, and that the picture of German Freemasonry I am presenting should be as nearly as possible life-like, is the highest aim of my ambition. The grounds, also, on which certain observances—differing from our own—are defended by German brethren, cannot be entirely ignored, and to these I shall give the first place.

They argue, that if the excellence of any system (or body) of Freemasonry is to be gauged by its having receded less or more from the ancient standard, or in other words from the customs of the operative Masons; then the adherence of the two Berlin Grand Lodges to the test of Christianity, and the recognition of only three degrees as Masonic by the other German Grand Lodges, must be pronounced (in each case) a closer survival of early Craft usage than we now find prevailing in either England or America.

On the question of concurrent as opposed to that of exclusive jurisdiction, several of my correspondents concur in the opinion that the American doctrine, under which, if 50 out of 99 Lodges in a State or Commonwealth, were to unite in forming a Grand Lodge, the remaining 49 would become "Corner Lodges" (*Winkellogen*), is at least more illogical, and calculated to produce greater hardship, than any possible invasion of foreign territory by a

German Grand Lodge. By way of illustration, they point to the Five Independent Lodges in Germany, which bodies would at once be declared "clandestine," if we can imagine the doctrine of exclusive jurisdiction being at any time adopted by the Grand Lodges of the Empire.

The preceding extracts, though, doubtless, losing a portion of their force through my imperfect translation, will be found to cover at least a part of the same ground already traversed in the discussion which followed my paper. The points they do not touch, will next be referred to.

With regard to the ballot, a brother who has cast a black ball, must first of all justify the same to the W.M., who then assembles the Council of Officers. The grounds of the objection are related, further information gathered when necessary, and the matter is finally put to the vote. The whole proceedings are viewed as strictly confidential, and I may add, that the Master of a German Lodge is usually (if not invariably) the very best man that can be selected for the office, and when chosen, generally occupies the chair for a long period.

A white book, with blank or unwritten pages, lies on the Altar in those Lodges which work in accordance with Ficke's (or the so-called Freiburger) Ritual. This I take from the *Handbuch*, but I am informed on excellent authority that it is only in Lodge "Good Prospect" at Freiburg where the custom exists. The innovation is defended by Ficke in the preface to his Ritual:—"Neither Christianity nor the Christian Churches embrace the whole of mankind. Just as the Bible and all holy books are the creation of human knowledge of the past, so will mankind, moving forward in the present time and in the future, improve and perfect the existing teachings. All those works which the future brings us are to-day nothing but unwritten or blank books. Thus, as Freemasonry, if it is to remain vital, has to work for the present and the future, the blank book (on the Altar) is suitable and pertinent."

The White Book is referred to in the Freiburg Ritual as follows: "On this Book the word 'God' shines in golden letters. It is for us a symbol of God. God is our very foremost Great Light, which lights up all other Lights. The Book, however, is blank, open for any found truth."

At a meeting of the Grand Lodge of the Sun, Bayreuth, held in Heidelburg in 1872, this White Book was recognised as a Masonic Symbol (only one vote being given in dissent) conditionally upon the Initiate being informed, in every case, after receiving an explanation of the same, that in other Lodges the Bible lies on the Altar.

My thanks are due to Bro. Malczovich for correcting an inadvertency, and also to Dr. Wernekke, who assures me that the hopes and fears of the Austrian Freemasons, in the last century, are supposed to have been shadowed forth by Mozart (who was a member of a Vienna Lodge) in the well-known "Magic Flute" of that great composer. The latter brother also informs me that the details given with respect to Conference Lodges (*ante* 67) do not apply to all the German Masonic systems, for which I am obliged, and willingly record. But in dealing concisely with such a vast subject as German Masonry, I can only hope at best to have put down what is usual or general in particular sections of it.

"Lawful, Improved or Perfect Lodges," (*ante* 59). Grand Master Wiebe (to whose ungrudging assistance I already owe so much) writes:—

"To the best of my knowledge these designations are applied as follows:—3 Grades make the Order lawful; 5 Grades improve it, and 9 make it perfect. Again, a lawful Chapter works the 6th Degree; an improved Chapter works the 7th and 8th Degrees. Also, a perfect Chapter and the Grand Governing Chapter of the Order in Berlin, work the 9th Degree."

The same gifted brother tells me, apropos of the Members of the High Degrees under the three Berlin systems being reciprocally admitted at their respective Meetings, (*ante* 61):—

"After the Protector of the Grand Lodges in Berlin, Prince Leopold of Prussia, had been initiated in all the Degrees of the Grand National Lodge, he was by separate act again initiated in all the Degrees of the Three Globes, and again by a separate act, the system of the Royal York was shown to him."

Bro. Wiebe also remarks, in connection with the Grand Orient of France, (*ante* 64):—

"I think that a French brother in good standing with his Lodge, would hardly be refused admittance anywhere in German Lodges."

I am asked in more than one quarter to give a fuller definition, or rather description, of the Strict Observance, which, however, would carry me too far, so I shall merely say, with respect to this marvellous perversion of genuine Masonry, that it may be regarded as a remote ancestor of our modern Knights Templar.

Bro. Robert Fischer writes, with respect to a statement on page 67, that Sister Evenings are held in many German Lodges, and not only in Lodge Amalia at Weimar. This fact, should, no doubt, have been made clearer in the text, but a reference to it will also be found among the Statistics.

The same kind friend and indulgent critic concludes his valued remarks with the following:—

"A German translation of your paper would meet with much approbation; such a concise compilation does not exist in Germany."

This far too flattering estimate of my first literary effort, I may, however, be excused for reproducing, since my satisfaction at being deemed worthy of admission into the Inner Circle of the Quatuor Coronati Lodge is great. That the essay on which my claims to that distinction were founded, should meet with approval, has been the dearest wish of my heart.—Gotthelf Greiner.

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## SUPPLEMENTARY NOTE.

As a small addition to the excellent paper of Bro. Greiner, I wish to publish the portrait of one of the earliest Anglo-German freemasons known. In the Book of Constitutions of 1738, page 194 among the deputations sent beyond the sea during the Grand Mastership of the Duke of Norfolk (1729-30) is recorded "Another to Monsieur du Thom to be Provincial Grand Master of the Circle of Lower Saxony." Of the masonic career of Frederick de Thoms nothing appears to be known. He held the distinguished position of Envoy from Brunswick, Lunenburg and Saxe Gotha to the Courts of George I. and II. From the *Historical Register*, we learn that M. du Thom was present in England in January of the year 1726, when as Resident from the Duke of Wolfembuttel he had his first private audience of His Majesty and other members of the Royal Family, and in the year 1730 (November), as Envoy Extraordinary from the same Duke, he had a private audience from the Prince of Wales and the rest of the Royal Family. Again in 1731 (March), "His Excellency" Mr. Thom, Resident from the Duke of Lunenburgh Wolfembuttel, received by an express an account of the death of the said Duke, his master, which he immediately communicated to His Majesty. In the *London Gazette* 1730, it is recorded November 7th, M. de Thom, Envoy Extraordinary from the Duke of Brunswick Lunenburgh Wolfenbuttel had his first private audience of His Majesty to deliver his Letters of Credence, etc.; and this was followed on November 8th, 10th and 11th, by private audiences with the Prince of Wales, "His Royal Highness the Duke," Her Royal Highness the Princess Royal, and Their Royal Highnesses the Princesses Emilia and Caroline. He appears to have remained in England up to the year 1736. Mr. Robert Harrison, Assistant Secretary of the Royal Society, has kindly informed me that Du Thoms was elected F.R.S. on November 6th, and admitted a Fellow on November 20th, 1729. The engraving from which the annexed plate is copied was a private plate, and is one I believe of the rarest of Faber's works. As we learn from the inscription it was engraved in the year 1736 when de Thoms at the age of 39 occupied the distinguished position recorded below the portrait. He was therefore born in the year 1697. The portrait, which measures without the inscription $11\frac{1}{2}$ inches by $6\frac{1}{2}$ inches, is peculiarly interesting, as at the foot are engraved the compasses and square. His name does not occur in any of the lists preserved among the manuscripts at the Grand Lodge of the members of London Lodges between 1723 and 1735 etc.—W. H. Rylands.

I Faber f. Londini 1736

FREDERICUS. DE. THOMS.

REGIS. PORUSSIÆ. CONSILIARIUS. INTIMUS. ET ORD. GEN. ÆQVES.
COMES. PAL. CÆS. REGLÆ. SOCIETATIS. LOND. UT. ET. PRO. PROMOV. FIDE. CHRIST
MEMB OLIM. AUGUSTI. WILHELMI. BRONSVIC. ET. LUNEB. DUCIS.
POST. EIUS OBITUM. FRIDERICI. SAXO-GOTHANI. DUCIS. AD. MAGNÆ
BRITANNIÆ. REGES GEORGIUM I ET. II[dum] ABLEGATUS. EXTR.
A. A°. ÆTAT. XXXIX. F

# THE ORDEAL OF THE POKER.

BY BRO. W. J. CHETWODE CRAWLEY, LL.D.,

Past Grand Deacon, Ireland.

THE necessary secrecy which environs the doings of Freemasons has proved a fruitful mother of terrors to outsiders. In a recent *Note on Irish Freemasonry*[1] a passage was quoted from a forgotten History of the Old Lodge at Bandon, showing how the Freemason's Poker glowed with unhallowed fire in the eyes of the uninitiated in that remote district of Ireland.

The notion is met with on all hands, and seems to have been amongst the earliest flights of the awe-struck imagination of outsiders.

We make no pretence of examining, or explaining for the benefit of the public the real foundation, or want of foundation, that the legend might derive from our Ceremonies: that is best left for the brethren. We have little doubt, however, that the superstitious dread, with which the early "cowans and eavesdroppers" regarded the Freemasons' poker, was largely due to a vague idea that Freemasons' Lodges and Hell-fire Clubs had something in common. The red-hot poker was an honest, though humble effort, to perfect the *mise en scène*, and to reproduce the trident of His Infernal Majesty.

We must remember that in England the Grand Master for 1723, and in Ireland the Grand Master for 1725, were more than suspected to be Presidents of Hell-fire Clubs The legend of the poker can be traced nearer to the epoch of these Grand Masters than is usually supposed. In the year 1738, a pamphlet was published in London, entitled *Masonry Farther Dissected*, apparently intended to profit by the stimulus given to Freemasonry by the publication of the *New Book of Constitutions* in that year. The text of the pamphlet purports to be a translation from the French, and the translator has appended to it notes of undeniable interest to the student of our usages. To one of these notes we are indebted for an early version of our ludicrous legend. The reader will remark the curious parallelism between the London and Bandon stories.

In the present instance, the translator is struck, as well he might be, by the ingenuity of a French device for adding to the terrors with which the neophyte was environed under the Continental system. The passage runs as follows:

> "And within the said Space stand three lighted Tapers, placed in a Triangle, whereon, at the Novice's Arrival, they sprinkle Gunpowder, or powdered Rosin, in order to frighten him by the Effort [*sic*] which their so doing produces."[2]

To this the translator appends the following note:

> "The *French* being a People of peculiar Vivacity, as is well known, they have doubtless made great Improvements in *Masonry* certainly with a laudable View of out-doing our Flegmatick Islanders; else why these Fire-Works, to shock and terrify the poor Novice? I could never learn, that either our *English*, or even the Scotish MASONS, who it seems, are Schismatics in this, as well as in other Points, having ever had any Thing like this. Indeed, I have been assur'd that the Mr. N——n, a Gentleman of a most happy Invention, once propos'd to a great Assembly of Brethren, the introducing such Things into Makings; but that, on his Motion's being over-ruled, he took it into his Head to employ his *Crackers* elsewhere, which is a Piece of Secret History perhaps known to few but myself. And here I must take Leave to insert a merry Passage, which I know to be Fact. The late Mr. *Pinkethman*, of facetious Memory, having been prevail'd on to become a Brother of the Society, was, in Order to his Initiation, conducted to a certain Tavern, where was held the *Lodge* whereof he was to enter himself a Member. Being left in the Kitchen over his half Pint, till his intended God-Father, with others, came to fetch him, a roguish Drawer thrust the Salamander into the Fire; which being in the Cook's Way she angrily asks him, why he left there? Why answered he, *Don't you know that we have a* Making of Free-Masons *to-Night?* Hah! cried poor Pinky, starting up, and staring as if bewitch'd, *What do you say?* Making *and* Salamander? *Here you Sir, take my Reckoning.* At that Instant the Brethren came down for him; but away ran Pinky and they after him, but no Persuasions could bring him back, and so the Fraternity

[1] *Ante*, p. 4.    *Masonry farther Dissected*, p. 9.

irrecoverably lost a worthy Brother, who would infallibly have given them infinite Diversion. As to the Rest, the only Method I could ever find yet taken by our *English Masons* to surprize, or terrify their new Brethren, or Novices, is this: *viz.* immediately on the Novice's first Entrance (for they enter one by one, how many soever are *made* at once) the whole Body of the Brotherhood then present, more or less, being rang'd round the *Lodge*, chalked out, as above, in an oblong-Square, in due Order, that is, the *Master* in the *East*, the two Wardens in the *West*, the *Fellow-Craft* in the *South* and the *Enter'd-Prentices* in the North, all ready cloathed, *i.e.* with their white Gloves and Aprons on, they all at once with one Motion, clap their Right-Hands on their Left-Breasts, and then as hard or harder down on their Right-Skirts, against their Aprons, which sudden Noise (added to the odd Accounts given relating to this mysterious Society, particularly by Women) fails not to startle the New-Comers: And undoubtedly it wou'd operate more powerfully were they blindfolded, which Ceremony, as I hinted, is not here practised."

The pamphlet is not less valuable to the bibliographer than to the historical student. It is excessively rare, and fetches to-day, in open market, more than a hundred times its original price. It consists of 32 pages, 8vo., with a title page as under:—

MASONRY *farther* DISSECTED;

OR, MORE

S E C R E T S

Of that Mysterious

S O C I E T Y

REVEAL'D.

Faithfully *Englished* from the *French* Original just publish'd at *Paris*, by the *Permission* and *Privilege* of M. DE HARRAUT, Lieutenant-General of *Police*.

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With Explanatory NOTES (both serious and comical) by the TRANSLATOR.

Likewise,

An APPENDIX, wherein are contain'd,

I. The *Free-Masons* Reception in Foreign Parts.
II. The *Free-Masons* Apology, as publish'd at *Paris*.
III. *Free-Masons* a dangerous Society; from the *CRAFTSMAN*.

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*LONDON:*

Printed for *J. Wilford*, at the *Three Golden-Flower-de-Luces*, behind the *Chapter-House*, near St. *Paul's*, 1738. (Pr.6*d.*)

*Where may be had,*
Masonry Dissected. The Seventh Edition. Pr. 6*d*.

*Masonry Farther Dissected* is enumerated in Dr. Kloss's *Bibliographie* as No. 1838, but Kloss does not appear ever to have seen a copy. He confines himself to quoting the short title, somewhat inaccurately, as *Masoury further Dissected*, and adds a reference to Krause as his authority for the entry.

The title was plainly chosen with the view of hanging on to the skirts of the notorious Samuel Prichard. The Spurious Ritual of Freemasonry, foisted on the public by that unprincipled rascal, had attained popularity among those who knew no better, and his

publishers hoped to turn a penny by printing a further batch of secrets. The surprising thing is that there is no similarity or correlation between the two pamphlets, each purporting to reveal the genuine secrets of the Craft. Indeed, the discrepancy between their contents is so marked, that we find it hard to understand how they found believers amongst even the most unreasoning of their purchasers.

The Gallicisms in the text of *Masonry Farther Dissected* leave no room for doubt that it was really Englished from a French original. This involves a bibliographical point of some nicety. The contents of our pamphlet will be found in "L'Ordre des Franc Maçons trahi," Amsterdam, 1745. Now, the first edition of this book is ascribed by bibliographers, following Kloss, to the year 1745, though the Amsterdam edition mentions (p. xxv.) a Paris edition. But here we have evidence of an edition of the book, or of part of the book, at all events, being published at Paris in time to admit of a translation being issued in London in 1738.

An English translation of "L'Ordre trahi" was published in London, 1760, by J. Burd, under the title of *A* MASTER-KEY *to Freemasonry: by which all the Secrets of the Society are laid open, and their pretended Mysteries exposed to the Public*, etc., etc. This pamphlet is not to be confounded with *Hiram*, or *the Grand Master-Key*.

We cannot take leave of the pamphlet without directing attention to the valuable pieces reproduced in the Appendix. The letter from the *Craftsman* is better known by name than in substance to our students, who are familiar with it mainly through the allusion to it in *The Secretary's Song.*[1]

[1] Anderson's *Constitutions*, 1738; Spratt's *Constitutions*, 1751; *Ahiman Rezon*, 1756.

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# BIBLIOGRAPHY OF THE "OLD CHARGES"

## *IN BOOK FORM OR FACSIMILE.*

1840 to 1895.

BY BRO. W. J. HUGHAN, P.G.D.

1—"*Introduction to Freemasonry* in England," 1840 and 1844.

| | | |
|---|---|---|
| "*J. O. Halliwell*" or "Regius MS." | 14th cent.† | (A). |

2—"*History and Articles of Masonry*," 1861, (*M. Cooke*).

| | | |
|---|---|---|
| "*Cooke*," or "Add. MS. 23198" | 15th cent.* | (B1). |

3—"*Constitutions of the Freemasons*," 1869, (*W. J. Hughan*).

3*a*—"*Masonic Sketches and Reprints*," 1871, (*W. J. Hughan*).

| | | |
|---|---|---|
| "Sloane MS. No. 3323" | A.D. 1659. | (E2). |
| "Harleian MS. No. 2054" | 17th cent.† | (E3). |
| "Edinburgh Kilwinning MS." | do. | (D8). |
| "York MS. No. 4" | A.D. 1693. | (E9). |
| "York MS. No. 2" | A.D. 1704. | (D27). |
| "Lansdowne MS." } American Edit. | 17th cent.* | (D2). |
| "Alnwick MS." } American Edit. | A.D. 1701. | (E10). |

4—Spencer's "*Old Constitutions*," 1871, (*Rev. Dr. Cox*).

| | | |
|---|---|---|
| "Roberts' MS."‡ | A.D. 1722. | (G1). |
| "Spencer's MS." | A.D. 1726. | (F1). |

5—"*Old Charges of British Freemasons*," 1872, (*W. J. Hughan*).

| | | |
|---|---|---|
| "Grand Lodge No. 1" | A.D. 1583. | (D1). |
| "Lansdowne MS." | 17th cent.* | (D2). |
| "York MS. No. 1" | do. | (D3). |
| "Sloane MS. No. 3848" | A.D. 1646. | (E1). |
| "Harleian MS. No. 1942" | 17th cent.* | (F3). |
| "Antiquity MS." | A.D. 1686. | (D15). |
| "Hope MS." | 17th cent.† | (E5). |
| "Alnwick MS." | A.D. 1701. | (E10). |
| "Papworth MS." | 18th cent.* | (D30). |
| "Krause's MS." | A.D. 1809. | (H5). |
| "Dowland's MS." (1815) | (?) 17th cent. | (D36). |

6—"*History of the Lodge of Edinburgh*, 1873, (*D. M. Lyon.*)

| | | |
|---|---|---|
| "Edinburgh Kilwinning MS." | 17th cent.† | (D8). |
| "Atcheson-Haven MS." | A.D. 1666. | (D10). |

7—"*Masonic Archæological Society,*" 1876, (*E. T. Carson*).
"Mrs. Dodd's MS." A.D. 1739. (G4).

8—G. Kenning's "*Archæological Library,*" 1878, (*Rev. A. F. A. Woodford.*)
"Philipps' MS. No. 2" 17th cent.† (D5).

9—*History of Freemasonry,*" 1886, Vol. I., (*R. F. Gould*).
"Buchanan MS." 17th cent.† (D7).

10—"*Masonic Facts and Fictions,*" 1887, (*H. Sadler*).
"Grand Lodge MS. No. 1." A.D. 1583. (D1).

11—*Reproductions of MSS.*, 1888-95, (*W. J. Hughan*).

| | | |
|---|---|---|
| "Ancient Stirling MS." | 17th cent.† | (D9). |
| "Aberdeen Charter" | A.D. 1670. | (D11). |
| "Colonel Clerke's MS." | A.D 1686. | (D16). |
| "Dumfries Kilwinning No. 2." | 17th cent.† | (D24). |
| "Watson," *now* "Embleton MS." | do. | (E7). |

12—"West Yorkshire Reproductions," 1889-93, (*Watson & Hughan*).

| | | |
|---|---|---|
| "Stanley MS." | A.D. 1677. | (D13). |
| "William Watson MS." | A.D. 1687. | (C2). |
| "Thomas W. Tew MS." | 17th cent.† | (E6.) |
| "Lodge of Hope MS." | do. | (E5). |
| "T. W. Embleton MS." | do. | (E7). |
| "Clapham MS." | do. | (D20). |
| "Hughan MS." | do. | (D22). |
| "Waistell MS." | A.D. 1693. | (E8). |
| "Probity MS." | 18th cent.* | (D33). |

13—Constituciones Artis-Geom., 1889, (*H. J. Whymper*).
"Regius," or "Halliwell MS." 14th cent.† (A).

14—"Quatuor Coronatorum Antigrapha," (*G. W. Speth*).

| | | |
|---|---|---|
| Vol. I., 1889. | | |
| "Regius" or "Halliwell MS." | 14th cent.† | (A). |
| Vol. II., 1890. | | |
| "Cooke" or "Add. MS. No. 23198"‡ | 15th cent.* | (B1). |
| "Lansdowne MS." | 17th cent.* | (D2). |
| "Harleian MS. No. 1942." | do.† | (F3). |
| Vol. III., 1891. | | |
| "Sloane MS. No. 3848"‡ | A.D. 1646. | (E1). |
| "Sloane MS. No. 3323"‡ | A.D. 1659. | (E2). |
| "Harleian MS. No. 2054" | 17th cent.† | (E3). |
| "William Watson MS."¶ | A.D. 1687. | (C2). |
| "Dorabjee P. Cama MS." (‡partial only) | 18th cent.* | (D29). |
| Vol. IV., 1892. | | |
| "Grand Lodge MS. No. 1"¶ | A.D. 1583. | (D1). |
| "Grand Lodge MS. No. 2"¶ | 17th cent.† | (F2). |
| "Buchanan MS."¶ | do. | (D7). |
| "Mrs. Dodd's MS."‡ | A.D. 1739. | (G4). |
| "Harris MS. No. 2" | A.D. 1781. | (D34). |
| Vol. V., 1894. | | |
| "Phillipps' MS. No. 1"‡ | 17th cent.† | (D4). |
| " do. No. 2" | do. | (D5). |
| " do. No. 3" | 18th cent.* | (D31). |
| "Scarborough MS."¶ | A.D. 1705. | (E11). |
| Vol. VI., 1895. | | |
| "Wood MS."‡ | A.D. 1610. | (D6). |
| "Inigo Jones MS."‡ | 17th cent.† | (G2). |
| "Lechmere MS." | do. | (E4). |

15—Reproductions of MSS., 1891—, (*G. W. Bain.*)
"Briscoe MS." A.D. 1724-5. (E15).

16—"History of the Old Lodge, Dumfries," 1892, (*James Smith*).

| | | |
|---|---|---|
| "Dumfries Kilwinning MS. No. 1" | 17th cent.† | (D21). |
| " do. do. No. 3" | do. | (D25). |

17—" Ars Quatuor Coronatorum, 1893, (*G. W. Speth*).
Vol. vi. (John Lane, F.C.A.)
" Dumfries Kilwinning MS. No. 4 "‡ 18th cent.* (H1).

18—" History of Freemasonry in Roxburgh," etc., 1893, (*W.F. Vernon*).
" Melrose MS. No. 2 " A.D. 1674. (D12).

19—Newcastle Ros. Coll. Reproductions, 1894-5, (*Fr. Schnitger*).
" Alnwick MS." [and Records] A.D. 1701 (E10).
" Newcastle College MS. 18th cent.* (D37).

20—" Ancient Masonic Constitutions," 1894, (*Whytehead & Todd*).
" York MS. No. 1 " 17th cent.* (D3).
" " No. 5 " 17th cent.† (D17).
" " No. 6 " do. (D18).
" " No. 4 " A.D. 1693. (E9).
" " No. 2 " A.D. 1704. (D27).
" Scarborough MS." A.D. 1705. (E11).

21—" Old Charges of British Freemasons," 1895, (*W. J. Hughan*).
" James S. Haddon MS."‡ A.D. 1723. (D32).

The foregoing list includes all *separate* publications or reproductions of the " Old Charges," from 1840 to the present time, either in Book-form or *facsimilé* Rolls (or both), according to the originals; the enumeration and classification being in part based on Dr. Begemann's system of Families, and as extended in my last work on the subject, issued in 1895.

During this century, there have been several typographical reproductions of these MS. Constitutions in Magazines and Masonic Papers; these however, though noted in my " Old Charges," have not been recorded now, because beyond the scope of this Register, which only concerns those which have been published, in whole or part, as independent or distinct issues. I hope the printing of this Bibliography will be found useful, especially as students who desire copies of these invaluable documents are herein informed as to the dates and other particulars of their publication. I strongly advise *facsimilés* being consulted, in preference to any other form of reproduction, whenever possible. The contractions used are as few and simple as can be arranged under the circumstances. A star (*) signifies the *first* half and a dagger (†) the *second* half of a century. The ‡ indicates that separate issues were published, and the ¶ that such reproductions were in the form of Rolls as the originals.

I shall be glad to take this eligble opportunity to correct a few errata in the two editions of my " Old Charges "—1872 and 1895—as some are of importance and vexatious typographical errors.

FIRST EDITION, 1872.

Pages xii., 1st line, 1583 [1632]; xvii., 13th line, 1583 [1632]; 3, *thirty*-eight pages [*not* 68]; 7, *he* would [they]; 7, in two instances, 1583, instead of 1632, and 1183 [1132]; 21, *note* p. 111 [57] 41, A.D. 1583 [1632] and particularly "*trewe* masson to keepe," *not* "free"; 46, 1583 [1132].

SECOND EDITION, 1895.

Pages 21, 38 and *both* sides of leaves; 29, 60 copies [100]; 37, 6th line, *Edward* (William) 49 and 88, vol. v. [vi.]; 59, No. 1 *tris* [bis]; 103, *omit* " b, Old Charges, 1872"; 139, A.D. 1876 (not 1886).

Since the publication of my last work on the subject, the following MSS. have been traced, and one additional reference detected.

D 40 " Langdale MS." c/o Newcastle Ros. Coll. 17th cent.† (*Reproduction* Xmas " Freemason " 1895).

F 5 " The Macnab MS." c/o Bro. Wm. Watson, 18th cent.* (Transcribed for publication shortly).

Both of these are, or were, in the form of Paper Rolls, the latter happily containing the " Apprentice Charge " and the " New Articles," though imperfect as respects Invocation and Introduction.

Bro. James Newton, of Bolton, has discovered a reference to a " Parchment Roll " (doubtless one of the " Old Charges ") in the Records of the " Anchor and Hope " Lodge, No. 37, of A.D. 1788 recently found. This will be numbered X12, the " T. Lamb Smith MS.," being X11. I am always gratified to hear of all such references and especially of " Old Charges," hitherto unknown.

# St. John's Day in Harvest.

WEDNESDAY, 24th JUNE, 1896.

THE Lodge met at Freemasons' Hall at 5 p.m. Present—Bros. E. Macbean, W.M.; C. Kupferschmidt, A.G.S.F.C., S.W.; C. Purdon Clarke, J.W.; G. W. Speth, P.A.G.D.C., Sec.; S. T. Klein, S.D.; R. F. Gould, P.G.D., D.C.; E. Conder, jun., I.G.; Dr. W. Wynn Westcott, P.M.; and Dr. W. J. Chetwode Crawley, P.G.D., Ireland.

Also the following members of the Correspondence Circle:—Bros. Dr. T. Charters White, Rev. C. H. Malden, M. T. Tuck, J. P. Richards, W. Hasberry, E. Conder, C. H. Bestow, R. P. Couch, G. S. Criswick, G. Powell, T. E. Edmonds, C. H. Rosher, F. D. Davy, H. J. Thompson, E. Armitage, H. B. Chamberlin, F. W. Wright, W. H. Colman, J. A. Gartley, W. J. Songhurst, J. Wakelin, G. Greiner, J. W. Barnes, C. B. Barnes, C. H. Barnes, T. Adams, W. S. Boteler, Dr. D. Baynes, Dr. E. Haward, E. C. Stimson, S. W. Noakes, Mount Brown, F. F. Girand, M. A. Tweedie, and R. A. Gowan.

Also the following visitors:—Bros. W. Vincent, P.M. Villiers Lodge No. 1194; J. Joslin, Plucknett Lodge, No. 1708; H. Curzon, Panmure Lodge No. 720; J. Hudson, P.M., Ravenscroft Lodge No. 2331; W. B. Stoneham, P.M., Robinson Lodge No. 2046; S. Lichtenfeld, P.M., Broxbourne Lodge No. 2353; W. J. Armitage, Isaac Newton Lodge No. 859; and J. H. Montague, W.M., Abbey Lodge No. 2030.

Two Lodges and fifty-five brethren were admitted to the membership of the Correspondence Circle.

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Three Brethren, as follows, were admitted to the full membership of the Lodge, viz.:—

Bro. **Gotthelf Greiner**: initiated in the "Moira" Lodge, No. 92, in 1884, W.M. in 1894. Joined the "Pilgrim" Lodge, No. 238, and the Correspondence Circle in January, 1888. Is the author of a paper read before the Lodge on the 1st May, 1896, "German Freemasonry in the Present Era."

Bro. **John William Horsley**, M.A., Oxon., J.P., Clerk in Holy Orders. Born 1845; initiated in the "Pattison" Lodge No. 913 in 1891; joined the "Saye and Sele" Lodge No. 1973 in 1893, and the Correspondence Circle in June 1891. Is the author of *Jottings from Jail*, *Practical Hints on Parochial Missions*, and many pamphlets and articles in magazines and papers on religious and social matters, especially on penology, temperance, and sanitation.

Bro. **Charles Herbert Malden**, M.A. Camb., Clerk in Holy Orders, Chaplain on H.M. Madras Establishment. Initiated in Lodge "Faith, Hope and Charity," No. 1285, Ootacamund, in 1887; joined Lodge "Mysore," No. 1841, in 1889, W.M. in 1891; founder and first W.M. of Lodge "Coorg," No. 2576, Mercara, in 1895; Dis. G. Chaplain, Madras, in 1889; exalted in "School of Plato" Chapter, No. 150, Madras, in 1888; joined Chapter "Madras," No. 1906, M.E.Z. thereof in 1893; joined the Correspondence Circle in November, 1889, and has been Local Secretary for S. India since that date. Founded and edited, 1889-1891, the *Madras Masonic Review*, now the *Indian Masonic Review*, editor once more from 1893-1894; author of a paper on "The Tabernacle," read before the Lodge on January 6th, 1893; of *A History of Freemasonry on the Coromandel Coast*, 1895; and of many articles in Reviews and the Masonic press.

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Bro. W. J. Chetwode Crawley, LL.D., D.C.L., &c., P.S.G.D., and Secretary of the Grand Lodge of Instruction, Ireland, and Bro. G. Greiner, were then invested as Assistant Director of Ceremonies and Junior Grand Steward respectively. The W.M. said that the acceptance of a non-progressive office by the former afforded great satisfaction to the Permanent Committee, as it would constitute him a member of that body and thereby bring his ripe experience in all branches of Masonic knowledge to bear more actively on the concerns of the Lodge; and he congratulated the latter on having placed a first step on the ladder of promotion leading to the Chair.

A letter was read from the M.W.G.M., H.R.H. the Prince of Wales, thanking the Lodge for the volumes of recent Transactions and Reprints which they had presented to him.

The W.M. then called upon Bro. S. T. Klein, who read the following paper:—

# THE LAW OF DAKHEIL AND OTHER CURIOUS CUSTOMS OF THE BEDOWÎN.

BY BRO. SYDNEY T. KLEIN, F.L.S., F.R.A.S.

SOME time ago Bro. Speth brought to the notice of the Lodge the curious incident narrated in I. Kings xx., 31-33, and suggested that this pointed to certain secret signs or words as being in use in those times for the purpose of recognition, and that there was a secret bond of union between Ahab, Ben-hadad and the messengers. This subject interested me considerably, as during 1877-8 I was travelling among, and saw a good deal of the customs of, the Arabs in Asia Minor; I made a mental note at the time that I would try to find the explanation of this curious passage and I now give the results of my investigation. The passage runs as follows:—

> "And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother. Now the men did diligently observe whether anything would come from him, and did hastily catch it: and they said Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot."

Ben-hadad was king of Syria, and we must go to that country and consider the customs of its inhabitants to fully understand what really happened. According to Burckhardt there is now really only one true Bedouin tribe or nation left in Syria, namely the Aenezes, all the other Arab tribes having, several centuries ago, degenerated in their manners by contact with the Turks, and many of them have been reduced to subjection, whereas the freeborn Aeneze is still governed by the same laws and customs as were found spread over the Desert at the beginning of the Mohammedan era (A.D. 570) laws which have characterised the Arabs from time immemorial. Among these customs, the one that holds first position is that regulating the relationship between the "Dakheil" (the protector) and the "Dakhal" (the protected). This unwritten law is so religiously respected by the true Arab that he would rather lose his life than that it could be said he had violated it. The most common occasion on which the law of "Dakheil" is brought into play is in the case of a person eating another man's salt and bread, which immediately gives him the highest claim possible on the protection of the man into whose tent he may even have forced his way for that purpose. There are slight variations in the forms of this custom in different localities, some being confined to single tribes or to groups of tribes in the same district, but it is an axiom among all these wild tribes that "to be a Bedouin is to be hospitable. His nomadic life is so intimately connected with hospitality that no circumstances, however urgent or embarrassing, can ever palliate his neglect of that social virtue." (Burckhardt).

Layard, in his great work "Nineveh and Babylon," writes as follows:—

> "A violation of Dakheil, as the law is called, would be considered a disgrace not only upon the individual but upon his family and even upon his tribe, which could never be wiped out. No greater insult could be offered to a man or to his clan than to say: 'he has broken the Dakheil.'"

This is carried so far among the principal tribes, that if two enemies meet in the Desert without recognising each other and exchange the "*Es-selamu aleikum*" (Peace be with you) even by mistake, there is not only peace between them but they must act towards each other as *brothers*: and numerous instances have been known in which, although this was accomplished by subtlety, the more powerful enemy was bound by his having treated the other unwittingly as a friend. Even if an expression of pity, such as the equivalent to "Poor fellow," passes from an Arab's lips, the law of Dakheil can be claimed.

If now, with this knowledge before us, we read the Hebrew account of the interview between the servants of Ben-hadad and the king of Israel we can understand their object in coming to Ahab, and how anxiously they watched to see whether any expression or sign of pity would fall from his lips, and Ahab having, either by mistake or intentionally, called Ben-hadad his *brother*, the servants "did hastily catch it" and claimed the law of Dakheil by replying: "thy *brother* Ben-hadad."

It is curious that the Hebrew writer left this sentence so obscure, it would seem almost as though it was done intentionally, either as a friend to Ahab to make it appear that Ahab was entrapped, or as a friend to the Syrian, in which case it would be for the purpose of showing how clever Benhadad's servants were to thus save his life, I think the former was the most probable as Ahab it appears was acting against the direct command of God in not killing Ben-hadad, as may be seen in the 42nd verse:—

> " And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."

and this was fulfilled shortly afterwards.

In giving the above explanation I do not wish to suggest that there is no connection between this incident and the origin of some of the customs of our Craft, on the contrary I believe implicitly that certain parts of our ceremonies and tenets have come down to us from very ancient times, and that it is among the Arabs if anywhere that we may even now be able to find traces of their origin. They are, par excellence, the one race that has not been corrupted by modern civilisation, and where the pure "gentleman" shows itself without being spoilt by considerations of etiquette. Layard, describing his earliest Archæological discoveries in Syria and speaking of the Bedowin tribes he met with says:—

> "Their habits and manners probably date from the remotest antiquity and are consequently of the highest interest."

I propose therefore to take the narrative of this incident and examine carefully the references we find therein to certain curious customs, very suggestive to a Masonic student, some of which may be traced back a thousand years before Ben-hadad's day, and will even now be found in strict observance throughout that same country after a lapse of close on 3000 years.

The following is the account of this same incident given by Josephus in his "Antiquities of the Jews," book viii., chap. xiv., par. iv., and as it is a fuller description than the narrative in the Bible I have marked by italics those words which refer to the subjects I intend examining:

> "But Ben-hadad, the King of the Syrians, fled away with certain others of his most faithful servants and hid himself in a cellar under ground and when these told him that the kings of Israel were humane and merciful men, and that they might make use of the *usual manner of supplication*, and obtain deliverance from Ahab, in case he would give them leave to go to him, he gave them leave accordingly. So they came to Ahab, clothed in sackcloth with *ropes about their heads* (for this was the ancient manner of supplication among the Syrians) and said that 'Ben-hadad desired he would save him and that he would even be a servant to him for that favour.' Ahab replied: 'he was glad that he was alive and not hurt in the battle' and he further promised him the same honour and kindness that a man would show to his *brother*. So they received assurances upon *oath* from him, and then went and *brought him out of the cellar wherein he was hid*; and Ahab *gave him his hand* and bade him come up to him in his chariot, and *kissed him* and bade him be of good cheer and not to expect that any mischief was to be done to him."

The word *brother* is in general use throughout the Arab tribes. If a stranger meets another in the Desert he always accosts him as his *father's brother* and in his reply the other calls him *brother*. The usual phrase used by one Arab when he is in great want of water and meets another riding through the Desert is as follows: "Ha, uncle, walking there, have you any water with you?" And the reply to this is: "In truth there is some, my *brother*, you are welcome to it."

Now it is very curious to find that Ahab (אַחְאָב) means literally *father's brother*, and the servants of Ben-hadad having taken his message and delivered it to *Ahab* calling him by his name, namely *father's brother*, Ahab would, if he conformed to the rules of the country, be obliged to answer by calling Benhadad his *brother*, and this is what he actually did, besides which we know that Ahab was given up to the idolatry of the Syrians, and was therefore, no doubt, fully acquainted with their customs.

You will notice that the servants of Ben-hadad received assurances upon oath from Ahab before bringing their master out of his retreat, and as the form of oaths is of Masonic interest and a fertile hunting ground for signs of the origin of ritual, we will now investigate the principal forms in use at the present time among the Arabs.

One of the commonest oaths in domestic life is taken by holding with one hand the "*wasat*" or middle tent pole, and then swearing "by the life of this tent and its owners." The tents of the Aeneze are held up by three principal supports (called by them *columns*) down the centre, with three short ones on either side, and it is the middle one of the three centre ones that is grasped by the hand when this form of oath is taken.

A more serious oath, similar to our taking an oath in a court of law by kissing the Bible, is what is called the "oath of the wood." A small piece of wood or a handful of straw is given to the person who is to make the statement, and in doing this the following command is given to him: "Take the wood and swear by God and the life of Him who caused it to be green and dried it up."

A still more solemn oath is the *Yemein el khet* or "oath of the cross lines." This is never used except on very important occasions, when, for instance, an Arab is accused of stealing from one of his own tribe and no eye-witnesses can be found; in that case the one who is charged with the theft is taken before the Sheik or *Kady* and is forced, in his own defence, to agree to take whatever oath is demanded of him; if he will not do this he is convicted, but on his agreeing the accuser draws on the sand with his *sekin* or crooked knife a large circle with many cross lines inside it (vide fig. A.), they then both put the *right* foot into this circle and the accuser says the following words, which the accused is obliged to repeat: "By God, and in God, and through God, I swear I did not take it and it is not in my possession."

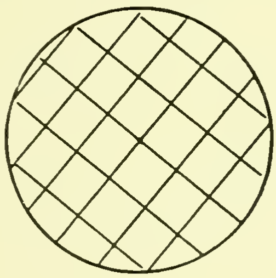


Fig. 1

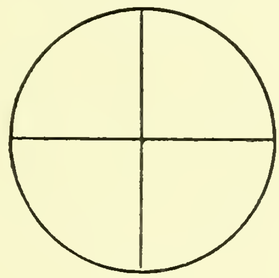


Fig. 2.

Fig. A is the usual design, but in some tribes it takes a different form. Doughty in "Arabia Deserta" gives the form fig. B with a single cross inside. Fig. A is very suggestive of the floor of a Lodge, especially when we remember the position of the candidate before the W.M. and when we remember that an Arab always *stands up* to pray, and that it is the *right foot* that is placed in the circle.

Slight variations are found in the way this oath is taken in different tribes. In some tribes the two Arabs interested stand with both feet in the circle, but they all agree in never using this form of oath except at a distance from their dwellings because it is believed that "the magical nature of the oath might prove pernicious to the general body of the Arabs were it to take place in their vicinity." It is also narrated that Mohammed made use of this oath and to swear falsely would be an everlasting disgrace. Some tribes make the oath still more solemn by placing the "shemle" (or camel's udder bag) and "el nemle" (an ant) within the circle to indicate that if the accused is swearing falsely he will be deprived of his camel's milk and of all his winter provision, even to the small grain which an ant lays up for its winter use. This is then called "the oath of the shemle and nemle."

Butler in the Journal of the Asiatic Society, Bengal 1875, p. 316, describes a similar form of oath as being in use among the *Nagas* of Assam where the circle is always formed of rope. We probably have the same figure in the symbol used in Mediæval Astrology for the "Part of Fortune" it being the exact reproduction of Doughty's figure, especially as most of the signs and symbols used by the Astrological and Alchemical Adepti in the middle ages were derived from Arab sources.

In private life the greatest oath an Arab can take is the oath of "Ent Taleka" (by the divorce from my wife), and if, when there is a dispute between half-a-dozen Arabs as to which is to have the honour of playing the host to a newly arrived stranger, one of them uses this oath and swears he will entertain him, the other Arabs immediately retire.

If the present forms of oaths are similar to what they were in Ahab's time the oath which he would have taken would be what is now called the "Aman Ullah" or "God's security," which is used combined with, or without, what is called the "Halkah" (a reservation to the conqueror of all horses, camels, arms and copper vessels).

Major Conder, who travelled in Syria for the Palestine Exploration Fund, was greatly struck with the manners of the Bedowîn. He says: It is almost unnecessary to point out how every act of their lives, not less than every word of their mouths, contains some echo of the old Bible times. Their peculiar habits are handed down from so remote a period that they themselves,—being accustomed, with the ordinary conservatism of Orientals, to tread without a thought of change, in their father's steps, have forgotten the origin of many of their customs. They can only say: 'It is from ancient times'; 'It was

always done so'; 'Our fathers did thus.' As in their worship so in everything else, they repeat mechanically the actions of their predecessors."

"Their ordinary expressions are so like those used in the Bible, that one seems to step back out of the present century to the days of Abraham, when living in the more remote villages, far away from hotels and dragomans. 'As the Lord liveth' is still a common oath, and the villagers address the stranger as 'my father' or 'my brother,' and salute him with the words 'Peace be unto thee.'"

"It is from the Bedowîn that we learn most that can throw light on the Patriarchal times, and on the life of Abraham and of his immediate descendants." (Tent Work in Palestine).

Now the Patriarchs were Bedowîn Sheiks, and it is interesting to find that the earliest mention of the taking of an oath in the Old Testament is in Gen. xiv., 22, when the king of Sodom wishing to give presents to Abraham, Abraham refuses, stating that it is impossible on account of the *oath* that he has taken, "I have *lift up mine hand unto the Lord* (הֲרִימֹתִי יָדִי אֶל יְהוָֹה), the Most High God, the possessor of heaven and earth, that I will not take from a thread to a shoe-latchet, that I will not take anything that is thine." This is one of the most solemn forms of oath which we find prevalent in different ages and countries, namely that of *lifting up the hand to heaven*, and even Jehovah himself is described as using this form: "*I lift up my hand to heaven* and say, I live for ever" (Deut. xxxii., 40).

*Kalisch* in explanation says: "It is an ancient and far-spread custom, anthropomorphically attributed to God, to swear by raising the hand, as if to invoke heaven as a witness to the truth of the assertion; the Septuagint, Vulgate, and nearly all modern interpreters translate the passage literally: ἐξέτεινα τὴν χεῖρα μου "*levari manum meum.*"

There are four distinct phrases in Hebrew for swearing or pledging with the right hand, four different verbs are used:

נָשָׂא meaning *to lift up the hand* generally with palms downward as in benediction.

רוּם *to raise the hand* as though appealing to heaven.

שׂוּם *to lay the hand upon*, similar to in the New Testament, ἐπιτίθημι τὰς χεῖρας

נָתַן *to give the hand* as a pledge of good faith, similar to in the New Testament, δεξιὰς ἔδωκεν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας (Gal. ii., 9.)

but in many cases the above Hebrew phrases have been translated by the English verb "*to swear*," instead of giving the literal translation: *to lift up the hand.* The usual Hebrew word for *Oath* or verb *to swear* is שֶׁבַע; this is also the word for *seven*, the most sacred number in Hebrew, in Gen. xxi., 28, *seven* victims (lambs) were offered to ratify the oath.

The following are a few instances of the Hebrew word for *raising the hand* being used to signify the taking of an oath.

"And I heard the man clothed in linen, which was upon the waters of the river, *when he held up his right hand and his left hand unto heaven*, and sware by him that liveth for ever that it shall be for time, times, and an half" (Dan. xii., 7).

"Seeing Pharaoh despised the oath by breaking the covenant *whereto he had given his hand*" (Ezek. xvii., 18).

"And I (the Lord) will bring you in unto the land concerning the which I did swear (marginal reading Hebrew, נָשָׂאתִי אֶת יָדִי 'Lift up mine hand,') to give it to Abraham" (Exodus vi., 8).

"Thus saith the Lord God: in the day when I chose Israel and *lifted up mine hand unto* the seed of the house of Jacob and made myself known unto them in the land of Egypt when I *lifted up mine hand unto* them saying, I am the Lord your God. In the day that I *lifted up mine hand* to them to bring them forth of the land of Egypt." (Ezek. xx., 5).

"And the angel which I saw stand upon the sea and upon the earth *lifted up his hand to* heaven, and sware by him that liveth for ever and ever," etc., etc., Rev. x., 5, 6. (The Greek words used are: ἦρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανὸν καὶ ὤμοσεν κ.τ.λ.)

A curious form of oath is that of placing the hand on or *under the thigh.* The first I shall mention is, when Israel wrestled with the angel and the angel having touched his thigh, in some way became beholden to Jacob, perhaps under a form of Dakhiel so that he had to do as Jacob bid him.

"And when he (the angel) saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me . . . . And he blessed him there." (Gen. xxxii., 25, 26, 29).

Abn Ezra, Rosenmüller and others, say the act of touching the thigh, or putting the hand under the thigh, symbolised the submission of the servant to his master, who demands absolute obedience. Godwyn, "Moses and Aaron," vi., 2, says, "the act had reference to the covenant of circumcision."

In the next instance it is clearer:

> "And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven and the God of earth, that thou shalt not," etc., etc. (Gen. xxiv., 2).

The account of this incident in *Josephus' Antiquities of the Jews, book i., chap.* 16, is as follows:—

> "Now when Abraham, the father of Isaac, had resolved to take Rebeka, who was grand-daughter to his brother Nahor, for a wife to his son Isaac, who was then about forty years old, he sent the ancientist of his servants to betroth her, after he had obliged him to give him the strongest assurance of his fidelity; which assurances were given after the following manner:—They put each other's hands under each other's thighs, then they called upon God as the witness of what was to be done."

And again when Jacob dies:

> "And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt" (Gen. xlvii., 29).

Tyler states that he has been told that this form of Oath is prevalent even now among the Egyptians, but he gives no instances.

In England, in the Parliament at Shrewsbury, 1398, when the Lords took an oath on the Cross of Canterbury never to suffer the transactions of Parliament to be changed, the members of the Commons *held up their hands* to signify their taking upon themselves the same oath (Walsingham, p. 356.)

The great Oath of Agamemnon in Homer's Iliad, xix., 254, was taken by lifting up the hands (*Διὶ χεῖρας ἀνασχών*) as also in Pindar Olymp, vii., 120. Virgil in his Aeneid xii., 196, also refers to the custom.

In France it is the only form allowed (except in the case of Jews and Anabaptists), the juror doing nothing more than lifting up his hand and saying "Je jure." It is similar to the attitude of the W.M. elect when the Constitutions are read, and may be said to be equivalent to an *answer* in the affirmative, and in this respect it is interesting to note the etymology of the word "swear." It is old Teutonic (Gothic svaran, modern German—schwören) and forms part of the word "answer," Anglo-Saxon "and-swarian" (Enc. Brit., Art. Swear.)

Grasping the hands is very old as a form of swearing friendship or promising security or making alliance.

> "Jehu lighted on Jehonadab the son of Rechab coming to meet him and he saluted him and said unto him: Is thy heart right as my heart is with thy heart? And Jehonadab answered, It is. If it be give me thy hand. And he *gave him his hand*, and he took him up to him in the chariot." (2 Kings, x., 15.)
>
> "And they *gave their hands* that they would put away their wives." Hebrew: וַיִּתְּנוּ יָדָם (Ezra x., 19.)
>
> "And all the princes and the mighty men, and all the sons likewise of King David *submitted themselves unto Solomon*" (marginal reading: Hebrew: נָתְנוּ יָד תַּחַת "gave the hand *under* Solomon." (1 Chron., xxix., 24). Vide also 2 Chron., xxx., 8: "Be not stiff necked but *yield yourselves unto* the Lord."

This would almost appear as though they placed their hands under Solomon's thigh; or perhaps touched his knee or foot.

We learn from Juvenal that it was customary in his time for the person taking an oath and when invoking any one of their gods to witness the truth, to touch the foot or knee of that deity's statue, (See Juvenal, Sat: xiv., 219); and Tyler states that the ceremony of a Gentoo's oath is to the present day this: The witness touches the feet of a Brahmin, and two other Brahmins at the same time touch the witness's hand.

> "As I live, saith the Lord God, in the place where the king dwelleth whose oath he despised, and whose covenant he broke, even with him, in the midst of Babylon he shall die, seeing he despised the oath, by breaking the covenant, when, *lo! he had given his hand.*" (Ezek. xvii., 18.)

This ceremony is recognised by many ancient writers, as one of the most solemn forms of an oath. Xenophon in his Cyropædia, represents Cyrus as saying to Gobryas, "On these

terms I pledge myself to speak the truth, and *give my right hand to thee and take thine.*" (Xen. Cyrop.)

Josephus tells us that Artabanus, after swearing by his country's gods to do Asinæus no harm, gave him his right hand, representing that act as the pledge of faith most relied upon by all barbarians in that part of the world; "for no one," he adds, "would break his word, nor would anyone hesitate to place the fullest confidence in another, *after the hand was once given.*" (Josephus, Antiquities, xviii., 9.)

It is also the form used when the most solemn of all earthly pledges and vows are exchanged between man and wife, namely, by *joining of hands.* This was the "dextrarum junctio" of the Romans, but it was used long before their time in the ancient Hindoo ceremony of marriage.

In Macmillan's Magazine for May, 1882, p. 76, Tyler states that the variety called in England "shaking hands,"—German, Hände schütteln—only appears to have become usual in the middle ages.

Another form of oath is recorded in Numbers v., 22, by which the magistrate repeats the words of the oath or imprecation, and the person who swears responds, Amen, Amen. The very form now prescribed in Spain. (Compendio del Dorecho.)

In Scotland the witness standing, holds up his right hand and repeats the oath after the judge.

We next come to the form of oath similar to that taken by our initiates, namely, laying the hands on the most sacred object.

Livy records that after the termination of the African war, Hannibal's father while he was offering a sacrifice for a propitious expedition into Spain, took his son to the altar, and compelled him, *laying his hand on the sacred things,* ("Tactis sacris,") to swear that he would become, as soon as he should be able, the enemy of Rome. (Liv., xxi., 1.) The same form is now used in the University of Oxford, namely, "Tactis sacrosanctis Christi Evangeliis."

From the early Christian writers it is seen that oaths were taken on the V. of S.L. Chrysostom in a sermon to the people of Antioch says: "But do thou if nothing else at least reverence the very book thou *holdest forth to be sworn by,* open the Gospel thou *takest in thy hands to administer the oath,* and, hearing what Christ therein saith of oaths, tremble and desist." (Serm. ad Pop. Antioch Homil. xv.) The usual mode was to lay the hand on the Gospel, as is often stated in the Records and was kept up to a modern date. An old English Coronation Oath is: "So helpe me God, and these hooly evangelists by me bodily touched uppon this hooly awter." The English word signifying the "sacred object" on which oath is taken is "halidome" (Anglo-Saxon háligdóm, German heiligthum). The halidome on which oaths are now sworn in England is a copy of the New Testament, Jews are sworn on the Old Testament; the sacred books of other religions are used in our Courts in like manner, a Mohammedan swearing on the Koràn, a Hindu on the Vedas.

The low Irish of the present day, in their more solemn transactions among each other, ratify their engagement by swearing upon a copper or silver coin, generally upon a half-penny or sixpence, which they kiss, using these words: "By the *oorth* (worth—not value but *virtue)* of this coin, I swear." Heineccius tells us, that this was an old German custom before the introduction of Christianity. And the ancient Byzantines also swore by their own copper coins. (Spencer lib. ii).

There are other forms of oaths in different countries, the origin of which would be interesting to trace, but the subject is too large to go into in a paper of this sort, and I have therefore confined my remarks to tracing the forms used by the Semitic races and the particular form made use of in our Craft. The two following may, however, be worth noting here.

Chinese witnesses have been examined repeatedly in our courts of justice, and they have different modes of attesting the truth. One form of oath among them is to write sacred characters on paper, which they afterwards burn, praying that the witness may be so burned if he swear falsely. Another is, the breaking of a saucer, and praying that so the deponent may perish, if he swerves from the truth. This second form has been repeatedly observed at the Old Bailey. The most solemn and sacred among these people is the cutting off of a cock's head with a similar imprecation. Another is the ceremony of burning straw. (Tyler).

The old Scandanavian oath was "hialpi mer sva Freyr ok Niordr ok him almattki Ass" = "Name I to witness that I take oath by the ring, law oath, so help me Frey Niord and almighty Thor." This was supposed to be the great oath (on the holy ring or bracelet) used when the Danes swore, to King Alfred, to quit his kingdom ("On tham halgan beage" Anglo Sax. Chron.) ("in eorum armilla sacra" Ethelwerd Chron. iv.) (Encyc. Brit.)

The interesting part of this last example is the use of the identical phrase which was used by the Romans *ita me dii ament,* from which we derive our phrase "So

help me God." I find as early as the sixth century the following oath was used "Sic me Deus adjuvet et hœc santa Evangelia."

It is curious to find among the Arabs many instances of circumambulating three times in special ceremonies and other customs connected with the threefold. Those most generally distributed are as follows:—

A bride on her marriage is led by her friends three times round the bridegroom's tent before entering it.

In the ceremony of circumcision, which is religiously observed among the Arabs, the horsemen take up their lances, mount their mares, and everyone rides *three* times round the "Moszana," (the tent where the ceremony is gone through and before which are piled the presents of the neighbours).

When a marriage has been settled, the father gives the lover a branch of a tree or something green, which he has to wear in his turban for *three days*, to show he has taken a virgin in matrimony; but this is not done when he marries a widow.

Among the tribes in the Sinai district the bride has to run away into the mountains after *three days* of wedlock and never returns until her husband fetches her, meanwhile she is supplied with food by her friends.

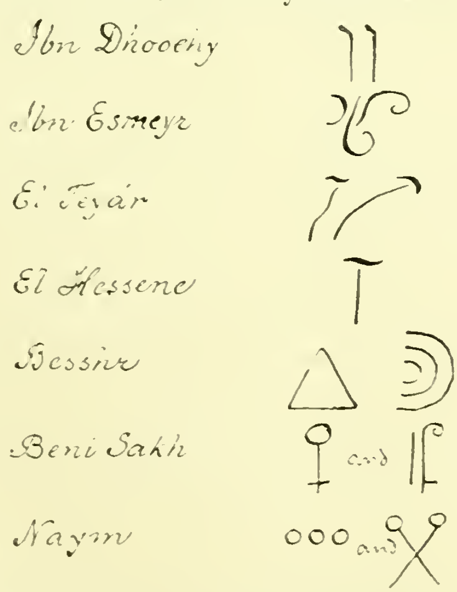
When a Bedouin entertains a stranger, he is forced to play the host for three days and four hours, after which time the stranger cannot claim his hospitality unless he undertakes to fetch water, milk the camels, or feed the horses, if he does this he can still claim his food.

Among the Arabs of Sinai the protection of Dakheil lasts for three days and eight hours after the stranger has left the tent of his protector, and should he be robbed by other Arabs during that period the protector would consider himself bound to see that his goods were restored to him, and Burckhardt states that "the allowance of three days and one third is consecrated to hospitality throughout the Desert." Even in a case where the Djelawy or fugitive has incurred the "Thar" or "blood revenge," the sacred custom allows him three days and four hours during which no pursuit can be made.

Bro. Simpson sends me the following to show that the three days (four or eight hours) the duration of the Arab's hospitality, was ancient and common to the East:

"In the Life of Apollonius of Tyana, (which was written by Philostratus), when he visited India, and crossed the Indus, he came to Taxila, (a celebrated town near Rawul Pindi, of which now nothing remains but mounds,—we know of it in the Buddhist period)—and there "certain messengers, attended by an interpreter, came from the king to inform him, that it was the royal pleasure that Apollonius should be his guest for *three days*, as *the laws of the country* did not allow strangers to remain longer than that time in the City."

Among the Bedowîn we have of course no Mason Marks, but throughout these nomadic tribes every tribe and every "taife" or family of a tribe has its own private mark and all Bedouin camels carry one of these marks, called the *Wusm*, on the left shoulder or flank, the following are some of these from a list by Burckhardt:




Major Conder, who travelled for the Palestine Exploration Fund says he found the camels and other property marked by a recognised tribe-mark called "Wusm." Each tribe,

and each division of a tribe, has its mark, and some are curious. The Rushâideh mark is a circle with a cross—resembling the astronomical sign for Mars. The Jâhalîn have a T, a cross, or a C with a dot in the centre. The Tiyâhah have two parallel strokes, the Dhullâm have three, and the K'abneh a double cross. These marks are found on the flanks of the camels, on the gravestones, and on ruined buildings. Thus at Masada the gateway is covered with the Rushâideh and the Jâhalîn marks, the reason being that the Arabs believe that a hidden treasure exists there, and they therefore assert their ownership by putting the tribe-mark on the place. (Tent Work in Palestine, p. 348.) In another place he says: "We collected a great many of these signs, and found that each had a distinctive name. The original 'Adwân mark is a vertical stroke; but the younger, or Nimr branch, bear two; and the 'Abbâd, a yet younger offshoot, have three, thus approaching the system of heraldic differences. This mark is called the Mut-luk. The original Beni Sakhr mark is the Mihmasah, or "spoon" for roasting coffee—a circle with a vertical stroke below. The Fâiz family bear this, with two short strokes on the right extending horizontally from the vertical stroke; and this variation is called Tuweikeh (the little bracelet). The Kûrshan have a circle with a dot; and one family of this sub-division of the Beni Sakhr has also two strokes by the circle. The Khadîr have a mark not unlike the Cheth in square Hebrew, called el Bâb ('the door'). They are a sub-division of the Beni Sakhr. The Jibbûr, another division of the Beni Sakhr, use a cross and also the 'Raven's foot,' a rounded trident like the Indian Trisul caste-mark." (Heth and Moab, p. 340).

Robertson Smith in his book on Kinship says that in ancient times the *Wusm* was probably not placed on camels alone, but was tattooed on the persons of tribesmen, the word *Wusm* and its synonym "*Sima*" being closely allied etymologically with *ism* and *sim*, Hebrew "שֵׁם" a name, and there are sufficient traces in Hebrew usage that the "שם" is primarily a stock-name rather than that of an individual.

Conder gives some interesting particulars of Mason marks to be found in the ruins of the same country, though he puts them down as of European origin at the time of the Crusades. He says: "The Masons' marks are of considerable interest, and the subject has now been carefully studied in all parts of Syria. They are distinctive of the Crusading work of the twelfth and thirteenth centuries, and are found on all the best finished stones in the walls of such buildings, but especially on interior walls. The same mark is found in places separated by hundreds of miles, and in English cathedrals and Persian palaces no less than in Crusading castles or churches. The same mark is used in buildings which differ in date by more than the life-time of a single man; and I have found all the letters of the alphabet, save Q, which seems to indicate that the Masons were French or Italian. X is doubtfully found, and so curiously enough is D; but the marks are not merely letters, for many very interesting signs alone occur. Among these more suggestive marks may be noted 'Solomon's Seal,' or five pointed star, 'David's Shield,' or the double triangle, giving six points, the lituus, or crozier, the fish, the cross, the trident, the arrow, the fleur-de-lis, the hammer, and other well-known emblems of good luck. The two first are Indian caste-marks, as is also the trident: the letters of the Slav alphabet, dating earlier than the ninth century, are also in many cases exactly like the Norman Masons' marks; and several of the Masons' marks, found by Ouseley on the old palace of Saaditalat, near Ispahan, are the same as those copied in Syria, including the cross, the arrow, the hour-glass, the trident, and the square."

All the Bedouins wear on the head, instead of the red Turkish cap, a turban, or square kerchief of cotton, or cotton and silk mixed; the turban is called "keffie;" this they fold about the head, so that one corner falls backwards, and two other corners hang over the fore part of the shoulders; with these two corners they cover their faces, to protect them from the sun's rays, or hot wind, or rain, or to conceal their features if they wish to be unknown. The keffie is yellow or yellow mixed with green. Over the keffie, the Aenezes tie, instead of a turban, a cord round the head; this cord is of camel's hair, and called "akál." (Burckhardt.) In "Tent Work in Palestine" Conder says: "A cord of hair *or rope* wound twice round the forehead and head, coming down behind the ears almost to the nape of the neck, and this holds the shawl in place; the cord is called the Aghâl and is commonly black."

This custom of wearing a "rope round the head" is so strange and so different from the ordinary Mohammedan turban that I cannot refrain from suggesting a possible explanation of the origin of this curious head-gear:—Hospitality is the greatest ruling power among the wandering tribes. Not only their likes and dislikes, but their hates, even under that terrible *Thar* or Blood-revenge, their goods and other possessions, their family ties and even their lives, are subservient to the dictates of fanatical hospitality to the stranger; in fact when a guest enters a tent the host does his utmost to make him feel that everything is at his disposal, that he is practically for the time being owner of the tent, and the host is his servant; their greatest pride is to place themselves in that position, and it may be that we see in the curious head-gear referred to above, the relic from a long past age when they

willingly and ostentatiously donned that special head-gear signifying servitude, which Josephus tells us was used as part of the ancient manner of supplication among the Syrians; as a knight wears on his shield the emblem of his honour, so the Bedowin may be wearing on his head the symbol of his one great pride.

Conder narrates that he wore the rope round his head, and that when tied tightly round the temples it was believed to ward off sunstroke. The fear of sunstroke and moonstroke is said to be connected with the belief in the "evil eye," the opposite to that of the Deity which is *benignant*, and which is not unknown to Masons. This superstition, so common in Italy, is universal in Syria. The *Ain Farigh* or "*empty eye*," is specially dangerous to children, who are therefore left dirty and ragged, lest their beauty should cause them to be envied and stricken by some person having the evil eye. The houses are marked with signs in red paint for the same reason. Among Christians it is generally a cross; among Jews, the hand or the seven-branched candlestick; among Moslems, the sacred palm (which is carried before the coffin in every Moslem funeral procession,) or the double triangle, forming a six-pointed star.

The *evil eye*, against which (and against all demons) such charms have power, is supposed in some cases to be so powerful that its possessor can slay with a single glance. In the Babylonian Talmud it is stated that ninety-nine persons die of the evil eye for one who dies naturally. The very poorest wear a leather amulet round their necks, as in Egypt, in Italy, or in India—the same charm which is called the scapular in Ireland.

Another very curious superstition relates to the passing through a hole, or between pillars, which is a sign of future happiness or a cure for disease, and was probably connected in ancient times with entering into brotherhoods, entering Paradise, and perhaps also connected with being buried. Among the Jews the reverse belief is found, for the Talmud states that it is unlucky to go between a wall and a palm, or between two palms (like passing under a ladder in England); two women, two dogs, two snakes, or two pigs must in like manner not be passed between. In Asia Minor, however, there is a sacred holed stone through which infants are passed to give them health and make them intelligent. In the Aksa mosque the pillars on either side of the Mihrab form two pairs, with a narrow passage between each pair, and it was till quite lately the practise of the pilgrims to squeeze between these pillars in order to secure a future entrance into Paradise. There is now an iron stanchion between each pair, placed by order of the enlightened Rauf Pasha to discountenance such superstitious practises, but the pillars may still be seen, worn thin by the constant repetition of the custom. A black slab which was let into the wall under the porch of the central north door (on the east side) has also been removed. It used to be the practice to walk from the porch to this wall with the eyes shut, and any pilgrim who so walking managed to touch the stone with his hand was secure of future bliss.

Superstitions connected with "passing through" are common all over the world. In Madras children are passed under the sills of doorways, and many sacred holes and clefts are crawled through in India. The same practice was connected with dolmens, and in England we have still survivals of such superstitions in the practice of "threading the needle" in Ripon Cathedral, or in rustic superstitions concerning passing through willow hoops or trees, or between stones.

In the same connection may be mentioned the belief that it is unlucky to tread on a threshold. In all mosques a wooden bar at the dooor obliges those who enter to stride across the sill, and the same custom is observed in the rustic shrines. To step across spilled water annoys evil demons, according to Rashi, and is forbidden in consequence. In the Bible (Zeph. i., 9) those who "leap" (or hop across) thresholds are condemned, and the priest of Dagon would not tread on the threshold where his idol fell (1 Sam., v., 5.) The bride in Greece and Rome was also, be it remembered, not allowed to tread on the threshold. (Conder, "Heth and Moab," p. 292, et seq.)

The Bedouin laws concerning the treatment of a *haramy* or robber are very curious, and show the influence which custom, handed down through many generations, even when not connected with religion, may exercise over the fiercest characters. Burckhardt, Major Conder, and many other travellers, give some very interesting accounts of their personal observations under this heading, and the following is a summary of what takes place when a haramy is discoved in the act of robbing. The rabat (he who first seizes the haramy) asks his captive what he is doing and usually accompanies the question with blows on the head. The answer generally given to the question is: "I came to rob; God has overthrown me." The rabat then takes his prisoner into his tent and holding his *sekin* (knife) over him, addresses to him the command "*Neffa*," meaning "Renounce," and the haramy, to save further castigation is obliged to exclaim "*Beneffa*" ("I renounce"). This means that he will not attempt to obtain the protection of Dakheil, which although he is not entitled to claim it from his actual captor, he could claim from any other person who came into the tent by either touching anything that this third person held in his hand or

that was in contact with any part of his body, or even if he could hit him in spitting or throwing a stone, provided that at the same time he exclaimed: "*ana dakheilak*," ("I am thy protected.") This renunciation is however only valid for that day and he has to be forced to go through the same formula of renouncing on the following days if anybody comes into the tent. We now come to the most curious phase in this proceeding, namely, the means taken to prevent the haramy from escaping or from seizing an opportunity to acquire the dakheil of any other person; it is as follows, given in Burckhardt's own words:

"A hole is formed in the ground of the tent, about two feet deep, and as long as the man: in this hole he is laid, his feet chained to the earth, his hands tied, and his twisted hair (the hair among the Bedowîn is allowed to grow long) fastened to two stakes on both sides of his head. Some tent-poles are laid across this grave, and corn sacks and other heavy articles heaped upon them, so as to leave only a small opening over the prisoner's face through which he may breathe."

If the camp is to be removed, a piece of leather is thrown over the haramy's head; he is then placed on a camel, his legs and hands always tied: wherever the camp is pitched, a hole or grave is prepared, (as above described) for his prison. Thus buried alive, the prisoner does not yet resign all hope of escaping; this constantly occupies his mind, while the rabat endeavours to extract from him the highest possible ransom. If the former belongs to a rich family, he never tells his real name, but declares himself a poor beggar. If he be recognised, which generally happens, he must pay as a ramson, all his property in horses, camels, sheep, tents, provisions and baggage. His perseverance in pleading poverty, and in concealing his real name, sometimes protracts an imprisonment of this kind for six months; he is then allowed to purchase his liberty on moderate terms, or opportunity may enable him to effect his escape. Customs long established among the Bedouins contribute much to help him in this. If from the hole, which may be called his grave, he can contrive to spit in the face of a man or child, without the form of renunciation above mentioned, he is supposed to have touched a liberator and protector; or if a child gave him a morsel of bread, the haramy claims the privilege of having eaten with his liberator; and although this person may be the rabat's near relation, his right to freedom is allowed, the thongs which tied his hair are cut with a knife, his fetters are taken off, and he his set at liberty. Sometimes he finds means to disengage himself from his chains, during the rabat's absence; in this case he escapes at night, and takes refuge in the nearest tent, declaring himself dakheil to the first person he meets, and thus regains his freedom; but this seldom happens, for the prisoner always receives so very scanty a supply of food, that his weakness generally prevents him from making any extraordinary effort, but his friends usually liberate him either by open force, or by contrivance in the following manner:—

"A relation of the prisoner, most frequently his own mother or sister, disguised as a beggar, is received in the character of a poor guest by some Arab of the camp where the haramy is confined. Having ascertained the tent of his rabat, the disguised relation introduces herself into it at night with a ball of thread in her hands, approaches the hole in which he lies, and throwing one end of thread over the prisoner's face contrives to guide it into his mouth, or fastens it to his foot; thus he perceives that help is at hand. The woman retires, winding off the thread until she reaches some neighbouring tent; she then awakens the owner of it, and applying the thread to his bosom, addresses him in these words: 'Look on me, by the love thou bearest to God, and thy own self; this is under thy protection.' As soon as the Arab comprehends the object of this nocturnal visit, he rises, and winding up the thread in his hands, is guided by it to the tent which contains the haramy. He then awakens the rabat, shows him the thread still held by the captive, and declares that the latter is his dakhiel. The haramy is then released from his fetters, the rabat entertains him as a guest newly-arrived, and he is suffered to depart in safety. What I relate here is not a romantic or fictitious tale; the facts are literally true, as most of the enterprising robbers among the Arabs could authenticate from their own experience."

One cannot help being startled at the close resemblance of all this to certain points of our Craft Ritual.

The tent of the Bedowin is upheld by *three* principal supports called *columns*, a strange resemblance to the three pillars Wisdom, Strength, and Beauty, which we are told support a Lodge; the most sacred Oath is taken by grasping the centre one, which is the longest and strongest, and swearing by the *life* of this tent, (which life of course depends entirely on the *strength* of that centre support).

The haramy, who comes for the purpose of acquiring that which he does not possess (which in the domain of Knowledge would well symbolise "secrets"), is brought into the tent with a *knife held over his head*, he is literally put into the *grave* and is *raised again* by a brother who is "*within the length of his Cable-Tow*"; he at once becomes not only a *brother* but a *guest* of his former enemy, and is *entertained and feasted* as such. At the most important ceremony they have, namely that of circumcision, which is truly an *initiation*, as

thereby the candidate is made a member of the tribe, all the male Arabs *circumambulate* the tent *three times*, a ceremony not unknown to Masons when they are made M.M. and W.M.; and remember that all these curious customs are found to be now taking place among members of a community, which above all other races in the world, in their habits and customs, shows itself to be a nation of *Brothers*, brethren not only in name but in deed, who from time immemorial have exercised in a higher degree than any other race in the world those virtues of Hospitality and Brotherhood, which are the most prominent and glorious traditions of our Craft.

As proof that circumcision was an initiatory rite see in Exodus iv., 25, 26, where in our translation the words חֲתַן־דָּמִים are rendered into a "bridegroom of blood," but the original meaning of the word is "a newly admitted member of the family"; the Arabic khatana means "to provide a wedding feast."—Eng. Ency., art. Circumcision.

The *assembling* of the Arabs at certain fixed times, and their custom of building a square enclosure wherein to *meet* may be mentioned here.

During the Ramazan, the Arabs enclose a large square with walls of loose stones, and there perform their devotions, regarding this enclosure as a mesdjed, or chapel. After morning and evening prayers, they exercise their horses on the plain before the chapel: but this occurs only in the holy month. During the feast of sacrifice upon Mount Arafat (or the *ayd el dhahye*) a mesdjed of the same kind is constructed and the horses regularly run after prayers for one hour.

They observe the fast of Ramazan with great strictness; even during their marches in the middle of the summer, nothing but the apprehension of death can induce them to interrupt the fast. There are but three things which the Bedouins consider themselves as forbidden to touch. These *harám*, or forbidden things, are swine, dead bodies, and blood. They eat whatever kind of game they can take. On the day of *korbán*, the great sacrifice on Mount Arafat, each Arab family kills as many camels as there have been deaths of adult persons during the last year in that family, whether the deceased were males or females. Though a dead person should have bequeathed but one camel to his heir, that camel is sacrificed: and if he did not leave one, his relations kill one of their own camels. Seven sheep may be substituted for a camel; and if the whole number cannot be procured for the korbán of the death year, the deficiency may be supplied by killing some on the next or subsequent year. The korbán is therefore always a day of great feasting among the tribes.

The general mode of saluting throughout the Desert is, after the Salám Aleyk, to ask "tayb," "Well?" *Grasping hands* and *kissing*, especially after a long absence, are everywhere practised throughout the Desert, and it will be remembered that this was the identica mode used by Ahab when he met Ben-hadad, although he had only just made friends with him.

All travellers among the Bedowîn are struck with the secrecy evinced by them concerning the tribe they belong to and the place where they live; they are evidently "taught to be cautious" from their earliest youth. A Bedowin who does not know the person interrogating him, will seldom answer with truth to questions concerning his family or tribe. The children are taught never to answer similar questions, lest the interrogator may be a secret enemy, and come for purposes of revenge. Among the Bedowîn themselves it is regarded as a shame to ask another what is his tribe, as they think that the origin of a man ought to be recognised by his accent, dialect and appearance.

The high development of that hospitality which from time immemorial has been such a great feature among Semitic races, may possibly be the forerunner of or be connected in some way with the origin of the fraternal love and hospitality which characterises more than anything else our Craft. It is difficult to find in the remnants of any other ancient nation any approach to such prominent signs of this virtue as we find among the Arabs, but there is one nation which I think resembles these Arabs very closely, and there is no doubt that it is sprung from the same Semitic stock; these people have woefully degenerated from what they were 1000 years ago, but even now we find among them remnants of the same hospitality and gallantry that are to be found among the Arabs. I speak of the Spanish nation. It is a nation whose principal characteristic is pride, and if we look at the true descendants of that fine old Moorish race, which over-ran the Peninsula in the 8th century, we find they have many characteristics in common with the Arabs; this is especially true when we look at the tribe of the Gitanos, the Moorish gypsies, which 20 years ago I encountered in several districts in central Spain leading a nomadic life. They had the name of being great rascals and cut-throats, in fact it was from among their ranks that the banditti sprang, and against whom the *Guardia Civil*, that magnificent body of country police, was always at war. A large proportion of these Gitanos were certainly the "scum of the earth," but among them I repeatedly came across very fine looking men though generally small in stature.

I was travelling in that country for a considerable time during 1876-7, and saw a good deal of the customs and life of the Spauiards, from the highest Castilian families down to the lowest of the Gitanos, these latter principally in the La Mancha country, and when, a few years later, I was travelling in Asia Minor the similarity of their features and customs struck me at once. It was impossible to see (as I did twenty years ago,) these Gitanos from the country, riding along the Almeda in Malaga with their heads in the air, without being struck with the grace with which they sat their horses, and without feeling convinced that here were the descendants of a noble race of chiefs.

Before I started up country I engaged one of these Gitanos as my dragoman, although I was warned that I was running a serious risk as the man was not above suspicion; I had, however, seen something of his way of living aud had formed a better opinion of him. I found that he was a good husband, and although he was very poor he kept his *mother-in-law*, who was anything but a desirable personage, and in my youthful simplicity I considered that a very favourable trait in his character.

The way I succeeded in attaching him to me was by appealing to that pride which is ingrained in a Spaniard. On our arriving at the Ferro Carrill (the Railway Station) I gave him my purse to get the tickets for ourselves and horses. He weighed the purse in his hand and then asked me how much money was in it. I told him I did not know exactly, but that it contained many times the cost of the tickets. He asked me how it was I trusted him, and how I knew he would not take something out for himself, aud he was greatly astonished when I told him that I believed in his integrity; it was by thus tackling him on the side of his pride that I made him my friend, and he never from that day robbed me of a single peseta, a code of morality that I do not suppose he had ever exercised in his life before; he eventually became so attached that I am convinced he would have laid down his life for me if need had been, and this change in him had been accomplished simply by treating him as though he was the descendant of a great race.

Anybody who has travelled in Spain will also have remarked that ou entering a railway carriage where a Spaniard is sitting he will always offer you whatever he is eating, drinking or smoking, in fact it is the universal custom among the Spaniards always to offer you whatever they have, even though you are a perfect stranger; you are not supposed to accept uuless it is offered a second time. I found this custom quite as rife among the Gitanos of the Sierra Nevada and Sierra Moreno. On enteriug one of their tents or caves it was quite the usual thing for the owner to take his cigarette out of his mouth and offer it to me; I am glad to say, however, that I was never offered it a second time; but we have evidently here the last remaining miserable relic of that grand trait in the character of the true Arab which I have tried to bring before you. It is a miserable relic as there is very little true hospitality now to be found in Spain, the form of tendering hospitality remains, but you must not accept the first offer and it is seldom you are given the chance of accepting a second time; the bare form remains and that will probably cease altogether or its origin be forgotten in the near future. How different this to the actiou of his ancestors! All travellers in the Desert are agreed in stating that the greatest ambition of a Bedowin is to be able to entertaiu, aud all his energies are employed to raise himself into the position of being able at all times to entertain a guest; he then considers himself on an equality with the richest and greatest Sheik; there are numerous instances of a poor man depriving himself and his children of the only subsistence they had, even when that was only a goat or a camel, rather thau not have a meal to lay before the stranger who became his guest. There is even au authenticated instance in which a Bedowin, whose family were actually starving owing to the delay in the arrival of a caravan bringing food, was about to kill his horse to supply the want of a newly arrived guest, when the caravan was fortunately sighted. He was thus coutent that himself and his family should be without food to save the horse, but the life of the horse was nothing compared with the shame of having nothing to place before his guest. Compare this with the remnant of this virtue now to be found among the Spaniards.

A very curious case of how a custom degenerates into a mere skeleton came before my uotice at the time I was interesting myself on the present subject; I was spending the evening in the studio of Mr. Carl Haag the artist so well known for his studies of Arab life, aud who lived among the Bedowîn, especially the Aeneze tribe, for the purpose of studying their character and customs, becoming at last so friendly with them that in 1859 as he tells me, he was pressed by Michual El Musrab, the head Sheik of that great tribe, to throw European life overboard and pitch his tent in the Desert and become one of them. But the incident I refer to did not take place among the Bedowîn but when he was sketching in Jerusalem. He had so often read and heard of the tradition that when the great caravans arrived from Joppa for the Holy Week, the first view of the Holy City was marked by the pilgrims rending their clothes and putting ashes on their heads; he arranged therefore with his dragoman that they should go along the road so as to meet the caravan at the particular

spot from whence Jerusalem was first seen, Mr. Carl Haag being under the impression that he would be able to witness a most solemn and impressive sight, as he presumed that the pilgrims would prostrate themselves on the ground and show every sign of sorrow and adoration. When, however, the caravan arrived at this particular point and a number of the travellers had passed the point where Mr. Haag was standing, he turned to his dragoman and expressed his surprise that no signs of grief were to be seen, and his dragoman replied: "Oh! don't you see what they are doing, look at them," and on nearer inspection Mr. Haag perceived that each man, poor and rich alike, first took hold of the hem of his garment and gave it a little tear of a quarter of an inch, and then opened a small snuff-box which was carried for the purpose and taking therefrom a pinch of ashes sprinkled it on the top of his head; that was all that remained of the impressive scenes which must have been witnessed centuries ago when genuine feeling was expressed by the pilgrims at the first sight of the Holy City. It really seems extraordinary that when a tradition has dwindled to such a shadow any vestige should remain, and one would suppose that within a short period from now even this vestige of the old custom will disappear, or may even take a new turn wholly at variance with the sentiment of its first initiation. Facts like these, are however, of considerable interest to the student who is digging for "origins of Masonic Ritual." They teach us how forms and traditions become altered by time, and how necessary it is to strive to accumulate facts from all possible quarters, however small may be the resemblance to our present ceremonies, in the hope that some day, with our ever increasing knowledge of the past, it may be possible to build up the original structure of our traditions and rituals with the small bricks of information thus accumulated, in the same way as Sir Richard Owen, after fifty years of studying facts, was able, even from a single bone, to diagnose the exact shape and habits of an animal hitherto unknown, the correctness of which was verified so marvellously a few years later when a perfect skeleton of that animal was found.

The youths of the Gitanos also had a curious game or performance, in which after drawing a small circle on the ground and placing crossed sticks within it, one boy walked round on the circle stamping his feet and reciting a doggerel, and a second boy, generally I think younger, had to follow keeping time and repeating each sentence quickly after him. I do not remember the substance of the words except that it was recounting a journey and the obstacles which were met in the way, one of which I remember was getting over a river or sea. I have the impression that it was something after the fashion of Pilgrim's Progress, and that the river or sea was the finale referring to death, but it is a long time ago and I have no very distinct recollection; I remember, however, that the rapid reiteration had a very weird effect and that although the grown-up people stood round and watched the performance there was no applause or apparent interest in it, and on its completion they turned away without remark. It was not a game in the ordinary sense as I heard it was to take place several hours beforehand, and there was some question as to whether I should be allowed to be there. I also saw this ceremony acted up in the Basque provinces and it was very similarly carried out. I was not a Mason at that time and did not take an interest in rituals, but I give this preliminary note as it strikes me that this may be a form of circumambulation. The circle was certainly very similar to that drawn for the Bedowîn's *magical* oath, and it would be interesting if it turns out that this was a method by which these tribes hand down their legends verbally to their children. I am making enquiries concerning this, and may be able to give further particulars in a subsequent paper.

I must now bring this paper to an end; it has grown considerably beyond what I intended, and I have still not been able to go so fully into some of the subjects as I should have wished, but the facts which I have been able to lay before you to-night will not, I trust, be considered without interest from a *Masonic* standpoint; I have only one more remark to make concerning the channel through which the Science of Masonry was originally brought to our shores.

At that particular time when our old Constitutions tell us Freemasonry came into England the whole knowledge of the Literature, Art, Philosophy and Science of Europe was in the hands of the Arabs. Students from all parts flocked to Cordova, the one great centre of learning, and there cannot be a doubt that we are indebted to the Moors, and to them alone for having been at that time, and for many centuries afterwards, the guardians of these most precious Sciences and the Teachers of mankind. It is only necessary to look at that marvel of architectural beauty, the Mosque at Cordova, to see the perfection of their knowledge of *architecture* in the 8th century. In Cordova were to be found magnificent palaces resplendent with costly tapestries, carpets and mosaics, with marble fountains playing scented waters, luxurious couches and everything to make life easy, at a time when even the Rulers in England, France and Germany were living in hovels, chimneyless and windowless, with a hole in the roof for the smoke to escape, and even centuries after that the knowledge of the rudiments of Science was confined to a few monks; in fact, England at that time

was in such a state of darkness and bigotry that men of thought were everywhere being persecuted for daring to suggest that the Earth was not a plane, when at Cordova the children of the humblest class were being taught geography from Globes; Cordova was indeed the one bright spot in Europe where knowledge was cultivated and disseminated to all who would come and learn, and it was from that centre that Builders and Architects during the 8th century when Charles Martel and Charlemagne were in power, would have found their way into France and thence into England;—and, having shewn, as I hope I have succeeded in doing, that many of the forms and ceremonies to be found now among the Arabs resemble in a very striking degree certain parts of our Craft ceremonies, I conclude with the suggestion that it is through the Arabs and their descendants that we may hope to find the origin of some of our traditions and forms of Masonic Ritual.

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Bro. Gould said: I have much pleasure in proposing a cordial vote of thanks to the lecturer of the evening. An advance proof of the paper reached me on the 19th inst., which I read in the train on my way to join the other excursionists in London on that date. Since then, however, I have been very closely associated with our Senior Deacon during the recent visit to Warwickshire, and his utterances on many topics of scientific, masonic, and general interest, have to a great extent dislodged my recollections of the written information which his research has provided for us.

I shall therefore only touch upon one or two points, which have again struck me, while the paper has been read to us. The first is the custom (or rite) of circumcision, which has been thus spoken of by a deeply learned, though at the same time highly visionary member of our Society, the late Bro. Godfrey Higgins (author of the *Celtic Druids*) who observes in his *Anacalypsis*:—"Everybody knows the now ridiculous traditionary fancy that a Mason is, in some way, marked, or branded, or mutilated, before he can be admitted into the Order. I believe this, like most other traditions, had not its origin from nothing. I believe the higher classes of Masons were originally persons who were admitted into the mysteries of Eleusis and Egypt, and that they were Chaldæans and Mathemetici; and I believe that what the above tradition of the branding alluded to, was circumcision, and that they were circumcised. Origen and Clemens Alexandrinus both affirm, that the secret learning of the Egyptians was only taught to such persons as had undergone the operation of circumcision, for which reason it was submitted to by Pythagoras. The same word in Hebrew means both *initiated* and *circumcised*." (i. 724).

We find also among the writings of the late Albert Pike:—"The symbols of the Blue Degrees,—by which I mean those only which are not modern inventions—embody the whole doctrine and morals of the Irano-Aryan religion, already ancient in the days of Zarathustra; and the theosophy current in Asia Minor when Christianity first appeared there. Symbols were used to conceal from the commonalty and express to the adepts religious and philosophical truths ∴ ∴ is it to be wondered at that the secret meanings of the symbols of Freemasonry should have been lost, or that trite and trivial explanations should have taken their places. ∴ ∴ How many thousand years is it since any Rabbi knew of what the act of circumcision was really a symbol? And why and how it had a religious signification? That it was a symbol is plain." (*A.Q.C.*, iv., 148).

Furthermore, to quote from the deeply learned though tardily appreciated Spinoza who, writing in 1670, remarks of the Jews:—"As to their continuance so long after dispersion and the loss of empire, there is nothing marvellous in it, for they so separated themselves from every other nation as to draw down upon themselves universal hate, not only by their outward rites, rites conflicting with those of other nations, but also by the sign of circumcision which they most scrupulously observe ∴ ∴ ∴ The sign of circumcision is, as I think, so important, that I could persuade myself that it alone would preserve the nation for ever." (*Works*, Bohn's edit. i., 55, 56.)

I am of opinion—with Bro. Klein—that in searching for the origin of Masonic forms and traditions, we must throw open our windows towards the east. Geometry was introduced into England at the begining of the 12th century, by Adelard of Bath, whose translation of Euclid's "Elements," was probably made from an Arab version, as without doubt he derived the greater part of his extensive learning from the Spanish Moors. I think also, that it will be no extravagant hypothesis, if we permit ourselves to believe that the transmission of Masonic Symbolism and tradition, has been to some extent at least, powerfully aided by the Jews.

Let me conclude with the remark, that the nearer those members of the Lodge who are in the line of promotion approach to the chair, the more carefully do we criticise their performances. Hence, it is natural that we should look very closely at the handiwork of our Senior Deacon. The result, however, is in all respects a most satisfactory one, and affords

a comforting assurance that in the higher offices of the Lodge, his industry and acumen may be confidently relied upon, to maintain at their highest standard the general character of our *Transactions.*

Bro. Conder said: While I reiterate all that Bro. Gould has said concerning the deep interest that all students of Masonry will take in the curious customs of the Bedowîn tribes, so ably discussed by Bro. Klein; yet I must join hands with Bro. Dr. Chetwode Crawley in a certain amount of scepticism and friendly criticism. As the time at our disposal this evening is so very limited, discussion must of necessity be very brief. I therefore cannot deal as I should wish with that important section of the paper treating on the hand, and the position it holds with regard to certain coincidences, traced by Bro. Klein in Arab ceremonies.

At the outset I may say I do not place the same value on these coincidences which appear in the Arab tribal customs as does Bro. Klein.

The important subject of the hand requires a paper to itself, which paper would entail a protracted discussion, as the subject is of the most engrossing nature, occupying as it does such an important place in all ancient cults. It is to be found in the Hindoo mythology of the far east, as well as in the old worship of Huitzilopochtli in the far west of Mexico; its place is found in the worship of Osiris as well as in that of Priapus. In all our dealings and undertakings the hand is the universal symbol of power, and we cannot look to any one people or race for its original import.

Neither do I look on the Semitic race as the chief fount from whence our usages have been drained. I will only take, for example, the case of their marks. Bro. Klein draws our attention to the work of my kinsman, Major Conder (*Tent Work in Palestine.*) Conder there refers to the Arab tribe marks called "Wusm," which he found not only used to mark their property, including camels, but also to be seen on their ruined buildings and grave stones.

That some readers of this paper may not form the erroneous opinion that it is from a Semitic source, percolating through Cordova, that the Masons have derived their "banker"[1] marks, I will quote the following extract from the ancient rules of the Manor of Alston, in Cumberland, drawn up at a "Court Baron," *circa* 1600:—

Extract.

"That no man shall mark any other mans marke but to mark and keep his own house marke upon pain of VIs. VIIId. (6s. 8d.), and not to marke two house marks."

There is perhaps no part of England where Aryan influence is so perceptible as in the district above named, and the customs of the inhabitants of this northern shire are traceable to the Danish and Scandinavian influence at an early period of our national history.

In this short extract, which refers to the custom of marking the animals, sheep and cattle, with an individual house or farm mark, we are confronted with an usage introduced by a distinctly Aryan race.

In *Archæologia* (vol. xxxvii., p. 371), may be found some notes by Mr. Williams on the land of "Ditmarsh and the Mark Confederation." Williams says, "In Ditmarsh and in Denmark the owner's mark was cut in stone over the principal door of the house; it designated not only his land and his cattle, but his stall in church and his grave when he was no more."

In Cumberland and Westmorland these marks go with the farm, and are still to be found in the local "Shepherd's Guide" which is published from time to time for the use of the farmers. The marks are not now family or tribe marks as they once undoubtedly were, but apply only to the farm itself, and pass with the property to successive tenants.

This is simply one of the many examples which might be quoted to shew that many of our customs may with equal probability be derived from Aryan as from Semitic sources.

With regard to the introduction of geometry, I think there can be no doubt as to the importance of the City of Cordova as a centre of learning in the 8th century and earlier, and I thoroughly endorse all that Bro. Klein says, and only hope he will favour the Lodge with a paper on this subject, as he is so eminently fitted to demonstrate this particular branch of our studies.

After a warm eulogium on the wide reading and thorough workmanship displayed by the accomplished author in the compilation of the paper, Bro. Dr. Chetwode Crawley proceeded:

Not the least commendable feature in the paper is the absence of arguments based on incomplete analogy or unsound deduction, Bro. Klein has simply brought together

[1] "Banker"—the block of wood on which the Mason works his stone—used here in opposition to Quarry Mark.

all the customs and traditions that tend to illustrate the subject. Nay, our modern Philistines, might be tempted to think the learned author had included some details that had only an indirect relevance. All this varied mass of matter is linked together by a chain of personal reminiscences that makes the paper one of the most interesting ever laid before the Lodge. The author's trained intellect has prevented his straying into the maze of imaginative deduction, that so beguiled the feet of Masonic students of past generations. Much of the honest labour and real learning of Sir David Brewster, Godfrey Higgins, Dr. Oliver, *et hoc genus omne*, was brought to naught by unfounded theories based on similarity of usages and parallelism of traditions. We have learned to take a juster view, and to constantly bear in mind that human nature is the same in all ages, and that like circumstances beget like results.

Bro. Klein's treatment of his materials is such as is to be expected from a leader of science. But a word of warning may not come amiss to some readers of his paper who do not possess the intellectual training that has lifted him to his position among the foremost men of science. The material for an object lesson lies at hand in the shape of a forgotten Irish Masonic pamphlet.

About a hundred and fifty years ago, an English Freemason, George Minty, came to Dublin, and finding himself in pecuniary straits, bethought himself of publishing by subscription a lecture he had delivered before his Lodge in 1742.[1]

This rare pamphlet is almost worth re-printing as a foil to the masterly handling of a somewhat similar class of materials by Bro. Klein. Poor Bro. Minty takes as his text, Amos i., 9., ". . . . they remembered not the BROTHERLY COVENANT," which he incontinently translates into our fraternal bond. Oddly enough, he anticipates Bro. Klein in at least one of his quotations, and out-Herods Herod by proving that the men of Harran were bound together by our ties, because "Jacob said to them, My brethren, whence be ye?" Everyone can see the naked absurdity of such attempts to read between the lines, when the author is George Minty. But the veneer of ostensible learning has made them sometimes pass current in the pages of an Oliver or a Lawrie. These wild speculations have done real harm to Freemasonry.[2]

[1] The title page of this curious pamphlet, in accordance with the usage of the time, acts as a sort of table of contents :—

A
DISCOURSE
UPON
MASONRY.

As Spoken by the AUTHOR when MASTER of a LODGE in ENGLAND, in the year 1742, from the Words of the Prophet *Amos* Chap. i., ver. 9.

In which Discourse is set forth MASONRY as it stood in the Days of *Noah*, and from his Generation down to this present Time.

To which will be added,
Several Curiosities and Secrets in MECHANICS, EXPERIMENTAL, PHILOSOPHY, &c., &c. Such as erecting an Arch or Dome with Brick without Butment or Centre. Erecting a common semicircular Arch with Brick without Butment, Centre, or Foundation. Forming a solid Body so as to move up an Ascent of its own accord. Making Water ascend perpendicular of its own accord.

Also
Directions for using the SMALL-SWORD, in all its Guards, Thrusts, Feints, Parades and Disarms, &c.

To which will be affixed,
Some account of the Author's Life, particularly his last ten years *Crusonian* Adventures and Pilgrimage thro' several Parts of this Kingdom, with his remarks of several Mines, Minerals, &c., and what might be found in this Kingdom very beneficial to its Inhabitants.

DUBLIN:
Printed for the AUTHOR, by ALEX. M'CULLOH, in *Skinner Row*, 1757.

The pamphlet seems to have been republished in Dublin towards the close of last century.

[2] Minty himself seems to have suspected that his farrago required some justification. In his Dedication to the Right Hon. Thomas Southwell, Grand Master of Ireland, he alleges that his Discourse was designed to reclaim a Lodge "who had not duly administered to a needy, but worthy, Brother a Freeman of this City [Dublin], then in England."

It would be impossible to follow Bro. Klein over the wide expanse of illustration he has aimed at bringing within the scope of the Lodge. Even the section devoted to the Ceremonies connected with oath-taking would require a volume for adequate consideration. The up-lifting of the right hand, however, belongs to a class of gesture, so appropriate and inevitable, that no value can be attached to it as evidence of relationship between races using it. If we met with a tribe, here and there, who expressly proscribed the gesture, it might be worth while to examine the circumstances that led to the rejection of a natural movement. Even then, the analogy would only warrant our suspecting a similarity of circumstances, not an identity of racial origin. As it is, no deduction can be drawn from the use of the right hand in oath-taking, except indeed, that the preference for the use of the right hand is universal.

We could ill have spared Bro. Klein's digression on the intellectual and architectural achievements of the Moors in Spain. It is to be hoped that our learned Brother will direct attention to those achievements, though he will find some practical difficulties in tracing any connection between the Moors and our forefathers in the Craft. The Moorish idea of architectural principles gives no hint of the idea that was worked out by our mediæval builders, and is, in truth, repugnant to it. Nor was the Moorish invention of universal arithmetic ever known to our master builders. Geometry, and geometry alone, furnished the staple elements in their calculations.[1]

Further difficulties will beset Bro. Klein in arguing from the desert-born customs of the tent-dwellers to the cultured graces of the University-taught citizens of Cordova or of Baghdad. No doubt, all were Semites by race and Mohammedan by religion. But we might as well assume the Carthaginians to be Jews, as the subjects of Haroun-al-Raschid or the Abencerrages to be Bedouins.

When all is said and done, when the last bolt of friendly and appreciative criticism has been shot, the paper remains a valuable and interesting contribution to the *Transactions* of our Lodge. The Lodge itself is to be congratulated on such a contributor to its *Transactions*; a Brother who commands the attention of the outside world of letters as a rare linguist, a profound scholar, and an adept in scientific research. Freemasonry will prosper while it commands such services.

Bro. G. W. Speth said: I do not understand that Bro. Klein asserts or even suggests any *direct* connection between the various curious customs to which he has called our attention and the ritual of the Craft; he merely points to certain resemblances as matters which it behoves us to take note of. The conclusion of his paper does however suggest that we may owe some of our customs to the Arabs, or rather to the Moors, but indirectly. This may be so or not, it will want a great deal of proving in any case. I have often entertained similar suspicions, because I think I can distinctly trace Spanish or Moorish influence in the development of the French Compagnonage, and I am still inclined to think that in its origin this was not so great a stranger to the source whence we derived our origin as would appear from a comparison of the two institutions as they now exist. But we are not yet arrived at the stage for forming theories of origin, our only plan is to accumulate facts of all sorts, and, as tending thereto, I am glad to be in possession of Bro. Klein's paper. Of the data which we are accumulating, the majority may ultimately prove of little value for our special purpose, and only a few perhaps be finally shown to be essential; but until we arrive at that stage, if ever we do, we cannot distinguish one from the other, or guess which will hold the field in the end. As to the special customs detailed in this paper, there is just this to be said. Whilst some appear to be almost confined to the Arabs or Semites, others are more or less shared by other nations and races. These latter may well be eliminated from our purview, because a *universal* custom has of course influenced the growth of our ritual, it could not fail to do so, and we need not argue whether it has done so or not.

The paper begins with a reference to certain theories to which I once gave voice, regarding the Ben-Hadad incident, and immediately endeavours to knock them on the head. It is not in human nature for me to assent to Bro. Klein's version without a struggle; and I must candidly confess that I do not yet see eye to eye with him. If we are allowed to take liberties with the Biblical text, then all could be arranged as Bro. Klein suggests, but if we stick to the text, his explanation is not so satisfactory. Let us assume that Ahab granted Dakhiel, he must have either done it voluntarily or have been entrapped into so doing. If we assume he was entrapped, the suggestion would be that the fact that he was addressed as Ahab, which also means Uncle, forced him to reply by the term Brother. I cannot think that under any custom, however stringent, a man's name could thus become a perpetual claim on his clemency, for in that case he could never have the supreme satisfaction of

[1] This has been brought home to readers of our *Transactions* by Worshipful Brother W. H. Rylands' *Notes on Masonic Symbols*, *A.Q.C.*, vol. viii., p. 84.

slaying an enemy. Had he not known to whom he was extending Dakhiel, the supposition might stand, but the Bible narrative distinctly states that the first words spoken were by the Syrians, who said "Thy servant Ben-Hadad saith, let me live." There was, therefore, no taking Ahab unawares, he knew perfectly well that he was extending mercy to his sworn foe whose life he had been seeking all day. He must, therefore, have granted mercy knowingly, and moreover voluntarily, because Ben-Hadad could not claim Dakhiel, he had done none of those things which Bro. Klein says would have compelled the exercise of that law. Then again, Bro. Klein appears to think that what they waited for and caught hastily, was the word Brother. But we must do no violence to the text. It was not until after the King had said "He is my brother" that they "observed diligently whether anything would come from him, and did hastily catch it," (whatever *it* may have been), and replied "thy Brother, Ben-Hadad." It is quite evident that the mere word Brother did not satisfy them, they looked for and received something else which made all things sure, and I once more suggest that this must have been some secret token, and that nothing but the common bond of mutual membership in some secret society could have, under the special circumstances, induced Ahab to grant life to his mortal foe. How Ahab knew that Ben-Hadad belonged to the Society there is nothing to show, it may have been some sign from the messengers, or their attire, or their posture; but how they assured themselves that Ahab belonged to it is clear, they waited for a sign and caught it, and then they confirmed it all by the reply, Thy Brother. Of course, I am not foolish enough to assert that all this was Freemasonry as we now know it; I merely say, we have here something which looks very much like a secret society at that time.

The vote of thanks was put and cordially carried, and Bro. Klein briefly replied, promising a more detailed reply in writing.

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Bro. S. T. Klein writes in reply to foregoing discussion:—

I need not assure the Lodge that the cordial reception accorded to my paper, gives me the highest gratification; especially do I feel satisfaction at the kind remarks which, under the cloak of criticism, have fallen from the lips of such veterans in the Craft; in fact their criticism has been laid on with so gentle a hand that it calls for very little reply from me.

Bro. Gould refers to the Rite of Circumcision. There can, I think, be no doubt that this ceremony, which from time immemorial has been and still is held of so great importance in Semitic races, was an *initiation* pure and simple, it was by this ceremony that a child became a member of the Blood-brotherhood of his tribe, and it was then he received his name. Circumcision is, as I have pointed out in my paper, the most important ceremony to be found among the Bedowin and a similar form is to be found almost universally throughout the Semitic Races. Robertson Smith, in his book on Kinship, tells us that to this day the blackmail paid by Syrian peasants to their Bedowin neighbours is called *Khûwa* "brotherhood money," and that at Mecca it was and is still the custom among groups of tribes to form a *life and death* covenant known under the name of "*Blood-lickers*" (La'acat al-dam). The form of the oath was that each party dipped their hands in a pan of blood and tasted the contents. In Agh iv., 151, at the conclusion of peace between Bakr and Taghlib, we find the phrase "when the blood was brought nigh and they proceeded to close the compact." Lane, p. 1321, also quotes a verse of Al-A'-shâ: "Two that have sucked milk from the breasts of the same foster-mother have sworn, By the dark flowing blood, we will never part." Robertson Smith also tells us that the custom was so well established that there is a technical word—*asham*—for blood so used and that the expression "He dipped his hand in oath with such a one's people" (ghamaso halifan fî âli folân) is the same as "he entered into covenant with them." It is interesting to note also that I find that the Hebrew word used in Genesis xxxii., 25, for "touching" the hollow of Jacob's thigh is the same word as is used for *sprinkling* the altar with blood, and *striking* the door post with blood, a strong confirmation of my suggestion that the incident between Jacob and the Angel had reference to an oath, or its synonym—a ratification of a covenant following on the act of submission under Dakheil. The literal meaning of the word *Hayy* (Arab Clan), which is common to Arabic and Hebrew, is "Life" or "Living," and its being used for the name of a group of tribes under a Covenant of Blood-brotherhood (and therefore of one blood) is at once explained by the old Semitic principle that "the life of flesh lies in the blood" (Lev. xvii., 2). The whole system of that terrible *Thar* or *Blood-revenge* is based upon this principle, each community conceives itself as having a single life; when one of their members has been killed they use the formula "Our blood has been spilt," speaking as though all the community had but one blood in its veins. Robertson Smith says "The fact that the word *Hayy* occurs in the same sense in Hebrew and Arabic affords a strong presumption that the group founded on unity of blood is a most ancient feature in Semitic

society, certainly no Semitic race has any remembrance of an earlier time when kindred groups were not yet united by blood-bond and common blood-feud," and it was into this blood-brotherhood that a child was initiated by the ceremony of Circumcision.

It is probable that the initiation into the "*Path of the Dervishes*" was of a similar kind though not necessarily the same form of blood sacrifice as we have in circumcision. Bro. Simpson tells me that in old Buddhist books "*the noble eight-fold path*" figures largely, and that the Buddhist monks (*Bikshus*) were ascetics like the Dervishes and they followed "the noble eight-fold path," but whether their initiation had anything to do with shedding of blood he cannot tell me; Major Conder (*Heth and Moab*, p. 289), however, gives the following interesting account of the ceremony of Initiation among the *Bektashi* Dervishes of Bokharah. He says: "They wear a vestment without sleeves, having twelve symbolic stripes; their rules include contemplation, retreat, chastity. They have a sacred girdle (like the Persian Kosti) made of white wool with three knots, they have also a secret sign, like other orders, some of whom pass their hands over their beards in a particular manner; the candidates are admitted in secret meetings when they are said to stand naked on an altar with arms crossed and a rope round their neck, one foot resting on the other as in the attitude of contemplation among the Malawiyeh and among Buddhists in India. The altar is said to be twelve-sided, with a seat each side for the initiators, and a candle burning upon it, the candidate swears obedience, chastity and other vows, prayers are offered on the door-sill and a sheep is sacrificed of whose wool the new girdle is made."

There are also many references in the Hebrew writings to what was evidently another order of brotherhood, namely, the "Sons of the Prophets," but it would take too long to refer to them here further than to say that Bro. Simpson believes that this order was in some mysterious way connected with certain references to "Chariot" found in the Hebrew Scriptures and elsewhere, and that the symbol of the "Chariot" was also intimately connected with his great subject the "Praying Wheel," on which there is a book of his now in the press.

Bro. Crawley thinks that I have given undue prominence to the form or forms of Oath in which the right hand is used, and I readily admit that if I had gone no further than to shew that oaths, or any other expression of human feelings, were accompanied by a movement of the right hand, I should have been open to an accusation of having tried to make a mountain out of a molehill, but I think it will be seen that I have not exposed myself to such a charge. I have shown clearly that the *raising the right hand* among the Semites was something more than the involuntary action of "expression of the emotion," it was the very *act of swearing* itself. The Hebrew word used meant originally not "*I swear*," but "*I raise the right hand that*" and stranger still, there are four Hebrew words (as given on page 92) which carried the meaning of "I swear" to the Semites, but every one of which literally means: "I raise," "give," "lay," or "lift up the right hand that," and, in opposition to the "Universal" suggestion of Bro. Crawley, I venture to assert that there is no other nation on the Globe beside the Hebrew and kindred Semitic Races, where this curious custom has arisen and become imbedded in their language. I cannot resist hazarding a suggestion as to the origin of this custom of oath among these ancient peoples. Most of you will agree with me that, apart from Revelation, the earliest form of religion would, under the condition of human life on this globe, be *Sun*-worship; now in the Hebrew language the word for Right hand is synonymous for South and the word for Left hand is the same as for North, the Semite always figuratively looking East; when anyone therefore said he was going to travel to the right-hand he meant he was going South, and it may be that we have in this curious custom of raising the right hand, a relic of very ancient times when Sun-worship was practised. The Sun would be at his greatest power when it was on the Meridian, namely due South, and when the most sacred oath possible in those days was to be taken, the man or priest would have stood facing the East with his right hand raised to the Sun in the South.

Bro. Crawley states that "the Moorish idea of architectural principles gives no hint of the idea which was worked out by our mediæval builders," and I agree with him if he refers to that wonderful wave of building enthusiasm that flooded all Europe with the beautiful Gothic architecture; but that did not take place until the 12th century, whereas my suggestion was based on the 8th century, when architecture was at its zenith in Cordova and Bagdad, at the very time too when our oldest Constitutions state that Masons first came to England, when Charles Martel or Charlemagne ruled in France; from then on to the 12th century the Romanesque was the only type to be found in our Saxon and Norman buildings; but when we come to the 12th century and Gothic architecture appears suddenly at the same time in every country in Europe, where did it come from? There cannot be a doubt that it was brought back after the first crusade, the pointed arch was unknown in Europe before then, but it *was* known among the Semites long before that time and exten-

sively used in parts of Asia—especially in the wonderful structures erected by the Mohammedan conquerors of India; it would therefore seem that we are actually indebted to the Semites for the idea of even our most beautiful style of architecture. It is true that the Moors in Spain refused to allow any buildings of Gothic architecture to be built in their territory, they in fact looked upon it as a Christian innovation, and it was, as Bro. Crawley says, very repugnant to them, on that account.

Bro. Conder seems to think that I have advocated that Masons Marks came to us through Cordova, but I had no such intention, neither can I find any passage which could give him that impression. I only mentioned the Bedowin camel marks as one of the customs of these tribes, and with regard to extending the subject, I can assure him that my reason for not attempting to wander into Aryan customs was a good one; I should never have found my way out again under a *folio volume.* I do not wish to refer at this time to the subject of geometry, as I hope to give a paper to the Lodge on that subject at no distant date.

Bro. Speth says he will not give up his theory without a struggle, and commences by stating that it is only by taking liberties with the text that my version of the Ben-hadad incident gives a satisfactory solution; now if he will turn back to the first page he will, I think, see that I base the whole of my argument upon the words *which are there.* I do not rely upon anything which is not there, and I venture to suggest to our worthy Secretary, that it is he himself who has to add the word *sign* or *token* to the passage before it could bear the explanation he formerly suggested; but I have a stronger argument in my favour and that is that the Hebrew verb translated in our version by "they watched diligently" means literally "they took it as an omen" and "hastily caught that which had fallen from him," this sentence comes immediately after Ahab had said "he is my brother," and naturally refers to these words in the immediate context. Gesenius renders the passage as follows:—"Viri augurium capiebant ex his verbis Ahabi," namely, "The men laid hold of the augury out of the *words of Ahab.*" This is confirmed by the Vulgate version which runs "et acceperunt viri pro omine." Bro. Speth relies on the words "anything would come," and the word "it" as referring to a sign or token, and I think the last doubt will be swept away when he finds that these words have been avowedly put in by the translators in italics, to make the passage clearer (?) but there are no words in the Hebrew to represent them.

I do not wish to urge that Ahab's name would lay him open to an attack under Dakheil, but I suggest it as a probable conjecture that in the particular case his name meaning *father's brother*, coupled with the fact that the servants of Ben-hadad appeared before him in the most abject postures, may have been the turning point in Ben-hadad's favour, the servants having first addressed Ahab:—but this may after all be only a coincidence and I do not lay stress upon it.—SYDNEY T. KLEIN.

# BENEDICT BISCOP

## AND THE INTRODUCTION OF FREEMASONS INTO ENGLAND.

BY BRO. EDWARD CONDER, JUN., F.S.A., I.G.

BROTHER KLEIN'S note to my paper on the "Company of Masons and the Lodge of Accepted Masons connected with it" [see page 49] arrived too late for notice in my reply printed at the end of the discussion. I therefore take this opportunity, although perhaps late in the day, of doing so. Our Brother after quoting an extract from Lambard's work, given in *Chambers' Book of Days*, vol. i., p. 97, says "If the above can be relied on, we get back to the time of S. Alban, and the reference in the old MSS. to the martyr of Verulam may not be so far out after all."

This is not the occasion to open up what would probably be a most interesting, although prolonged, discussion on the S. Alban Legend. Notes on this subject have already appeared in the pages of these Transactions (*A.Q.C.* vol. iv., p. 73), but for more complete details I would refer the reader to that well remembered discussion on this topic between the late Bro. Woodford and our Bro. W. H. Rylands, to be found in the *Masonic Monthly Magazine*, October and November 1882. I will, however, on this occasion merely note that the usually accepted date for the martyrdom of S. Alban is the 22nd June, A.D. 304. Consequently the date of Benedict Biscop's decease, viz., A.D. 690, is not so synchronous as our Brother believes, seeing there is an interval of three hundred and eighty-six years.

It is with regard to the question as to the reliability of the excerpt given by Bro. Klein that I would add these notes. The author of the statement, William Lambard, was a member of Lincoln's Inn, London, and while a student of Common Law published, early in 1568, a paraphrase of the Anglo-Saxon Laws, founded to a great extent on the Anglo-Saxon Chronicle, the works of the Venerable Bede, and William of Malmesbury's Chronicle. It is from this latter work that his statement which appears in the *Book of Days* under January 12th, is founded.

The following is the passage relating to the masons to be found in the Chronicle of William of Malmesbury[1] "Quod artifices lapidearum œdium et vitrearum fenestrarum primus omnium Angliam asciverit."

Dr. Giles, in Bohn's edition of William of Malmesbury, thus translates the passage, "He being the first person who introduced into England, Constructors of stone edifices, as well as makers of Glass Windows."

Turning now to Bede's account of S. Benedict, we find the following [Venerabilis Bedœ Opera Historica] nunc architectos ecclesiœ fabricandœ, etc., etc., and in his "Lives of the Abbots of Wearmouth and Jarrow" speaking on the same subject, we observe the following passage [Works of Bede, vol. ii., p. 143], "Nec plus quam unias anni spatio post fundatum monasterium interjecto, Benedictus, oceano transmisso, gallias peteus, cœmentarios qui lapideam sibi ecclesiam juxta Romanorum, quem semper amabat, morem facerent, postulavit, accepit, attulit."

Under no circumstances can the words of William of Malmesbury, viz., "*Artifices lapidearum œdium*" be translated other than "builders, or constructors of stone edifices." As to the two words used by Bede, viz., "Architectos" and "Cœmentarios" there is no question as to their simple meaning.

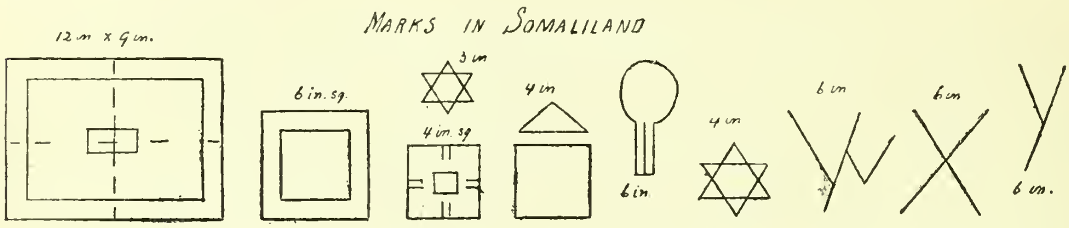
Doubtless in 1568 when Lambard wrote his "paraphrase," the ordinary word for a superior class of mason was freemason—but at this time freemasonry was a *trade* to which boys were apprenticed,[2] the word freemason therefore would not convey to the sixteenth century readers the importance attached to it by Bro. Klein. Our worthy Secretary is quite correct in stating in his footnote that the entry quoted by me from the City Records, dated 1376, is the *earliest* use we have yet found of the word Freemason.

[1] William of Malmesbury, Lib. I., cap. iii.

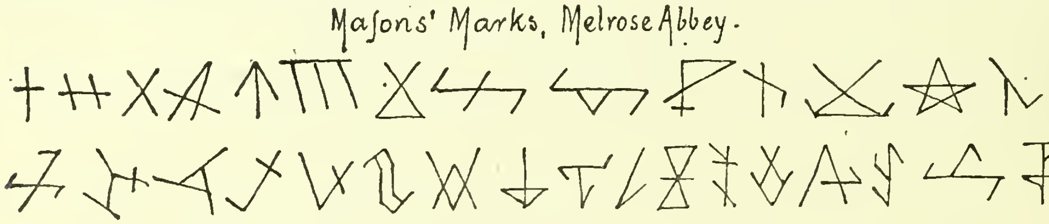
[2] See Indenture of Apprenticeship given by Bro. Rylands, *A.Q.C.*, vol. v., p. 173.

## NOTES AND QUERIES.

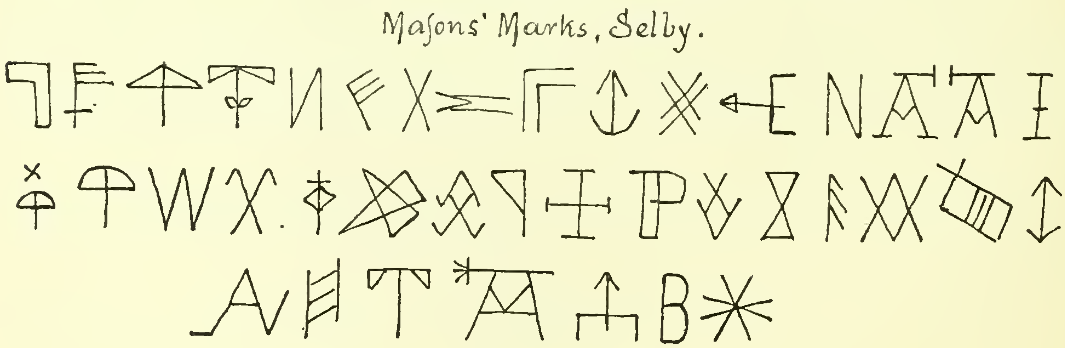
**MASONS' MARKS.**—I enclose you a tracing of some marks which were found by Capt. M. S. Welby, of the 18th Hussars, on the 12th June, 1895, engraven on some rocks at Galkeyn, in Somaliland, in about 6°50 N. lat. and 47°40 E. long. The regularity in the design of some of them will no doubt attract attention and will, I think, suggest plans of some temple or altar. These marks are certainly 600, and probably over 1,300 years old. Is it possible or probable that these diagrams have any connection with Freemasonry ? It is impossible that they should be modern or placed there by any European, for Capt. Welby was probably the first European to visit the place. It is believed that the Persians visited the country. If placed there by them, the marks must have existed over 1,300 years, in fact before the conversion of the Persians to Islam.—H. M. Abud, Major, I.S.C.




**Masons' Marks.**—I attach Masons' Marks from Melrose Abbey, and trust they may be useful.—W. Ivison Macadam.

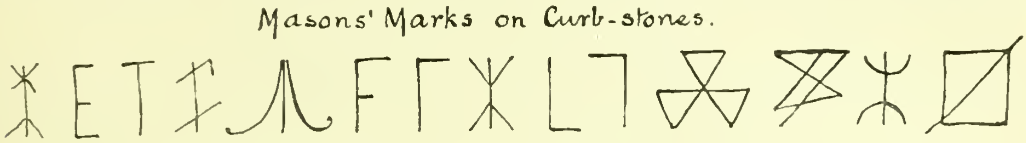



**Masons' Marks.**—I was at Selby last week. There seemed to be an unusual number of marks. I thought I would send you some—possibly there might be some few unknown among them. I know you will soon detect if such is the case.—F. S. Guy

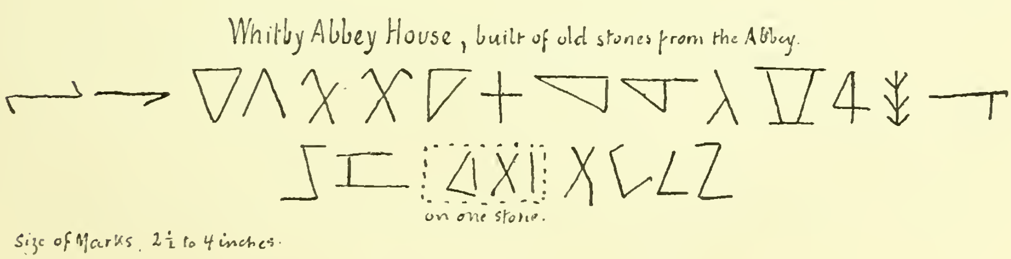



**Freemasonry in Sweden.**—*Bell's Weekly Messenger*, April 24th, 1803, (p. 133). "A letter from Stockholm dated March 29, says 'The Secretary of the Court, Charles Boheman . . . appears to have been the chief instrument in a very dangerous plan . . . He was a member of a secret Order which took its rise in the South of Germany . . . . The view of the Order seems chiefly political . . . . A royal proclamation has been published, requiring all persons who are at the head of Orders of any kind to deliver to the magistrates a copy of the form of Oath and a written detail of the object of their Society, under pain of dissolution of the Order . . . . The Free Masons, who are under the immediate protection of the King, are alone excepted from this inspection." [This intelligence was thought to be of importance. The paragraph is "leaded" and of some 40 lines].—F. C. Price.

**Masons' Marks.**—I desire to draw attention to the fact that nearly all the curb-stones of my parish of Collingwood, (Melbourne, Victoria), have curious marks. I have copied a few, and if you like, could send you an extended list. These marks cover a period of about 45 years, and it seems to me that the masons were required to mark their work before it left the quarries. After a shower the marks show out even beneath one's feet. I am inclined to think that as there was a penal establishment in this neighbourhood over 40 years ago, the Corporation may have purchased the edging stones at contract price. The marks remain, but the workers are long since forgotten. Besides stars and crosses, the following are some of the marks I have just turned up among my notes.—(Rev.) Edwin Rodda.




**Masons' Marks.**—I send you some marks recently collected by myself and two friends at Whitby Abbey.—E. Fox-Thomas.




**"Bruin in the Suds, or Masonry Vindicated."**—Can any reader of *A.Q.C.*, lend me a complete copy of the following satire, or a transcript of all after page 16. The full title is as follows :—

> " Bruin in the Suds, or Masonry Vindicated," being a poetical narrative of the late famous trial of skill between a noted Vintner, and a Lodge of Freemasons Cook'd up in a song.
>
> London :
>
> Printed for the Author, a Free Mason, and sold by Brother Dickinson, at the corner of Bell-Savage-Inn, Ludgate Hill, 1751.

I will add that it is in four line verse, with a chorus. commencing "Derry Down, etc."—T. Francis, Havant.

**The "French Lodge" of 1755, London.**—Bro. A. Elstob, of Durban, Natal, has recently presented our library with a very interesting document. It consists of two sheets of manuscript. The first is foolscap size, worn and somewhat imperfect at the edges, but fortunately little of the writing is missing, and this can be easily restored. It is a petition from certain French brethren to be constituted into a regular Lodge, and reads as follows :—

Au trés vénerable (?) et trés honnoré Seigneur Jacques Brydges Marquis de Carnarvon, G ∴ M ∴.

Nous les Frères Maçons cy dessous Signés, representons avec tout le respect, et toute la Soumission due a Votre Personne, et a votre dignité, quayant formé le dessein d'établir une Loge régulière de f ∴ M ∴ pour y entrenir l'harmonie mutuelle, et Cultiver Notre Art Royal Sous Vos heureux Auspices, aurions à cette fin recours a Votre Sanction et à Votre Anthorité, pour qu'il vous plaise Nous en accorder la Constitution, et l' agréger au Nombre des Loges régulières de cette Ville en Commettant à cet Effet Votre Respectable Député Grand Maitre le Docteur Manningham, ou autre tel que dans Votre grande Prudence vous Semblera bon, promettant avec toute la fidelité, et le Zélc dont Nous pouvons étre Capables de Nous Conformer Sans restriction à tout ce qu'il Vous plaira de Nous Ordonner, et de faire les Voeux les plus ardents pour Votre prospérité, et Celle de la Maçonnerie en genéral ∴

A Londres le 2e
Decembre l' An de grace
1754. et de la Maçonnerie
5754

Les fréres

Pr ∴ Dubuisson
M. Satus
Pierre Tostaien
F. Picasse
Pierre Ferrier
Dominique Viriot
ParLongue Gilbert ∴
Peter Domnier
Nicolas Chatron

Granted
T. Manningham, D.G.M.

---

The other sheet is somewhat smaller each way, bears a different water mark, and is evidently torn out of a minute book. The first sheet does not appear to have been in a book, but is the original petition, copies of which are sometimes found at the beginning of such books, or are themselves subsequently pasted in. This could not have been the case in this instance, as the one is foolscap size and the other ordinary quarto. This second sheet is also ragged at the edges, and in some parts the ink has faded considerably, but is no where absolutely illegible. It appears to be in the same hand as the petition, and is written on both sides. The one side is as follows :—

We whose Names are hereunto Subscribed did meet at ye House Known by the Signe of the thirteen Cantons in King Street, St. Anns, and did then and there Constitute the before written Petitioners into a Regular Lodge in full form Appointing our Bror. Peter Dubuission Master Mich Status Senr. Warden Stephen Picasse Junr Warden,
5 March, 1755.

Thos Manningham, D.G.M., as G : M :
Ar Beardmore J.G.W. as D.G.M.
Geo. Clarke. G.T. as S.G.W.
Saml Spencer past Steward as J.G.W.

---

The reverse of the sheet is merely a list of those present, and reads as follows :—

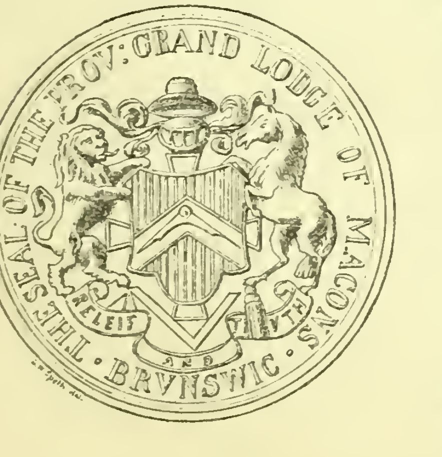
Witness.
John Revis, G : S :
Daniel Carne, G · S : B
Pr ∴ Dubuisson ∴ M ∴
Michael Satur, S ∴ W ∴
Dominique Viriot
F. Picasse, J.W.
Thos Lambe
Antoine Gilbert, t ∴
Bd. ParLongue, Secr.
Pierre Tostaien
Pierre Ferrier
Isaac Devaux
Nicolas Chatron
James Labrosse
Mx Bd Madelaing (?)
Thomas Burosse (?)
Philippe Lamarche
Pierre Domnier
Yosefe Trunct
Jean Ives
Guillaume Le Metayer
Nichs : Le Marchant

---

The names are however in one column, not in two as I have placed them above. It will be noticed that each time Bro. Picasse signs himself with the initial F, whereas he is described in the minute as Stephen, the S in this case being written over the F so as to hide it. I believe the F is simply the abbreviation of Frère, and that no mistake is to be suspected in either document.

These documents are decidedly curious and interesting, and I think may even be considered important, as I will show later on. The petition is the original document, not a copy, being signed in different hands and bearing the autograph of Dr. Manningham, which would not be the case with a copy. The second document is practically the warrant of the Lodge, and these are scarce in this special form: where known to exist they are naturally in the possession of the Lodge itself and highly prized, so that it must be rare for any library to possess one. And then we are furnished with the names of several foreign brothers residing at that time in London. But the importance of the document seems to me to reside in the fact that it enables us to correct the entries in Bro. Lane's second edition of *Masonic Records*. Bro. Lane is always as exact as the material at his disposal enables him to be, but this document differs slightly from the data given by him. I think there can be no doubt that the Lodge is the one tabled by him on page 105 of his great work, which in 1761 took the name of the "French Lodge," in 1769 of "Ancient French Lodge," in 1773 of "Cumberland Lodge," reverting to "Ancient French Lodge" in 1779. In 1793 it united with "Loge L'Egalité" which had been constituted in Soho in 1785, and took the name of "Loge des Amis Réunis," whilst it 1799 it further amalgamated with another French Lodge, "L'Espérance," constituted in 1768, whose name it adopted. It made no returns to Grand Lodge after 1821, and was finally erased from the list in 1830. These particulars are taken from Bro. Lane's book; but he says the Lodge was constituted on the 14th December, 1754, and first met at the "Crown" in Seven Dials. The dates on the documents are 2nd December, 1754, for the petition, and 5th March, 1755, for the Constitution. I can only suppose that the 14th December is the date on which Manningham granted the petition, which is not given on the document itself. It will also be seen that the first meeting was held at the "Thirteen Cantons," King Street, Soho, and not at the "Crown." These are very slight discrepancies, yet they are worth noting. The wrong accents and the curious use of the capitals in the above petition are carefully copied from the original.—G. W. Speth.

**The English Provincial Grand Lodge of Brunswick.**—The enclosed official Seal of an English Provincial Grand Lodge which was duly warranted but never organised, may be considered of some interest to the Masonic student, perhaps sufficiently so for reproduction in the *Ars Quatuor Coronatorum.*




The Warrant of *Constitution* for the said Provincial Grand Lodge of Brunswic (Germany) is dated "this 16th Day of March A.D. 1764, A.L. 5764," signed by Viscount Ferrers as Grand Master and Bro. John Slater as Grand Secretary; it is done on parchment and bears an impression of the Grand Lodge Seal in the upper left-hand corner. On the right-hand side there are designs of a square, level and plummet, in the lower left-hand corner of Bible, square and compasses, the letter G on the cover of the Bible.

Bro. Baron von Lestwitz, W.M. of the Lodge Jonathan, was duly installed as Provincial Grand Master by Bro. von Francken on June 23rd, 1764; he however never organised his Provincial Grand Lodge, but joined the "Stricte Observanz" about six weeks later (on August 15th, 1764). The "Stricte Observanz" very soon went to where all superfluous organizations go, and the Lodge Jonathan, now "Carl zur gekrönten Säule" afterwards joined the "Grand Lodge of Hamburg" and is still a very important and flourishing Lodge in Germany.

The curious sign of a "hat" on the seal of the Provincial Grand Lodge is taken from the seal of the old Lodge Jonathan.

There is no mention of this Provincial Grand Lodge in Bro. Lane's Records, but apart from our archives reference to it may be found: *Allgem. Handb. d. Frmrei, II. Edition,* 1863, *vol. i, p.* 129 and Lachmann *Gesch. d. Frmrei in Braunschweig v.* 1744-1844, *p.* 22.—Also Gould's *History of Freemasonry,* iii., 279-280; *Constitutions,* 1767, p. 365; Preston's *Illustrations,* 1812, p. 261.—Carl C. Wiebe, Grand Master, Hamburg.

**Bro. William Miller.**—I have been enabled by the courtesy of the present W.M. of the Lodge of Hengist, Bro. Frederick Mapp, to look through the old minute books of the Lodge in order to see what particulars could be obtained regarding the case of Bro. Wm. Miller, so graphically described in the last number of the *Transactions* (p. 16).

The records show that Bro. Miller was proposed as a candidate for initiation in the Lodge of Hengist, then meeting at the George Inn, Christchurch, under the mastership of Bro. Wm. Spicer, on September 13th, 1810. He was elected on the 26th of the same month, initiated November 8th, passed December 6th, and raised on March 14th in the following year. No mention is made of his having held office in the Lodge, but he appears to have been fairly regular in his attendance, as with one or two exceptions his name is given as being present at all the meetings up to July 1st, 1813. Between this date and January 3rd, 1862, no mention of, either Bro. Miller's name, or of the circumstances relating to his imprisonment, is to be found in the Lodge records.

At the latter date the Lodge was meeting at the Belle Vue Assembly Rooms, Bournemouth, and according to the minutes of that meeting "A Lodge of emergency being called to take into consideration the petition of Bro. William Miller of the Queen's Bench Prison, who is about to be discharged,—It was unanimously resolved to support the prayer of the petition."

Nothing further was done in the matter until December 4th in the same year, when it was again brought forward. The following is an extract taken from the minutes of that date:—"A letter was read from Bro. Masterman, of Croydon, asking the Lodge to pay Bro. Miller's fees to Grand Lodge to enable Bro. Miller to apply to Grand Lodge for admission to the Royal Masonic Asylum at Croydon. The Secretary was requested to write Bro. Masterman for information on No. 1 Rule of Qualification for the Male Fund." After which no further action appears to have been taken.

I have examined the Lodge books up to the end of 1870, but have not succeeded in finding any record of the case being again brought before the Lodge, so that unfortunately we have no information as to whether Bro. Miller was successful in gaining admission to the Asylum at Croydon or not, but no doubt the books of the Institution would be able to supply it. It is singular that in the Lodge records no reference is made to Bro. Miller's resignation, or of his name being erased from the list of members, but it may be presumed that he was only a subscribing member for three years, if so long as that. It would be expected that Bro. Miller's case would have been mentioned in the Lodge at the commencement of his imprisonment, and an expression of sympathy with him have been placed on the minutes, but no allusion whatever is at any time made to it, and I much regret that the Lodge records do not give a more detailed account of the action taken in the matter. It would be interesting if we could obtain any further information that would throw additional light on the case. Perhaps other members of the "Circle" may be able to supply later details.—H. J. Atkins, Treas., 196.

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From Bro. James Terry, Sec. R.M.B.I., we learn that the petition of Bro. Miller to be admitted to the benefits of the Institution was presented on the 14th January, 1863, that the Grand Secretary certified that he was not registered on the books of Grand Lodge, and that, even accepting his own statement of three years subscription to his Lodge, he was not qualified to be elected. His petition could therefore not be received, and our Brother never became an annuitant. This adds greatly to the sadness of the whole case. We have been unable to discover what eventually became of Bro. William Miller. (Editor).

**Free Mason.**—Sir Jas. Simpson has truly said, "Single specimens and examples of archæological relics are in the hands of a private individual generally but mere matters of idle curiosity and wild conjecture, which all of them become of use, and sometimes of great moment when placed in a public collection beside their fellows. Like stray single words or letters that have dropped out of the book of time, they themselves individually reveal nothing; but when placed alongside of the words or letters from the same book, they gradually form (under the fingers of the archæologist) into lines and sentences; which reveal secret and stirring legends of the working of the human mind and human hand in ages of which we have no other existing memorial."

These great truths find a striking illustration in the extraordinary progress made by the members of the Quatuor Coronati in unearthing the records and collecting the relics of the past life of our Craft, and with your permission I will add "another stone to the cairn." Mr. F. C. Price (p. 25, vol. ix.) points out in confirmation of one of my notes in Ramdom Courses of Scottish Masonry (vol. vii., p. 101) that in the accounts, *re* building the College Chapel begun in 1578, the masons are distinguished as rough and free masons, and you, Worshipful Brother (vol. ix., p. 46) say that that the word ffree cannot have the same import as in Free Vintner; allow me to prove the correctness of your statement.

The term mason was applied amongst other to the Rough *Stone* Masons, and the Freestone Masons; the rough stone masons were the wallers or workers in rough stone such as Kentish rag stone and other material; the Freestone Masons were the workers in *Freestone*, a term applied to stone suitable in texture for the jambs, piers, arches, traceries, and other constructional parts of a building, the planning of which required a thorough knowledge of Geometry, and the details of the work had to be set out by the master on a tracing board before the templates and molds could be made for the use of the Craftsmen. The term free has been dropped by the working masons, but we often see the inscription "stone and marble mason."—C. N. McIntyre North.

[P.S.—Cowan *may be* derived from Comh-bhann (pronounced ko-vhann) n.m. bond, as implying one who is bound in some way or another.

**Old Inscription.**—During a holiday tramp in Westmorland, I happened to find myself in Kirkby-Stephen, and copied the following from a cross-lintel of an old stone built house: SS Anno 1677. The two S's are in badly-formed old English characters, and the whole is evidently of the date the inscription gives, and is in a narrow lane, off the main thoroughfare, leading to Hartley Castle, now demolished, but then the property of Sir Chris. Musgrave, of Edenhall, at whose house P.G.M. Philip Duke of Wharton wrote his drinking song which parodied the old ballad of Chevy Chase.—John Yarker.

**Bishop Heber on Freemasonry.**—"Narrative of a Journey through the Upper Provinces of India . . . . . . . . . . . 1824-25 . . . . by the late Right Rev. Reginald Heber, Lord Bishop of Calcutta." Second edition in three vols., 1828, Lond. 8vo. Vol i., pp. 92-94.

> "March 8 [1824] I had an interesting visit this morning from Rhadacant Deb, the son of a man of large fortune, . . . . . . . . . His greatest curiosity, however, was about the Free-masons, who had lately been going in solemn procession to lay the first stone of the New Hindoo College [Calcutta]. Were they Christians? Were they of my Church? He could not understand that this bond of union was purely civil, convivial or benevolent, seeing they made so much use of prayer; and was greatly surprised when I said, that in Europe both Christians and Mussulmans belonged to the Society; and that of the gentlemen whom he had seen the other day, some went to the Cathedral, and some to Dr. Bryce's Church. He did not indeed, understand that between Dr. Bryce and the other chaplains any difference existed; and I had no desire, on finding this, to carry my explanations on this point further. He asked, at length, 'If I was a Mason?' 'If I knew their secret?' 'If I could guess it?' 'If I thought it was anything wicked or Jacobinical?' I answered, that I was no Mason; and took care to express my conviction that the secret, if there was any, was perfectly harmless; and we parted very good friends, with mutual expressions of anxiety to meet again. Greatly indeed should I rejoice, if anything which I can say should be of service to him."—F. C. Price.

# A CURIOUS TABLET.

By Bro. C. KUPFERSCHMIDT, A.G. Sec., German Cor.

I HAVE been able to decypher the lettering of the leaden plate, belonging to the Lodge "Zu den drei Kronen," at Koenigsberg (*cf. A.Q.C.* ix., 24,) which reads as follows :—

> **Deo ter o**(mni)**p**(o)**t**(ento) **max**(imo) **et Mysteriis**
> **R**(everendi) **O**(rdinis) **S**(anc)**t**(i) ♁ (Templi) **H**(ierosolymitani)
> **hoc Altare dedicaverunt Canonici regg**(ulares) **O**(rdinis)
> **S**(anc)**t**(i) ♁ (Templi) **H**(ierosolymitani) **VII.** (septimae)
> **Prov**(inciæ) **O**(rdinis) **Conqr**(egationis) **Regiom**(on)**t**(anae)
>
> \+ **Fr**(ater) **Archidemides ab Aquila fulva**
> \+ **Fr**(ater) **Hugo ab Acacia**
> \+ **Fr**(ater) **Eugenius a F**(a)**lce**
> \+ **Fr**(ater) **Aubertus a septem Stellis**
>
> **A**(nno) **F**(undationis) **O**(rdinis) **653**
> **A**(nno) **D**(estructionis) **O**(rdinis) **459**

Or translated into English :—

> "To the thrice Almighty Highest God and the Mysteries of the reverend Order of the Holy Temple at Jerusalem, this altar has been dedicated by the regular Canons of the Order of the Holy Temple at Jerusalem, of the seventh province of the Order of the Congregation of Koenigsberg.

Then follow the names of the principal officers of the Clerical Chapter at Koenigsberg, which the canons had received at their consecration :—

| | | |
|---|---|---|
| Joh. Aug. Stark | called | Archidemides al aquila fulva. |
| Matth. G. Hoyer | ,, | Hugo ab Acacia. |
| Theod. G. von Hippel | ,, | Eugenius a falce. |
| Behrend | ,, | Aubertus a septem stellis. |

In the year of the foundation of the Order 653.
,, ,, destruction ,, 459.

This tablet is, as Bro. Speth rightly surmised, a relic of Stark's Clerical System. Johann August von Stark, the founder of this system, was born 29th October, 1741, at Schwerin, studied theology and oriental languages at the University of Göttingen, and after having finished his studies there went in 1762 to St. Petersburg, as Professor of Languages. In October, 1765, he left the latter place and proceeded to Paris under the patronage of, and provided with letters of introduction by, the Marquis de Bausset, French Ambassador at St. Petersburg. In 1767 we find him holding an appointment as co-rector at a school in Wismar, and it was at this place that he began to come forward with his new so-called Clerical System of the Strict Observance, under the name of "Reverendus Ordo Sancti Templi Hierosolymitani," or the Reverend Order of the Holy Temple of Jerusalem. He was joined in his new system in 1768 by Von Raven, W.M. of the Lodge of the Three Stars at Rostock in Mecklenburg, 1714-5, and a few other brethren belonging to the Strict Observance, and erected a Clerical Chapter at Wismar. Stark left Wismar in 1770 for Koenigsberg, having obtained an appointment there as Professor of Theology and Court Chaplain. Before he left he arranged with von Raven and the other clericals at Wismar, that, after he had erected a Chapter at Koenigsberg, both Chapters at Wismar and Koenigsberg united should represent the Clerical Chapter of the 7th Province of the Strict Observance, and the seat of the Priory of the Chapter should be alternately at these two places. Soon after his arrival at Koenigsberg in 1770 he consecrated as Canonici Regulares the following brethren belonging to the Lodge of the Three Crowns there, viz :—Gottf. Matth. Hoyer with the name of Hugo ab Acacia ; Theod. Gottl. von Hippel, Eugenius a falce ; Behrend or Berent, Aubertus a septem stellis ; and erected a chapter as previously arranged at Wismar.

The Chapter, which was worked in Latin, had five principal officers :—1, Prior ; 2, Conductor noviciorum ; 3, Cancellarius ; 4, Claviger sacrarii ; and 5, Lector Capituli. The Prior of the united Chapter being von Raven, at Wismar Stark took the office of

Cancellarius, and invested von Hippel as Conductor noviciorum, Hoyer as Claviger sacrarii, and Behrend as Lector capituli. Later on he initiated Court Chaplain, Lindner (Andreas); von Osten-Sacken (Hephaestion); von Schroeter (Dominicus); Baron von Korf (Leonhil); and Captain Alex. von Korf (Adelbertus), as Cononici novicii.

Stark left Koenigsberg in the beginning of 1777 for Mietau in Russia, and went in 1781 to Darmstadt, where he died 3rd March, 1816.

The union of the Clerical System with the Strict Observance took place after a hard struggle with the latter at the Convent of Kohlo in 1772; this compact was renewed at the following Convents of Brunswick in 1775, and Wiesbaden in 1776; but at the Convent of Wolfenbüttel in 1778, the Clericals withdrew and the system soon died out.

It seems that according to the rite of the Clerical System, a chapel was required for the initiation and consecration of the Canonici regulares; it was to be provided with a small altar and a Retrochoro, a room or place behind the altar. After the Canonicus regularis had been consecrated at the altar, he was conducted in full dress to this Retrochoro, behind the altar, where the most secret and sacred things were kept, viz: the Speculum septem metallorum et septem lapidum, the ever-burning lamp and the real Baphomet; this latter proceeding being called the "Ductio ad Secretum."

During his stay at Wismar, Stark had already planned such a chapel to be fitted up in the lower part of the newly acquired premises of the Lodge of the Three Lions at Wismar, and it seems to have been in existence about 1768. For Jacobi (a Stella), reported in February of that year from Wismar, whither he had been sent with von Prangen (a Pavone) on the part of the Strict Observance for the purpose of being made acquainted with and initiated into the "mysteries" of this new Clerical System; "that there was a chapel with a small altar in a niche and a so-called Retrochoro, which was nothing more than a small passage behind the altar." In this chapel von Prangen was consecrated by Stark (ab Aquila fulva), in the presence of von Böhnen (a Hippopotamo), and Dr. Günther (a Cruce aurea); von Raven (a Margarita), not being at the time at Wismar.

Whether the above mentioned chapel was only constructed temporarily at the time of Prangen's consecration, and later on fitted np in a more finished style, I do not know. Stark at all events seems to have attached much value to it; for in writing from Koenigsberg to Raven at Wismar, he says: "I wished that the seat of the Clerical Chapter would remain at Wismar, on account of the chapel, which must be properly consecrated."

Now, my opinion is, that after the compact with the Strict Observance had been finally settled in May, 1772, at the convent of Kohlo, Wismar was fixed as the permanent seat of the Clerical Priory, with von Raven as Prior, and a proper consecration of the chapel at Wismar having been decided upon, Stark and his Canonici regulares; Hoyer (ab Acacia), von Hippel (a Falce), and Behrend (a septem Stellis), presented a new altar to the chapel, and the tablet with the dedication in cypher was fastened to the brick work of the altar at Wismar.[1]

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By the same post which brought us the above translation from our Bro. Kupferschmidt, we received a letter from Bro. E. Adrianyi, of Budapest, who had also practically resolved the cypher, although in some few and unimportant cases the completion of the missing parts of words was better rendered by Bro. Kupferschmidt, to whose version our Hungarian brother has since given his adhesion. From his letter we extract the following:

"As to the origin of the tablet, I think there can be no doubt, as the initials L.·. U.·. C.·. placed on the top refer undoubtedly to the well-known device of the VIIth Province of the Order of the Strict Observance, Labor Viris Convenit.

"On analysing the text before me, I soon discovered that it was written in a compound cypher, one class of symbols having their distinguishing mark placed over them, whilst the others were differentiated by Roman numerals following them. Of the four known cyphers of the Strict Observance, I found that the first cypher 'Paganis Mollay Aumont Harris' apparently made sense of some part of the inscription, and after filling in other unknown characters at a venture, I discovered that they corresponded to the fourth cypher, 'Andrae Asmontis Barrensis.' There are, however, one or two evident mistakes on the part of the engraver, which rendered the task somewhat more puzzling than it would have been."

[1] A very plausible suggestion which, however, fails to account for the tablet being now at Koenigsberg.—EDITOR.

Brother Adrianyi then gave a key to the cyphers and an interlineated copy of the text, which we reproduce below.

```
                4          1                        3
R, I. A, II. A : E, III. N. R, II : S, II. U. T : A. P. S, IV.
d      e     o:    t*    e    r:    o      p  t : m  a    x:

                          I
                       N. E, II :
                        e    t:

  2            I  2  1                              4  2          1
Tx. J. R, III. T. N. O. O. M, I. R, III : R, II : A : N. E, II : ±: M:
M   y   s      t   e  r  i  i    s:       r:      o : s    t:       H.

             I  4                             2  1
             M. A. G : P. N, II. E, II. A, I. O. N :
             h  o  c :  a  l      t     a    r   e:

        2        2                  1  2
        A. A, II. A. M, I. D. P. H. N. O. N, III. Y. E, II :
        d.  e     d    i    c  a  u  e  r       u   n   t:

                        1                2         I                      2
D. P. Y. S, II. J, II. O. G. M, I : O. A, II. S. A, III : S, II : N. T : ±: S, I :
c  a  n  o      n†     i  c  i:     r   e     g  g:       o:      s  t:     H:

        2           5  4                  I  2           I  I  1  4  3
VII : B. O. S, II. A : A : G. S, II. Y. S. O : R, II. N. S. O. A. A. T :
vii:  p  r  o      v:  o:  c    o     n  g  r:  r      e  g  i  o  m  t:

   I  2      2     I         2  1     1      1              I      2     I
+. J. o : P. o. g. m. m, I. a. n. tx. o. r, I. n. r, III : AI. a : P. m. H. o.
+  F  r : A  r  c  h    i    d  e  m   i  d    e  s:          a  b : A  q  u  i

                                      5
              n, II. P : E, I. H. n, II. a. A, I :
              l      a : F     u  l      v    a:

   I      1        1  4                             1
+. J. r, II : M. n. III. s. a : P. n, I : A, I. d. P. g. c. A I :
+  F  r:      H     u       g  o: a   b:  A     c  a  c  i‡  a:

   2  2             1  1   1     2                     1
+. J. o : A, II. H. s. n. y. o. n, III. n : A, I : E, I. n, II, d. n :
+  F  r:   E       u  g  e  n  i    u     s:  a:    F(a)l          c  e:

   1                      I  1  2           2             1       1
+. J. r, II : P. n, III. a. n. o. t. n, III. n : P : R, III. n. u. t. n. tx :
+  F  r:      A      u      b  e  r  t   u       s : A:  S      e  p  t  e  m:

                          I           1
              R, III. e, II. n. n, II. L. o. r, III :
              S       t      e   l      l§ i   s:

                         1
                   P : J :  S, II :  DCLIII :
                   A : F :  O :        653 :

                                 4
               A, I :  R, II :  A :  CCCCLIX :
               A :      D :||   O :       459 :
```

* Should be E, II. † Should be J, I. ‡ Should be $\overset{1}{\text{o}}$. § Should be l² || Should be R, I.

KEYS.

| A | B | C | D | E | F | G | H | I | K | L | M | N | O | P | Q | R | S | T | U | V | W | X | Y | Z |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | | 2 | 1 | 1 | 1 | 1 | 1 | | 2 | 3 | | 4 | | 2 | 2 | 2 | | | 5 | 1 | 2 | 2 | 2 |
| p | a | g | a | n | i | s | m | o | l | l | a | y | a | n | m | o | n | t | h | a | r | r | i | s |
| 1 | 1 | | 1 | II. | 1 | III. | I | 1 | I | II. | | 1 | II. | | IV. | II. | III | II. | III. | III. | II. | IV. | 1 | 1 |
| a | n | d | r | a | c | a | s | m | o | n | t | i | s | b | a | r | r | e | n | s | i | s | y | z |

Curiously enough, a few days later we received a third and similar reading of the plate from Bro. L. de Malczovich. As Bro. Becrend, of Jena, when sending us the photograph of this tablet stated that it had long puzzled our German brethren to decypher it, and that its meaning was still unknown, we think it redounds to the credit of our own Lodge that three of our members should have so soon mastered the mystery.—EDITOR.

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## OBITUARY.

WE regret to record the death of the following brethren:—

**John Irwin Miller**, District Grand Master of North China, who joined our Correspondence Circle in May, 1895.

**William Edward Turner**, of Richmond, Virginia, on the 16th February, 1896, who joined us in June, 1892.

**John Ingleby**, of Bradford, on the 24th April last, who joined us in March, 1893.

**George Gregson**, M.R.C.S., on the 17th January, 1896. Bro. Gregson was a constant attendant at our meetings, and joined our Circle in October, 1889. He will be sorely missed by all those members who had learnt to know him, his kindly nature never having failed to convert the acquaintance of a few hours into a warm friend.

**Edgar Bayley**, of Graham's Town, Cape Colony, on the 15th April, 1896. Bro. Bayley, who joined our Circle in March, 1895, was well-known as the Treasurer of the local Lodge for many years past, and was highly respected by his co-citizens. He went all through the Zulu War with Buller's Horse, serving his country well and faithfully, and distinguishing himself on many occasions by conspicuous gallantry. He was buried with Masonic honours.

**Johan Pieter Vaillant**, LL.D., of The Hague, on the 13th April, aged 73, after a few days illness. For 15 years he had been the W.M. of Lodge L'Union Royale of The Hague, of which, at the time of his death he was a Past Master, and Hon. Wor. Master, a distinction which is only granted for exceptional services. He had also been for a number of years the Grand Secretary of the Grand Lodge of the Netherlands; and the Craft in that country has sustained a severe loss. As a Masonic student he has left many an enduring mark on the literature of the Netherlands, every succeeding Annual of that Grand Lodge for a series of years, having been graced by one or more articles from his pen bearing on the former history of that jurisdiction or of bodies working under it. Our own pages also bear witness to his antiquarian research. Bro. Vaillant joined our Circle in June, 1888, taking from the first an intense interest in our proceedings, and holding himself ever ready to further our interests.

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## SUMMER OUTING.

### Friday 19th to Sunday, 21st June, 1896.

IT was a fortunate choice which made Shakespeare's country the object of our annual excursion this year, for, although it would be difficult to decide which of our many trips should be awarded the palm for excelling in the delight it has afforded, there can be no doubt that the one just concluded will not suffer by comparison with any of its forerunners.

The following brethren left Euston terminus on Friday evening, the 19th, viz., E. Macbean, W.M., S. T. Klein, R. F. Gould, G. W. Speth, Sec., F. A. Powell, R. A. Gowan, E. H. Buck (Gosport), W. J. Songhurst, F. S. Guy, W. A. Tharp, J. Thompson, Dr. C. R. Walker, Rev. S. S. Stitt (Jersey), Stephen Richardson, G. S. Criswick,, J. J. Pakes, T. J. Ralling (Colchester), C. E. Reynolds, J. Robbins, T. Cohu, J. J. Thomas, R. Thompson (Berwick-on-Tweed), Oliver Papworth (Cambridge), Dr. T. Charters White, W. Busbridge, W. M. Battersby (Dublin), R. Orttewell, E. T. Edwards, F. D. Davy, J. Wakelin (Witham), Dr. H. G. Thompson, and Mr. J. L. Bennett a visitor. Arriving at Leamington in good time, the brethren were met and welcomed by Bros. Hervey, Dr. Douglas, and Molesworth on the part of the local fraternity, and sat down to an excellent dinner at their head-quarters, the Regent Hotel. Bros. Dr. Chetwode Crawley (Dublin), J. Bodenham (Newport), W. H. Sissons (Barton-on-Humber), and A. Darling (Berwick-on-Tweed), had also previously arrived and were awaiting them. The evening was spent in fraternal intercourse, which proved so pleasant that it was with reluctance the brethren separated at a late hour. although a hard day's work was anticipated for the morrow.

Saturday morning found our numbers increased by Bro. G. Powell who had arrived late overnight, and Bro. E. L. Shepherd, of Abingdon, and at 10 o'clock the carriages were announced and a start made for Warwick. The short but beautiful road was soon covered, and at St. Mary's Church, Warwick, we were further joined by Bro. Colonel S. W. Cooke, of that town, to whose care and forethought in making many of the preliminary arrangements a large measure of the success of the trip must be ascribed, and by Bro. H. J. Skelding, of Bridgnorth, who arrived on his bicycle. Under the guidance of Col. Cooke, who thenceforth became our cicerone in chief, a careful inspection was made of the church and especially of the beautiful Beauchamp Chapel. Thence we moved to the quaint and interesting Old Leycester Hospital, an ideal resting place for the declining years of many an old worthy soldier. Would that all defenders of their country could find so charming a spot in which to end their days! A visit was next paid to the premises of the Shakespeare Lodge, No. 284. This lodge, established in 1792, was for many years attached to the Warwickshire Militia, and an inspection of the minute-books was most interesting, as revealing the many places in which the lodge had carried on the good work of the Craft. The local brethren had assembled in some numbers to bid us welcome and entertain us with wine and cake, a tribute of brotherly affection which the great heat of the weather rendered most acceptable. Thanks having been duly tendered on behalf of the pilgrims by Bro. Gould, and a pleasant hour spent in fraternal intercourse, we reluctantly bade our entertainers farewell and resumed our seats in the well horsed carriages.

The road now lay through Charlcote to Stratford-on-Avon, a lovely drive of some ten miles. A pause was made to admire the beautiful gatehouse at Charlcote, the residence of the Lucy family, around which browsed the descendents of those deer, one of which the immortal bard is accused of having "lifted." Descending at the Red Horse Hotel, at Stratford, a move was made to the house in which Shakespeare was born, in Henley Street, and the relics of the poet there preserved examined with much interest. Here we were joined by Bro. W. Wynn Westcott, who had been unable to leave London earlier, and by Bro. Houghton, W.M. of the local lodge, Bro. New and others of his brethren desirous of welcoming us to their district. While occupied in this congenial task the only shower of the whole trip came down. It was a downpour, but it was gladly hailed as the dust had previously been somewhat too obtrusive, and, as we were under shelter, our thanks are due to the clerk of the weather for so kindly timing the deluge as to cause us no inconvenience whatever. A few steps back on our route conducted us to the hotel, where an excellent lunch was discussed, subsequently to which we gratified the amateur photographers of our party by giving them a sitting on the bowling green. Under the guidance of Bros. Houghton and Cooke we next inspected the town, New Place the residence in later life of Shakespeare, the exterior of the Grammar School in which he was probably educated, and which is still carrying on the education of Stratford's youth, and reached the parish church. A prolonged inspection of this naturally followed, and its many beauties and points of interest were rendered still more enjoyable by a selection of music on the splendid organ.

Thence a move was made to the Memorial Museum and Theatre, affording another rich treat to every true archæologist. Finally we were conducted to the premises of the Swan of Avon Lodge, No. 2,133, where the brethren of the lodge proffered us their hospitality, and a most enjoyable hour was spent over the wine and cigars. At six o'clock we were obliged to tear ourselves away from scenes of equal delight to the eye and the intellect, and overcoming the hospitable endeavour of the Stratford brethren to detain us, we resumed our route through Sherbourne to Leamington, a drive of some nine miles of great natural beauty, although perhaps not quite so picturesque as the road by which we had arrived. At Leamington we found an addition to our party awaiting us, several brethren having come over from Birmingham to dine with us and tender the greetings of that city. They were Bros. G. Beech, Prov. G. Sec., A. W. Adams, our own local secretary, G. Shread, and Hervey. Much amusement was occasioned by the announcement of our visit in the *Leamington Spa Daily Circular*, and a copy of the paragraph follows, in order that so delightful an exemplification of the art of getting hold of the facts awry, may be for ever enshrined in our pages and not lost to posterity.

> "About forty members of the Bromley, Kent, branch of the "Quatuor Coranati" Order of Masons (London, No. 2,076) arrived at the Regent Hotel yesterday, on a visit to the Spa. A programme is arranged for visiting Stratford, Warwick, Kenilworth, and other places of local interest. They will take their departure from Leamington on Sunday evening. To-day (Saturday), they will be joined by a large contingent of Birmingham Masons, and they will dine together at the Regent Hotel."

After dinner a Cellar of the Most Antient Order of Corks was formed, and sixteen brethren admitted to that charming and impressive degree under the following officers: Bro. J. J. Pakes, Rather Worshipful Grand Commander Noah; Rev. S. S. Stitt, Rather less Worshipful Navigating Lieut.; and G. W. Speth, Scarcely Worshipful Screw. The proceeds were entrusted to the Charity Fund of the Shakespeare Lodge to apply in the cause of Masonic Charity.

Carriages were ordered for 10.30 on Sunday morning, and a punctual start made. Lord Warwick, Prov. G. Master of Essex, although absent on his Essex estate, had given orders that the Castle was to be thrown open to us, and we accordingly drove right through the gates and grounds to the Barbican. Here we found Bro. Elmes who had come by the Earl's special desire to show us over the grounds and buildings, and Bro. Cooke. Passing under the two portcullises, one of which is still closed at night time, we wandered through the delightful pleasaunces and gardens of this the finest remaining specimen of feudal fortress and residence combined, and paid a visit to the celebrated Warwick Vase in the palmhouse. From every point and in every direction the eye is almost satiated with some of the most charming scenery in England, the hills bounding the horizon, the woods and sylvan glades, the winding Avon, and dominating all, the wondrously beautiful castle. It was almost with reluctance that we turned from such scenes and entered the fine old castle itself, where another hour proved all too short to half appreciate its many points of interest. Architecture, painting, sculpture, the craft of the medieval armourer and the later cabinet maker were each and all represented in their best aspects with incredible profusion.

A short drive of five miles, staying on the road to admire the beautiful view of Guy's Cliff, the romantically situated residence of Lord Percy, brought us to Kenilworth; but our view of the celebrated ruin with all its historical associations could only be from the exterior, as the Castle is not open on Sundays. Lunch was served at the Abbey Hotel. Thence we drove to Stoneleigh, the seat of Lord Leigh, Prov. G. M. of Warwickshire. Our R. W. brother was not in residence, but had sent down orders that the house and gardens were to be opened for our inspection, and his kindness, which was highly appreciated, thus provided another pleasure for our party. The drive through the deer park back to Leamington, passing through Warwick again on our way, was all too soon accomplished, and with just a slight pause at our headquarters, the Regent Hotel, in order to partake of a final cup of tea, we drove on to the railway station, leaving by the 6.20 train for London, several of the local brethren accompanying us to the platform to bid us farewell. The long journey to town was agreeably shortened by dining in the train itself, for which purpose the company had provided us with a dining car; and about half-past ten the brethren separated at Euston station amid generally expresed regrets that so pleasant a trip had come to an end.

# REVIEWS.

**GRATTON'S Freemasonry in Shanghai and Northern China.**—We glean from the preface to this interesting little book that it is intended to take the place of the *Masonic Annual of North China*, which has now expired after a short though useful life of three years. Bro. F. M. Gratton is our Local Secretary in Shanghai, and in producing this book has evidently had a higher aim than that of his predecessor, an aim which he has thoroughly accomplished. The booklet forms a neat little 8vo., bound in a semi-limp stamped blue calf cover, which recommends itself to the book-lover by a suggestion of foreign workmanship, in this instance, presumably Chinese. The volume is partly a condensed History, partly a local Handbook to Masonic Institutions, and partly a Guide to Masonry in general. It is difficult to classify, and will puzzle librarians, but it is not the less interesting on that account.

The first section is devoted to the story of the three Masonic Halls which have at various times graced Shanghai, and in this connection we mark with pleasant surprise, the name of our Bro. R. F. Gould, as acting Provincial Grand Master at the foundation of the existing Hall. We, of the Quatuor Coronati, who enjoy the personal friendship of Bro. Gould, and come into constant fraternal contact with him, find it hard to realise that our distinguished Brother played so prominent a part so many years ago, and so many thousand miles away. Least of all, can we associate the idea of antiquity with the doings of our eminent Brother, still to be counted in the prime of life, likely to prove as shrewd an antagonist in the arena as in the forum. We suspect we can find traces of Bro. Gould's provident zeal in the remarkable fact that the Rules of Association then drawn up for the Committee controlling this Hall have not suffered change in one single word during the thirty years that have elapsed, a proof of the care and foresight with which they were framed. The Masonic Ceremonies at laying the foundation stone of Trinity Cathedral, the Masonic rejoicings at the Jubilee of our beloved Queen, the Masonic welcome to the Duke of Connaught, and some notable Masonic funerals constitute the remainder of this section.

The next section gives welcome information about the Masonic Charities of China, and, to a certain extent, about those of England. The next treats of Freemasonry under the English Constitution, opening with an account of Quatuor Coronati Lodge, followed by general remarks upon the Grand Lodge and its dependent Provincial Grand Lodges, on the District Grand Lodge of North China, on its history and on the present condition of the English Lodges there, as well as of the Mark Lodge, Royal Arch Chapter, Knight Templar Preceptory, etc. The two following sections are devoted in a similar manner to the Scottish and American Jurisdictions; the next to the French Constitution, showing very plainly that we can have no concern whatever with it; a further section to the A. & A.S.R.; and another to dormant and extinct Lodges in Northern China. Finally, we have a Directory, Masonic Memorabilia, general Masonic Notes, and an index. When it is added in conclusion that the whole is comprised in 147 pages, it will be conceded that our Brother has proved himself a master of the art of condensation. As a *vade mecum* for the Shanghai Mason, the book seems everything that could be desired, and it is not without abiding interest for the general reader and student. The printing and get-up are excellent, and seeing what can be done in China, we ask ourselves why the productions of the Indian press are too often inferior in every quality of outward form that should recommend them to the book-lover?—W. J. Chetwode Crawley.

**Leslie's "Stewart Lodge," No. 1960.**[1]—This is a model history, written in a most genial and appreciative manner and in the best of taste. As the Lodge was not established until 1881, "under very happy auspices," Major Leslie has not had a superabundance of material from which to compile a narrative of its career; for which reason some brethren might consider this handsome little brochure is of little interest and still less value. It would, however, be an error to minimize the importance of Bro. Leslie's labours, for so far from being disappointed myself, I have been agreeably surprised to find that my friend has managed to discover so many particulars to make known to his readers; not a few of which will be perused with pleasure and profit by the numerous subscribers, and especially by the members. In addition to the Records so carefully and aptly described, the illustrations are of a choice character, and assuredly will be much appreciated, Bro. Lead's ability as a

[1] "History of the 'Stewart' Lodge, No. 1960, E.C., holding at Rawal Pindi and Murree, under the District Grand Lodge of the Punjab, by Worshipful Bro. *Major J. H. Leslie*, Royal Artillery, Past District Junior Grand Warden, Punjab, and Past Master of 'Stewart' Lodge. 1896. *W. H. Lead*, P.M., P.P.S.G.D., Printer and Lithographer." (Price 4/-).

lithographer, as well as typographer, being well-known to those who are privileged to possess the artistically produced by-laws of No. 1960.

The introduction has been written by Bro. R. F. Gould, P.G.D., who has a fondness for such Class Lodges and Histories. This is a special attraction to the volume, and as it gives "in a nutshell" the chief points to be noted in the career of the Lodge, by such a Masonic Veteran, the commendation of the work is all the more valuable and must be most gratifying to the author.

The Lodge was "conceived in the minds" of three very distinguished Masons, Lieut.-General W. G. D. Massy, the late Lieut.-Colonel Anthony Stewart, and Colonel H. S. Brownrigg, its origin being more than justified by its subsequent success. Its senior, No. 1413 is still as flourishing as ever, so that the prosperity of the "Mayo" has been continuous with that of its junior partner, the Stewart. The first meeting of No. 1960 held by dispensation was on December 27th, 1881, the Warrant subsequently granted having an endorsement to the effect that the Lodge has special permission to meet at Murree during the summer months, the other assemblies being held at Rawal Pindi. The founders numbered fourteen, including the lamented Bro. Henry Josiah Whymper, C.I.E., who was one of the esteemed members of the "Quatuor Coronati" Lodge, No. 2076; other brethen being subsequently elected members on the "Correspondence Circle," the most active of whom, Major Leslie, will in due time, I doubt not, be found duly qualified for the "Inner Circle" of this important Masonic Literary Association.

The Lodge has done more than its fair share for the local and Central Masonic Charities, and well earned the praise bestowed on it by the successive District Grand Masters. A catalogue has been printed and published of its library, consisting of several hundreds of volumes; and its code of by-laws, printed in this history, is one of the best published.

I must not stay to allude to the transactions of the Lodge, save to note the fact that the three honorary members are H.R.H. the Duke of Connaught, K.G., Major General Sir George B. Wolsley, K.C.B., and myself, the compliment thus paid me, being likely due to my friendship with Bro. Whymper, *the* Masonic Student of India.

The Roll of Members from 1881 to 1895 is a capital compilation, and so also is the List of Officers. In fact the work is good throughout.—W. J. Hughan.

**Beevers' Thornhill Lodge, No. 1514.**—This is quite a small pamphlet of less than a dozen pages, signed by the Worshipful Master, Bro. W. Riley, and compiled by Bro. Beevers, the Secretary. It deals with a Lodge only twenty-one years old, so that we can hardly expect anything of great interest to the general student. And yet there are one or two points worth noting, not because they teach us anything of doctrinal value, but because they evince the true spirit of the Craft. The Lodge started in Lindley, Huddersfield, in 1874, as a Lodge of Instruction purely, and has since blossomed into a regular Lodge. This is a course of proceeding which is unusual in England, whilst it is quite usual in Germany, where the out-lying Masonic clubs (*Kraenchen* with which Bro. Greiner's paper has made us familiar) are dependant on the authorisation of some regular Lodge. They correspond closely to our Lodges of Instruction, and often develop into new Lodges. Then, for some months the Thornhill Lodge met under peculiar circumstances. There was a difficulty in finding fit accommodation, but a friend, apparently not even a Mason, kindly offered to vacate his residence, and leave it at the disposal of the brethren every Monday evening. Later in the same year, however, the brethren were enabled to rent rooms of their own: and before the conclusion of the year they had applied for and been granted a Warrant of Constitution. Five years later, we find them building their own Masonic Hall; truly a record of uninterrupted progress. Nor is this all, in 1888 sixteen of the brethren swarmed off, and formed the Armitage Lodge, without materially affecting the prosperity of the Thornhill, which at the present time is as numerous as before the exodus of such a large proportion of its members. The bare mention of these facts proves, at least, that the Lodge must have been well planned in the first instance, must have supplied a want, and must have been excellently managed ever since. The pamphlet is nicely printed and tastefully got up, leaving nothing to be desired on that score. There is, however, one improvement which would render the unpretentious little *brochure* of more permanent value. Minute books have a sad tendency to disappear: therefore, advantage should have been taken of the issue of this sketch, to append a list of members, etc. It would have added little or nothing to the expense, and we know our Thornhill brethren too well to have any fear lest they should grudge the trouble.—W. J. Chetwode Crawley.

**Masonic Miscellanea.**[1]—The introduction to this volume contains a collection of the addresses and speeches of the late R. W. Bro. T. W. Tew, Past Provincial Grand Master of West Yorkshire, delivered subsequently to the publication, by the same author, of the "Masonic Addresses of Thomas William Tew, J.P., R. W. Provincial Grand Master of West Yorkshire, Past Grand Deacon of England, &c., &c.," which was ably reviewed by Bro. Gould in our *Transactions* for 1892[2], together with the record of the resignation of his office of Provincial Grand Master by Bro. Tew through failing health and infirmity, and his valedictory address; likewise particulars of the donations to the "Thomas William Tew Presentation" (costing eleven hundred guineas), which secured to the province of West Yorkshire a presentation in perpetuity to the Royal Masonic Institution for Men. These are followed by brief particulars of the appointment and installation of Bro. the Right Hon. W. L. Jackson, M.P., as Provincial Grand Master, a fraternal reference to the five West Yorkshire Lodges, whose Centenary Festivals had been then recently celebrated, and an account of Bro. Tew's valuable donations to the West Yorkshire Masonic Library, including the Stanley MS. and a large number of books, pamphlets, and Masonic medals, all of which are under the care of Bro. William Watson, the Hon. Librarian of the province.

Part I. of the volume comprises the Masonic addresses and speeches of Bro. Tew not published in the former volume above referred to. Amongst them that delivered at Eccleshill on 4th November, 1895, on the Lodge Symbols and paraphernalia will doubtless be read more than once. These speeches, the delivery of which extended over a long period of time, terminate with Bro. Tew's last Masonic address on 10th October, 1894, and furnish unmistakeable evidence of the zeal, large heartedness, and devotion to the Craft, which were eminently characteristic of the late Provincial Grand Master.

Part II. contains "The Denton Papers," which are transcripts made by a Bro. John Denton and handed over to Bro. Tew. They are five in number, viz. (1.) John Locke's letter to the Earl of Pembroke, dated 6th May, 1696. (2.) An address by Lawrence Dermott in 1778. (3.) The Articles of Union between the two Grand Lodges in 1813. (4.) Two Charters granted by the Masons of Scotland to William Sinclair of Roslin, and (5.) A History of the Royal Arch Degree. These being well-known to Masonic students do not call for further remark, except that in the introductory observations to Dermott's address Bro. Matthewman appears to have overlooked the fact that Morgan's Register of 1751 (which I had the pleasure of introducing to the attention of the Craft some ten years ago), does contain a record of the proceedings of the "Ancients," prior to the date (1752) cited by him; and that elsewhere[3] I have endeavoured to show that the "Ancients" claimed to be a Grand Lodge (and not a Grand Committee only) from the date of their first meeting on 17th July, 1751.

The concluding Part III. contains Reprints of some very readable and instructive papers by various Masonic writers. They are

(1.) A sermon preached in York Minster, on 14th July, 1887, by Bro. the Very Rev. A. P. Purey-Cust, D.D., Dean of York, Past Grand Chaplain, from the text, "All ye are brethren."

(2.) An Oration by the late Bro. the Rev. W. C. Lukis, M.A., F.S.A., Past Provincial Grand Chaplain, delivered at the Constitution of the Ivanhoe Lodge, No. 1779, Sheffield, on 29th October, 1878.

(3.) An Oration by Bro. W. J. Hughan, Past Grand Deacon, at the Dedication of a New Masonic Hall at Dawlish, Devon, on 20th November, 1890, to which I had the pleasure of listening on that occasion, and which has, prior to this reprint, passed through several editions.

(4.) A paper on Class Lodges by Bro. R. F. Gould, Past Grand Deacon, which is treated with that Brother's well-known ability.

(5.) A Masonic Curriculum by our honoured Secretary, Bro. G. W. Speth, Past Assistant Grand Director of Ceremonies, whose accession to the dignity of a Grand Officer is warmly appreciated by all who know him.

(6.) A paper on Some Ancient York Masons and their early haunts, by Bro. T. B. Whytehead, Past Grand Sword Bearer, and

(7.) A paper on Lodge Warrants by Bro. William Watson, Hon. Librarian of the Province of West Yorkshire.

These papers, although reprints, are all worthy of a large circulation, and in their present form will doubtless be read and preserved by many Yorkshire Masons.

[1] "*Masonic Miscellanea*, comprising a collection of addresses and speeches by the late T. W. Tew, P.P.G.M., West Yorkshire, and others. By J. Matthewman, P.M., 1019., Provincial Assistant Grand Secretary, West Yorkshire, 1895."

[2] *A.Q.C.*, vol. v., p. 234.

[3] *A.Q.C.*, 1892, vol. v., p. 166.

The volume is well printed, and further enriched with portraits of Bros. Tew, Purey-Cust, Lukis, Hughan, Gould, Speth, and Whytehead.

The appreciative recognition which his literary labours receive from his brethren in West Yorkshire, and elsewhere, will doubtless be accepted by Bro. Matthewman as a well-deserved compliment, and I venture to congratulate him on the completion and publication of another highly interesting and instructive volume.—Jno. Lane.

**H. le Strange's Freemasonry in Norfolk.**[1]—It is proverbially difficult for an author to set a value on his own productions, and the unaffected modesty of Bro. Hamon le Strange has led him into an under-estimate of the value of his book that may be literally styled preposterous. The valedictory paragraph of his Preface runs as follows: "The work can only have a local interest, but I offer it as a compilation which I believe will be of value to the brethren of the province." True, the book will be of value to the brethren of the Province, but they will form a small proportion of the brethren to whom it will appeal as a volume of great historical importance and high literary excellence.

Bro. le Strange is at pains to acknowledge the kindly zeal with which brethren outside the Province, as well as those more immediately within his jurisdiction, [placed at his disposal such special knowledge and, better still, such original documents as they possessed, and we are glad to say that some small scraps were contributed from Dublin. Bro. le Strange has, doubtless, been much assisted in his labours by his high Provincial office, which naturally rendered every Lodge Master and Secretary in the Province anxious to help him. He has thus been enabled to claim their assistance with more force than could any other Freemason; and he has made good use of this fortunate position. Admitting all this, marvellous success has attended his well-directed efforts, enabling him to sketch in broad, firm strokes, the progress of the Craft from a very early date to the present day in Norfolk, and to present us with a picture of which the general outline is complete. Other draughtsmen may be favoured, later on, with opportunities to fill in details here and there, but the canvas, as it stands, is a picture satisfying to the eye and complying with every canon of criticism.

Notwithstanding the modest disclaimer we have quoted from the Preface, Bro. le Strange's artistic instinct has kept him from the mistake of overlaying his canvas with petty detail. He has recognised the breadth of view necessary for so wide a field. Hence, though he takes account of every Masonic Body ever established in the county, in no case do we find a wearisome repetition of unattractive particulars. He thus leaves the ground free for separate histories of every Lodge, and we trust that the perusal of his book may fire competent brethren to take up the matter where our author has left off, and to present us with the inner life of the older Lodges.

Besides the accounts of the separate Lodges and Chapters, we have in the book before us chronicles of the Provincial Grand Lodge and Grand Chapter, the Side Degrees, etc., with valuable biographical sketches of many prominent Masons. And the whole is so well arranged that, especially with the help of two admirable indexes, we need never be at a loss to turn to any passage which may have arrested our attention in the first reading. The list of Masters supplied at the end, and the chronological statistics prefixed at the beginning, of each Lodge History, greatly add to the value of the book as a work of reference. We have seldom met with a *History* which bespeaks more thoughtful arrangement, or more careful execution.

Bro. Hamon le Strange begins with a summary of the rise and progress of Freemasonry in Norfolk, which forms an admirable example of the art of condensation. He holds just views on the "regularization" of Lodges. What was meant by the "Regularity" of Lodges in early days was that such Lodges as were under the jurisdiction (*sub regulâ*) of the Grand Master were styled Regular. This did not imply that all other Lodges were irregular; far from it. They were non-Regular, but not necessarily clandestine or unlawful. A similar distinction holds in the Roman Catholic Church between the secular (or parochial) clergy, and the regular (or monastic) clergy. This does not stigmatize the former as irregular. Some of our historians have failed to grasp the distinction, and have thought Regular Lodges alone could be lawful at any period of our history.

The earliest Lodge in Norfolk traced by our author is a Regular Lodge, which met at the Maid's Head in Norwich, 1724, and which, unfortunately, became extinct in 1809. By great good luck, however, the minute-book from 1743 to 1789 has been preserved, and the story of its restoration to the archives of the Province is graphically told by Bro. le Strange. Martin Folkes, Deputy Grand Master, in 1724,

[1] *History of Freemasonry in Norfolk*, 1724 *to* 1895.—By Hamon le Strange, P.G.D. England, D.P.G.M. Norfolk. Norwich: Agas H. Goose, Rampant Horse Street, 1896.

constituted the Lodge, and became a member of it. The Lodge, under such auspices, naturally commanded the support of the upper classes of society, and, in the quaint phrase of its first minute-book, "Several remarkable distinctions have been paid to this Lodge." Notably, a set of by-laws was "Recommended by our Worthy Brothr. Dr. Desaguliers," and "enter'd as a testimony of the approbation of the members thereof." These by-laws are of great value to the Masonic archæologist, as they indicate the nature of the abuses against which Dr. Desaguliers thought it wise to safeguard a Lodge in those early days. The laws are ten in number, of which five are directed against the undue wearing of Masonic jewels and clothing; the sixth prohibits the playing of any "ridiculous trick" on a candidate; the eighth enforces the regularity of the ballot; and the remaining three deal with the economy of the Lodge. Much discretion was evidently left to the Worshipful Master. Would it not be well for some of our complicated sets of modern by-laws that vainly try to provide for al conceivable and inconceivable contingencies, if the Worshipful Master were credited with honesty and capacity sufficient to work out his decisions *pro re natâ*?

Many another quaint by-law has been rescued from oblivion by Bro. Hamon le Strange. For instance, clause 8 of the code of the Angel Lodge, Yarmouth, 1752, runs, "To prevent any Master from acting tyrannically, a power shall be given to any six, every regular Lodge night, to demand a ballot for his deposition, if good reason can be shown for the same." In the same Lodge, about 1764, repeated mention is made of a fine for wearing the Entered Apprentice's jewel. With this may be classed "the elegant jewel to be worn by the Junior Master Mason," presented to the Maid's Head Lodge on 27th December, 1782. We must candidly confess our ignorance of these decorations. Not less curious, though in a different manner, is the by-law of the Lynn Lodge in 1824: "If any member shall start a political argument during Lodge hours, he shall drink a half-pint bumper of salt and water." It is also curious to notice how persistent was an impression among Norfolk Masons that the landlord of the house where the Lodge was held must be himself a Mason. More than one instance is given where the Lodge removed to another house because the landlord was not, and refused to become a Mason. Though the *Constitutions* never contemplated any such provision, yet it is not difficult to see how such an impression was engendered. In those early days, the Lodges were indissolubly bound up with the titles of the taverns at which they met; the rooms in which those meetings took place were public rooms, fitted for their ceremonies, for the nonce, by the tavern-keeper; what could be more natural, then, than that the Lodge should first prefer, and afterwards insist on, their host being a member of the Craft?

We may be permitted to express our surprise and gratification at finding among the Lodges commemorated in Bro. le Strange's chronicle, the Shakespeare Lodge, Warwick, which so hospitably entertained the brethren of the Quatuor Coronati Lodge during our recent Summer Outing. This worthy Lodge started in life as a Norwich Lodge in 1792. After five years' sojourn in that city, it was attached to the Warwickshire Regiment of Militia, and thenceforward led a wandering life as a Military Lodge, till the conclusion of the Great War. Among other places, it visited Dublin in 1799, and was fraternally received, though it was under the constitution of the Moderns. The zealous brother Graham, who was afterwards Deputy Grand Secretary of Ireland, seems to have been present the first night the Lodge worked on Irish soil. The early minute books of this Lodge are still preserved at Warwick, and were exhibited at our recent visit, along with some priceless Masonic porcelain and glass, that embellish the banqueting room of the Shakespeare Lodge.

Some interesting particulars about the proposed sale or transfer of Lodge Warrants are given in the sketches of the history of the Royal Edwin Lodge in 1775, and of Royal Alfred Lodge, in 1770. These are specially valuable as embodying the views of the Grand Lodge authorities on the one hand and of the ordinary Brethren on the other. What these latter contemplated seems to have been something like the *haereditas* of the Roman law: On receipt of the Warrant or Charter, the new set of Brethren stepped into the shoes of the old, fortified with all the rights, and liable for all the obligations of their predecessors.

Bro. Hamon le Strange has incidentally made clear to the Brethren of his Province the impropriety of calling Deputations for constituting Lodges, by the name of Warrants, and the still more glaring impropriety of representing them to be Charters. They were adequate authorization for the constitution of a Lodge, but they neither were nor purported to be documents partaking of the powers of Charters. The first Lodge to work under a Charter in Norfolk—if we except the Irish Lodge No. 148, (I.C.)—was the Lodge of Friendship, warranted 25th March, 1757. We must express regret that no further information has been brought to light regarding that Irish Lodge. The *raison d'étre* of such a Lodge, half-way between London and York, is as perplexing as ever. All we can say is that if the Lodge worked at all, it was the first Lodge on English soil to work under a Charter.

The Grand Lodge of the Antients seems never to have made much headway in the Province, though it repeatedly issued Warrants for Lodges. The first mention of the Royal Arch being worked in the Province belongs to a Lodge under the Grand Lodge of the Moderns. But that does not look so surprising nowadays, when the theory that the Royal Arch was an invention of the Antients has been disproved by facts.

An entry of the 25th March, 1755, in the minutes of the Union Coffee House Lodge, Norwich, states that certain brethren were "deputed to attend the quarterly communication [of Grand Lodge in London] and to acquaint the brethren there that this Lodge declines further concerns with it." The why and the wherefore of this resolution are not explained, nor is the sequel noted. This remarkable episode does not seem to have had any connection with the differences between the Grand Lodges of the Antients and the Moderns.

We meet with frequent instances of the appointment of a Deputy to the Worshipful Master, a practice not unknown in Ireland at the same period. In one instance, the Angel Lodge, Yarmouth, took the unusual step, 25th June, 1794, of appointing a complete set of Deputy officers.

Writing of the Lodge of Unanimity, North Walsham, Bro. le Strange says, "This old-established Lodge has preserved certain old-fashioned ways of working that give it a character of its own, which it would be a pity to disturb for the sake of an ideal and impossible uniformity. So long as the real landmarks of the Order are preserved, the retention of these little peculiarities is much to be commended as evidence of what the working of our Craft was in days gone by." These are the words of wisdom, born of reflection and ripened by experience. Our brethren in the English Jurisdiction run some risk of aiming at an arid uniformity that deprives our ritual of vitality, and can only be attained by that psittacism, which the metaphyscians tell us is the begetter of mental atrophy. Memory is not everything in Freemasonry.

Bro. Hamon le Strange has supplied an appendix dealing exhaustively with the question whether Lord Nelson was a member of the Craft. His judicial summing-up is characteristically cautious and unbiassed. "There is not enough in the facts to enable us to affirm positively that Nelson was a Freemason, but the presumption points strongly towards that conclusion." Most readers will think that the terms of Bro. le Strange's finding underrate the strength of the testimony he has adduced.

The printer and binder have done their work exceptionally well, as though the literary merits of the book had stirred them to corresponding exertion for the honour of the Province. We hope it will not be long before their services are again demanded for a similar work by the same author, and we make bold to anticipate the probability of such an event. No man who has shown such management of materials and such polish of pen as the Deputy Grand Master of Norfolk, can do otherwise than maintain the reputation this book has brought him.—W. J. Chetwode Crawley.

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# CHRONICLE.

## ENGLAND.

**LECTURES.**—Bro. W. J. Hughan, Past Grand Deacon, has been busy lately in enlightening the brethren in the provinces. On the 4th May he lectured at the Masonic Hall, Lincoln: on the 7th, at the Industry Masonic Hall, Gateshead; and on the 8th at the Masonic Hall, Sunderland. Bro. G. W. Speth, has also been lecturing; on the 16th April at the Excelsior Lodge, Leeds; on the 17th, at the Lion and Lamb Lodge, Whitby, and on the 4th May, at Reading.

**Grand Rank.**—Among the brethren appointed to Grand or to Past Grand Rank at the Grand Festival on the 29th April, were the secretary of the Quatuor Coronati Lodge and several members of the Correspondence Circle. The names and corresponding rank are as under: Bros. G. W. Speth, P.A.G.D.C.; E. D. Anderton, J.G.D.; E. St. Clair, A.G.D.C.; H. Lovegrove, G.S.B.; W. A. Scurrah, G.Std.B.; J. Boulton, G. Purst.; Col. Hunter, P.G.D.; Dr. C. D. Hill Drury, P.A.G.D.C.; Dr. G. Mickley, P.A.G.D.C.; C. W. Carrell, P.G.S.B.; and J. M. McLeod, P.G.S.B.

**Girls' School.**—At the Festival of the Royal Masonic Institution for Girls on the 13th May, the subscriptions announced amounted to £15,412 13s.

**Boys' School.**—At the 98th Anniversary Festival of the Royal Masonic Institution for Boys, held on Wednesday, 24th June, at Brighton, the handsome sum of £18,777 10s. was announced as the total subscriptions on the Stewards' Lists.

**The Lodge of Research, No. 2429, Leicester.**—The meetings of the Lodge continue to attract a considerable number of the local brethren. The following papers have been read during the session, viz., "The Masonic Degrees of 1723" by Bro. W. H. Staynes, Worshipful Master. "Gilds, their origin and development" by Bro. J. J. W. Knowles, Junior Deacon. "The Masonic Apron" by Bro. J. T. Thorpe, Past Master and Secretary; this lecture was illustrated by a very valuable collection of old aprons. "The Master's Levels and some obsolete symbols of the Craft" by Bro. R. B. Starkey. Lively discussions followed each paper.—Rare and interesting Masonic curios were exhibited at each meeting. The *Transactions* for the session will be published about August.—J. T. Thorp.

## BURMA.

**Mandalay.**—The new Lodge, named after the late District Grand Master of Burma, the Rev. John Fairclough, is making good progress, and justifies the recommendation sent home for the granting of a Warrant for this Lodge—which was only made after careful enquiry, and some hesitation on the ground that there might not be sufficient work for two Lodges in our most recently acquired possession. From all accounts the new Lodge is progressing most favourably.—J. Copley Moyle, P.D.D.G.M., Burma.

## AUSTRALASIA.

**Sydney.**—The Masonic Literary Club, Sydney, has long been doing good work, in various ways. Not least of the many important features by which it seeks to attain its end, —the elevation of the Craft and of its members,—is the lecture delivered on specified evenings by Masons who feel they have something to say worth hearing. Occasionally these lectures are printed, and one such has lately reached our hands, delivered by Bro. Thomas E. Spencer, District Grand Master. on the 6th December last. In it he seeks to prove the continuity of the Craft as we now know it for centuries past, and its direct connection with former institutions. He divided his discourse into four heads, or rather the evolution of Masonry into four periods, the "recent documentary, the early documentary, the traditional, and the theoretical periods," speaking well and thoughtfully upon all of these, but saying little, as was to be expected, of the last named. The dependence of each period upon its predecessor was lucidly shown, and the substratum of identity, despite evolution in accessories, underlying the entire history and tradition was eloquently and forcibly demonstrated. The brethren in Sydney are to be congratulated if they often have the opportunity of listening to so convincing and interesting an address.

## SOUTH AFRICA.

The District Grand Lodge of South Africa, Western Division, English Constitution, held its annual meeting at the Masonic Temple, Woodstock, having been cordially invited by the W.M. of Woodstock Lodge, 2,379. "From time immemorial" the meetings of the District Grand Lodge have been held in the British Temple, Roeland Street, Capetown, and the departure was regarded by all with favour and "as it should be." Consequently the attendance of members and visitors was good, the R.W.D.G.M. Bro. Very Rev. C. W. Barnett-Clarke, M.A., presiding. The annual return of membership showed that there were 692 members of the various Lodges. Of these 142 belonged to the British Lodge; 74 to the Phœnix, Simonstown; 72, Carnarvon, Capetown; 69, Woodstock; 56, Beaufort West; 52, Cango, Oudtshoorn; 45, Worcester; 44, Wynberg; 43, St. Blaize, Mossel Bay; 39, Metropolitan, Capetown; 31, Phœnix of Namaqualand, O'okiep; 25, St. George's, Capetown. One new Lodge had been added during the year. The initiations had been 70 and affiliations, 59. Four members had died during the year, and 147, who were on the rolls at the beginning of the year, were not there at its end. Though the gross total is 22 less, the number of members in good-standing is 22 more. The Benevolent Fund shows a substantial balance of £966 13s. in spite of the fact that "a greater use has been made of this fund than in past years," and it is gratifying to learn that, "after being so carefully nursed for so many years, it is now capable of being a blessing and relief when required for deserving cases of fraternal misfortune."

The Grand Lodge of Scotland has lately constituted a District Grand Lodge in the Transvaal. Our Local Secretary, Bro. J. R. Harrison, of Barberton, is the Dist. Grand Master Depute.

# A SKETCH OF THE EARLIER HISTORY OF MASONRY IN AUSTRIA AND HUNGARY.

(*Continued from Vol. VIII., page* 183.)

BY BRO. LADISLAS DE MALCZOVICH.

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## V.—BOHEMIA, AUSTRIA, AND OTHER AUSTRIAN HEREDITARY LANDS.

Revival of the Bohemian Lodges.
The Convent at Kohlo, 1772.
Rodomskoy lowered to a Præpositure.
The Scottish Lodge of the "The Three Crowned Stars" and its subordinate Craft Lodges.
The Duke of Teschen and the Scottish Lodge "Casimir of the Three Crowned Stars" and of the "Three Crowned Pillars" at Prague.
The Emperor Joseph II. a friend of Masonry.
The Lodge of the "Three Eagles" at Vienna.
The Convent at Brunswick, 1775.
Rodomskoy again a Prefectnre.
The *Grand Scotch Lodge* "Casimir of the Nine Stars," and the Scotch Lodge "Casimir of the Three Crowned Stars and Three Crowned Pillars."
The Grand Commandery "St. Pölten" at Vienna.
The Grand Scotch Lodge, and the Scotch Lodge "Albert of the Golden Helmet;" Lodge of the "Three Eagles;" and Lodge of the "Palm Tree" at Vienna.
The Empress and Queen, Maria Theresa expresses a favourable opinion on Masonry.
The Convent at Wiesbaden, 1776.
The death of Bro. von Hund.
The Duke of Sudermania and the Union of Sweden.
The Convent at Wolfenbüttel, 1778.
The female Lodge of the "Three Crowned Hearts" at Klattau, (Bohemia).
Masonry in Galicia:—Lodges of the "Three Standards," and of the "Three White Eagles;" the Scottish Lodge "Joseph of the Imperial Eagle;" the Lodges of the "Three White Roses," and of "Perfect Equality," all at Lemberg; the Lodges of the "Golden Gnu" at Zaleszcryk; of "Hope" at Sambor; "Hermann of the Black Tortoise" at Wieliczka; and of the "Three Helmets" at Cracow.
Masonry in other countries:—Lodge "Joseph of the Three Trophies" at Teschen; Lodge "Concordia" at Trieste; of "Candour" at Görz; of the "Seven Heavens" at Luxemburg; traces of Lodges at Graz and Brünn; Bro. Zinnendorf; the Lodges of "Hope" (afterwards "Crowned Hope") and of "St. Joseph" at Vienna"; Bro. Sudthausen; the Provincial Lodge of Austria; Bro. Count Dietrichstein.
Other Lodges:—Lodge of the "Three Mountains" at Innsbruck, and other Lodges in Tyrol; Lodge "St. Paul" at Cremona; Lodge of the "Three Swords" at Vienna; a Lodge at Troppau (Silesia), and Lodge "Minerva" at Sadagora (Bukovina).

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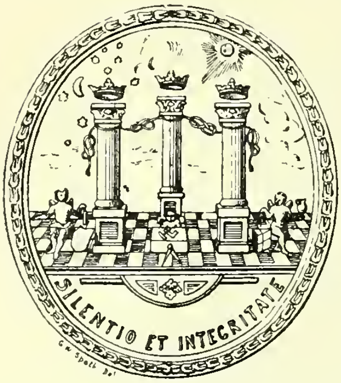
IT has been related in the course of chapter III. that the Prefecture Rodomskoy at Prague, together with its subordinate Lodges, had fallen into a state of unsatisfactory inactivity towards the end of the sixties and the beginning of the seventies, especially after Count Sebastian Francis Kinigl and Charles Frederick Baron Schmidburg had left Prague, the former for Klattau or Pilsen (Bohemia), the other for Transsylvania. Soon, however, the dormant Lodges were to be restored to new life. This was mostly due to the exertions of Count Kinigl's son, Caspar Herman, who had been introduced into the noviciate in 1769. He succeeded, with the assistance of several older members, in reviving the Lodge of the "Three Crowned Stars," of which Count Martinitz was made Master on the ground of his patent of the year 1765. At the same time the daughter Lodge "Sincérité" was revived at Pilsen under the leadership of Count Kinigl, the father. In the next year 1773, we meet with it at Klattau, and thence it wandered to Ellbogen and then back to Klattau, most likely in conformity with changes of residence of the old Count Kinigl and other prominent members of the Lodge. One of them, Lieutenant Martin John de Clemens was later on transferred to Galicia, and was destined to become an apostle of Masonry, and particularly of the Strict Observance there, as we shall see later. At Prague the old Lodge of the Three Pillars had likewise become dormant. It was resuscitated in 1770, strange to say, by no Bohemian brother, but by the Transsylvanian Saxon, Bro. Ignatius von Born. He was a foremost figure in mining science and a great reformer of the working of mines. He had visited many foreign countries, and on one of these occasions was made a Mason.

In the year 1770 he obtained a high post under Government at Prague, and in a short while he revived the "Three Pillars" Lodge. He is said to have obtained a warrant from London for this purpose, which is doubtful, but as a matter of fact, the "Three Pillars" awoke to new life. Bro. Born was a friend of the Craft degrees only and a decided adversary of the Strict Observance. Accordingly the Lodge worked only the Craft degrees as long as Bro. Born held the gavel. Several members, however, seem to have possessed various high degrees also. The seal of the Lodge of this period has been preserved, and exhibits three crowned pillars placed on a triangular base. Noteworthy is the curious custom followed by the members of the Lodge of choosing special order-names (Latin and Greek), for instance: Mars, Neptunus, Orpheus, etc.




*Seal of the Lodge*
*THREE CROWNED PILLARS, Prague*

Meanwhile events of great importance had taken place in Germany. Duke Ferdinand of Brunswick had become a Mason, and he induced his brother, the ruling Duke Charles, and the son of the latter, Prince Frederick August, to likewise join the Order, all being made under the Strict Observance Rite. This was considered a sign from heaven which wished to crown the aims and ends of the Order. Another important event was the appearance on the stage of a new Masonic apostle. John August Stark, Conrector at Wismar, who maintained that the great secrets of the Knights Templar had been preserved by the clericals of the Order who had continued to exist until his days, and that he was in possession of such secrets and entrusted by the unknown Superiors of the Order to communicate them on certain conditions, and so on. Of course all this was an idle tale without any historical foundation.

Now with a view to settle this matter as well as to introduce such reforms as had proved necessary, the "Heermeister" von Hund summoned a Convent to the small village of Kohlo, for the 1st June, 1772. Prior to the Convent a meeting cf deputies was held at Pfördten (Lusatia). Bro. von Hund had in a private letter invited old Count Kinigl to attend the Convent, as he wished to appoint him Subprior in the place of Schmidburg. The old Count, however, was wanting in self-confidence, and moreover he stood in too great fear of the authorities, and therefore it was not he, but his son, Caspar Herman, who was destined to be the true regenerator of Bohemian Masonry, and a doughty champion of the Strict Observance Rite. He was a man of activity and energy, filled with earnest zeal for the Order, and possessed of great organising powers But at that time he was only a novice of the Order, and consequently could not attend the Convent, whilst his father was prevented from appearing, the result was that Rodomskoy was not represented at the Convent and had to suffer in consequence.

At Kohlo, briefly related, the clericals were recognised as a special degree of the Templar Order. It was decided that *one* at least (no more than seven) of them ought to be at each chapter. On the other hand, the clericals promised to communicate their secrets, which of course they never did, for which reason, as well as because they were looked upon as Crypto-Catholics and suspected of being secret Jesuits (which possibly they were), the system never became popular and was of short duration. Important were the changes made in the inner organisation of the Order. The Subpriories (Droysig too) were dissolved. Those prefectures which were actually working were made exempt. They were five in number, but the number increased to eight, then to eleven.

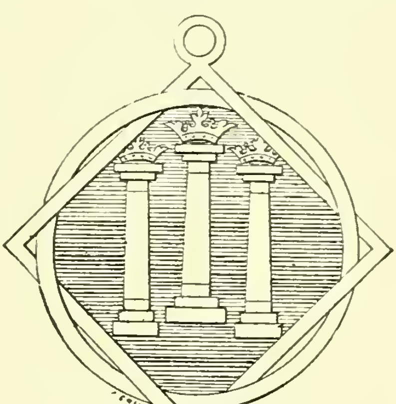
Thenceforth the exempt prefectures formed the very base of the Order, as the Provincial Chapter was changed into a permanent Capitular Government, consisting of the representatives of the prefectures. All matters concerning the Inner Order, that is to say, Templary, were discussed by them and laid by them before the Heermeister. In relation to Masonry in general (the Craft degrees *and* the fourth or Scotch degree) and in matters concerning the Lodges, the Capitular Government bore the name of a Grand Scottish Directory or Grand Scottish Lodge. Further, the three Craft degrees and the fifth degree (Novice) were somewhat changed, the fourth (Scotch) remaining unchanged. Duke Ferdinand of Brunswick was appointed Magnus Superior Ordinis and Grand Master of all United Scottish Lodges. The following Princes were made Superiors and Protectors: Duke Charles of Kurland (brother to Prince Albert Casimir, Duke of Teschen), Duke Charles of Mecklenburg-Strelitz and Prince Frederick August of Brunswick.

Rodomskoy not having been represented at the Convent, was ccnsidered *inactive*, and lost its dignity and prerogatives as an exempt prefecture, but in the hope that it would be soon revived, it was, provisionally, made a Præpositure under the prefecture Gommern (Dresden). Young Count Kinigl was in the autumn of the same year, 1772, made a Knight, and took the name Eques a testudine *nigra* (of the black tortoise) in contradistinction to

his father who thenceforth called himself a testudine *viridi* (of the green tortoise). Young Kinigl was appointed Commissary of Gommern for the rectification of all Lodges in the Imperial and Royal hereditary countries; his father being made Præfectus ad honores et Præpositus Præpositura Rod.

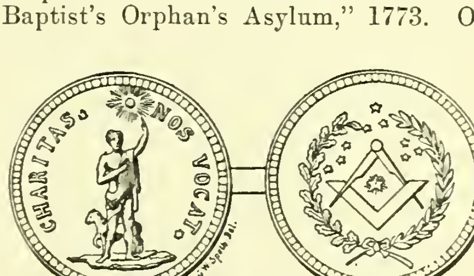
At the same time it was enacted that only *one* Scottish Lodge should exist in all Bohemia (consisting of the Scottish Masters of all subordinate Lodges), the Lodges being permitted to work the Craft degrees *only*. The existence of the Inner or Chivalric Order was to be kept secret from the Lodges. Young Kinigl soon organized the Scottish Lodge, even before the promised warrant had arrived. By this patent Bro. de Hund empowered both Counts Kinigl, father and son, to hold and open a Lodge in the 4th degree (January, 1773). The Scottish Lodge was given the name of the "Three Crowned Stars," which name was borne by one of its subordinate Lodges also, as we know. The seal of the Scottish Lodge was: three crowned stars, gold, (or) in blue (azure) "in a double golden triangle." Under the *Scottish* Lodge stood: the *Craft* Lodge of the "Three Crowned Stars" at Prague, and the Craft Lodge "Sincérité." But this was, of course, two little for our hotspur, young Kinigl. The existence of the Three Pillars Lodge, which did not recognize his authority, was an eyesore to him. Therefore he found no rest till he won it over to the Strict Observance. To this end he opened negotiations with individual brethren of that Lodge. Bro. Born, of course, resisted as long as he could, but unfortunately the majority of the brethren decided to join the Strict Observance Rite, for which reason Bro. Born, with a few of his friends, left the Lodge, disappointed and embittered, and it seems he took no further interest in Masonry for some time, to the great loss of the Order. We shall, however, meet with him at another place again. The Lodge submitted, 1773, to the Strict Observance, and recognized the Scottish Lodge at Prague as its superior. Bro. Joseph Hammer was appointed *Deputy Master* of the Lodge, because he had not yet received the genuine Templar Degree, and consequently could not be appointed Master of the Lodge.

From its new Superior the Lodge received a new jewel and seal, of which we give an illustration. The same is much simpler than the former was, and shows only the three crowned pillars forming a triangle. In the same year a number of brethren of the "Three Crowned Stars" joined this Lodge. Among them was Colonel Wenzel Joseph Count Thun, who became Master of the Lodge and wholly reorganized it in conformity with the Strict Observance Rite. Another acquisition of young Kinigl was the Lodge of the "Three Eagles" at Vienna, which, however, proved a disobedient child, as we shall have an opportunity of showing later on.



Jewel of the "THREE CROWNED PILLARS" Lodge Prague.

Next to young Kinigl, the Spanish Count Joseph Velasco was a very active member of the Scottish Lodge, and to his diplomacy the submission of the "Three Pillars" and the "Three Eagles" was mostly due. Young Kinigl tried also to win the protectorship of the Duke of Kurland for the Masons of Bohemia, but the Duke declined for the reason that his brother the Duke Teschen might sooner or later become protector of all Bohemian and Austrian Masonry. *En passant*, we wish to mention that the Orphans' Asylum, founded 1765 by the Prague Lodge, became and remained the favourite and petted child of the Bohemian brethren. Young Kinigl was lucky enough to obtain the protection of the Empress and Queen, Maria Theresa, for the institution, who granted large sums of money for the same, enabling the brethren to purchase a fit house for the children, which was opened under the name "St. John the Baptist's Orphan's Asylum," 1773. On the occasion a small Masonic medal was struck, which we illustrate. Masonry in Bohemia and in all Austria and Hungary was doomed to death in the last century, but the Orphans' Asylum, an offspring of Bohemian Masonry, outlived its Masonic parent. It lives to the present day, possessing considerable property.




Medal to commemorate the foundation of the ORPHANS' ASYLUM Prague

Over the Scottish Lodge at Prague stood the Chapter of the Præpositure Rodomskoy, consisting of such brethren as possessed the dignity of Knights of the Temple. It comprised mostly young Knights, as of the older Knights

Pracht was dead, Skölen was transferred to Krems, Charles Frederick Schmidburg (E. ab ancora aurea) to Transsylvania, Frederick William Schmidburg (E. â tiliâ) to Vienna, where we shall meet him again, and so on. The Præpositure dealt with matters respecting the Inner Order. It had, however, no power of creating Knights, which was a prerogative of the prefectures. On the whole, all went well in the Præpositure Scottish Lodge and the Lodges, though it was wormwood and gall to the brethren that they had lost their former position and dignity of an independent prefecture, but they were resolved to do all they could in order to regain their independence by the next Convent, a consummation promised them by the Superiors of the Order. Meantime, Bro. Fred. William Schmidburg and the Russian Colonel Francis d'Angely, both residing at Vienna, succeeded in winning over the Duke Albert Casimir for the Strict Observance, December, 1773, and although the brother of the Duke, Charles of Kurland, was requested to write a letter to his princely brother on that Rite, and an able young Mason, the Saxon Chamberlain Count Bose was entrusted with the task of instructing the Duke in the secrets of the Rite, the impatient Prague brethren found the time too long, and without waiting for the above matters to be carried out, they wrote a letter to the Duke in January, 1774, thanking him for his joining their Rite and asking for his good wishes and protection. The Duke answered in very kind terms in a letter dated Pressburg, February 11th, 1774, written by his own hand, promising to do all he could in the interest of Masonry. From that time he diligently corresponded with the Lodge, as well as with others; his letters, which have been preserved, are partly written *per extensum*, partly only signed by the Duke, partly only copies have been preserved, the originals, in such case, most likely having been written in cypher, as appears from several of the letters. All the letters testify in a great measure to the true Masonic and fraternal feeling and thought of the noble-hearted Prince. Sometimes, when unpleasant affairs took place in the bosom of the Lodge, the brethren confidently applied to their princely brother, asking his advice, which always was given in the most modest and amiable manner, and always turned out to be the very best. Oftentimes he warned the brethren against the sharp eyes of the police, on other occasions he gave them good news, informing them, for instance, that his august brother-in-law, the Emperor Joseph II., was a well-wisher of the Masonic institution, and that due to the efforts of both of them, the Empress-Queen had formed an improved opinion of the Order. In the spring of 1774 the aide-de-camp and intimate of the Duke, General Dietrich Alexander von Miltitz, who had become a Mason together with the Duke, was sent to Dresden, whence he returned home with Count Bose. For some unknown reason, however, at the last minute young Kinigl was, instead of Bose, entrusted to meet the Duke at Vienna, where "he instructed the Duke about the system, after having received his hand as a pledge of fidelity." In September of the same year the Duke Albert Casimir met his brother, the Duke of Kurland, at Prague. The former was accompanied by the brethren Duke George of Mecklenburg and von Miltitz, the latter by the Chamberlain von Bischofswerder, all well-known Masons of those days. On that occasion the Prague brethren held a Festival Lodge in honour of the princely brethren, and Albert Casimir gave them another sign of his goodwill and fraternal feeling by permitting the Scottish Lodge to take his second Christian name and to call itself: Scottish Lodge Casimir of the "Three Crowned Stars" and of the "Three Pillars," the two Craft Lodges forming but one Scottish Lodge. In the same year the preparations were begun for a new Convent which, in virtue of the decisions of Kohlo, was to be held in 1775, and was summoned at Brunswick. Prior to the Convent the Saxon and Bohemian brethren held a meeting at Dresden, in order to discuss matters which ought to be brought before the Convent. To those matters we shall come back again in due course, and wish at this place only to mention one of them, viz., the elevation of Rodomskoy into an exempt and independent Prefecture. As the Præpositure had no vote at the Convent, its immediate superior, the Prefecture Gommern, was requested and promised to make a motion to this effect at the Convent. On his return home, young Kinigl made a full report about the Dresden meeting to the Chapter of the Præpositure, which resolved to return its thanks to Gommern, and took note of the report. This was the last meeting of the Præpositure, and its minutes were, therefore, closed with the following acrostic: "En VbI LaborIs PraeposItVrae RoDoMskoIIensIs et eIVs prothoCoLLI fInIs." Giving the year 1775.

But before going further it is necessary to have a glance at Vienna and see how Masonic matters went on there. Since Joseph II. had, by his august mother, been appointed co-ruler, a draught of free air was felt as well in the political as in the social life of the Austrian lands. Joseph II., this philanthropist on the throne, and a true champion, one may even say a martyr, of enlightenment, felt much interest in the Masonic Order to which his father, the late Emperor Francis, had belonged. Much he did in order to hinder the persecution of the brethren, and, no doubt, many inconveniences and annoyances were spared the brethren by the Emperor. These friendly feelings of the sovereign, however, were greatly exaggerated in Masonic circles, where at a time the rumour had spread that Joseph had

secretly joined the Order, which was not the case. We shall see that the Emperor really expressed on one occasion a wish to join the Order, but the mutually hostile attitude of the different systems, each of which pretended to be the sole genuine depository of true Masonry, each of which intrigued against and calumniated the other, and tried to win the monarch for itself, may have disappointed him, with the result that he gave up his plan of becoming a member of the Masonic fraternity. It was due to these somewhat favourable circumstances that new Lodges arose at Vienna at the beginning of the seventies. First of all Bro. Captain Frederick William Baron Schmidburg (eques â tilia), who had been transferred from Prague to Vienna, founded a Lodge, for which he obtained a Warrant in December, 1770, from Dresden, with the name of the "Three Eagles." No sooner had young Kinigl received knowledge of this new Lodge, than he declared it to be a daughter of the "Three Crowned Stars," and opened negotiations to the end of its submission to the Prague Scottish Lodge. This entailed, besides heavy financial burdens, that the Vienna Lodge was not permitted to work the fourth degree, its Scottish Masters being only members of the Scottish Lodge at Prague. Of course, all this did not please the Vienna brethren, but in spite of that and particularly in consequence of the efforts of the great diplomatist, Count Velasco, a convention was effected between Vienna and Prague, 1773, the "Three Eagles" recognising the Scottish Lodge at Prague as its immediate, and the Prefecture Gommern as its ultimate superior. On the other hand it was conceded that the Vienna brethren possessing the fourth degree should, from one case to the other, be permitted to work and confer that degree, the Prague Scottish Lodge taking the votes of the Vienna Scottish Masters in the case of a ballot for that degree. Also the Vienna Lodge was to have a permanent representative at Prague. In spite of all these stipulations, however, the relations between Vienna and Prague were anything but cordial. A number of most unpleasant matters arose, and in consequence Bro. Schmidburg, himself an ambitious and able man, was desirous of getting rid of the Bohemian guardianship as soon as a fit opportunity should occur. Meanwhile, he made up his mind to walk in his own way. It is remarkable that there was a very weak point in the submission of the "Three Eagles" under Prague, viz.: Vienna belonged to the eighth Province of the Order, and not to the seventh. At Dresden they always laid a stress on this fact, but because the eighth Province gave no sign of existence, it was resolved to agree to the submission of the Vienna Lodge to the seventh Province, but to give it up if claimed by the eighth Province at any time.

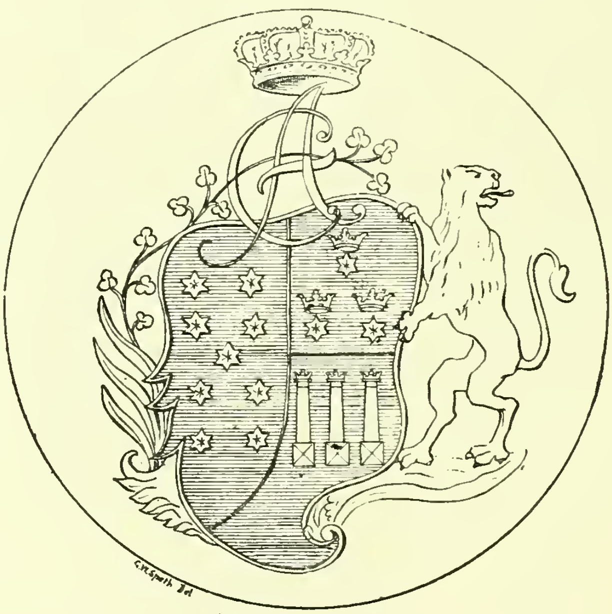
One of the great merits of Bro. Schmidburg was that he and Bro. d'Angely had contrived to win the Duke of Teschen for the Strict Observance, as has been related already. Moreover, he aroused the interest of the Duke for the Vienna Lodge, in consequence of which several friends of the Duke, amongst them von Miltitz, Duke George August, of Mecklenburg, and Count Bose, were affiliated to the "Three Eagles." Next Schmidburg endeavoured to win another Vienna Lodge ("Hope") for the Strict Observance Rite. In this, however, he failed. Likewise he entertained negotiations with the Lodge "Union Parfaite," at Varasd, as related in chapter IV., but having nearly finished the matter and made a report about it he received. instead of the hoped-for praises, a sharp reprimand from Prague for having acted without authority, for which reason the stipulations agreed on with the Varasd Lodge were declared void. The Three Eagles, however, seems to have felt very secure and have held its meetings in a somewhat ostentatious manner, so that Schmidburg was personally advised by Joseph II. to be more cautious, to hold the meetings more rarely and secretly, to correspond on Masonic matters in cypher, etc., etc. Anyhow, the Lodge increased and numbered several scions of the proudest Austrian and Hungarian houses (Auersperg, Starhemberg, Forgách, Batthyány) amongst its members. There can be no doubt that the desire of the Lodge for independence from Prague was approved of by the Duke Albert Casimir in spite of his goodwill towards the Bohemian brethren. At the meeting of deputies at Dresden, utterance was given to this desire, Bro. Count Bose putting a motion for the separation of Vienna from Prague, which, however, was rejected. To the great surprise of the Prague brethren it was reported on the same occasion, that Count Kuffstein, the Grand Master of the eighth Province, had addressed a letter to Bro. von Hund, in which he declared that his province was yet in existence, and claimed back the Vienna Lodge. However, this seems to have been a mere stratagem, as no one of the brethren knew anything about it, nor was any further sign of life given by Count Kuffstein who, by this time, was fully occupied with alchemical and magical experiments. Now to come back to the Convent of Brunswick; its first business was the legitimation of Bro. von Hund as Grand Master of the eighth Province, it being agreed upon previously, that should he not be able to fully justify himself, he would be requested to tender his resignation. At the Convent which was held under the presidency of Duke Ferdinand, and which lasted from May 23rd until July 5th, Bro. von Hund told the story of his reception into the Templar Order, as related elsewhere, and produced his patent, which he asserted he had obtained from the Superiors of the Order, and which, most likely, being written in

an unknown cypher, escaped critical examination. Though the Grand Master's report was not quite satisfactory and exhibited some contradictions, the Convent took notice of and declared itself content with the answer. Meanwhile Bro. von Hund was recognised Grand Master, and asked that a coadjutor should be given to him. It was also resolved that *no Prince* should be eligible for the dignity of Grand Master. Then came the legitimation of the Clericals. The prior of them, Bro. von Raven, was hardly pressed and could give but evasive answers, because the Clericals had, of course, communicated none of the secrets promised at Kohlo. Notwithstanding, they were permitted to confer their Order to such brethren as were desirous of receiving it in future.

The Government of the Order was henceforth to consist of one President and four Grand Dignitaries, and its seat was to be removed to Brunswick, for the next three years. The era of the Order which hitherto had commenced with March 15th, 1314, was now to begin with St. John's day, 1313. As for Rodomskoy, its request was complied with, and the Præpositure was again raised to the dignity of exempt Prefecture, Count Kinigl (the son) being appointed Prefect and Member of the Provincial Chapter. The new seal granted to Prague as a prefecture exhibits the shield of the former prefecture (showing the armoured arm holding a sword, embracing a Templar Cross) being supported by the Royal Bohemian (crowned and double-tailed) Lion. Legend: Sigil . Praefect . in . Rodomskoi ∴. As for Vienna, it was resolved that as long as the eighth Province remained unorganised, this part of it should be considered a part of the seventh Province.

Seal of the Prefecture "RODOMSKOY", Prague

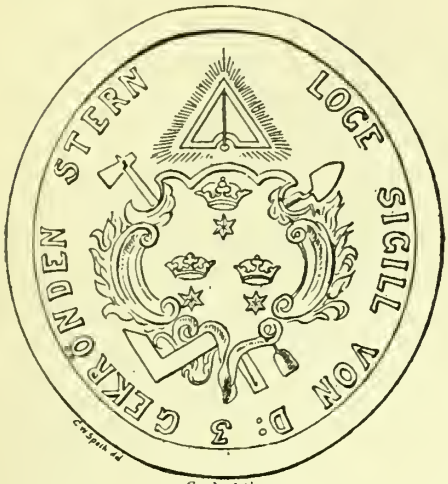
On request of the Prefecture Rodomskoy, it was permitted that the same should, in its relation with Masonic Lodges, style itself Grand Scottish Lodge "Casimir of the *Nine* Stars," the House Commandery Prague should style itself Scottish Lodge "Casimir of the *Three* Crowned Stars and *Three* Crowned Pillars," the two Craft Lodges forming only one in the seventh degree and being permitted to use the Duke's second christian name. It was also agreed to, that the Duke Albert Casimir should, as soon as he was received into the Inner Order, be appointed Protector of Masonry throughout the Imperial and Royal hereditary countries. Very nice is the seal the Prefecture used as a Grand Scotch Lodge. The same shows a


Seal of the Scottish Grand Lodge "CASIMIR OF THE NINE STARS" Prague

shield (in rococo style) parted per pale and exhibiting in the dexter side *nine* stars, the sinister side being parted per fess, exhibiting in the upper part—three crowned stars; in the lower—three crowned pillars. The shield is supported by a lion regardant[1] (not the royal lion of Bohemia), and surmounted by the crowned Monogram A.C., intertwined with a

[1] Perhaps the supporter of the Saxon arms.

sprig of acacia (or rue). Also the seal of the Craft Lodge of The Three Crowned Stars is very handsome. The shield bearing the stars is surmounted by an irradiated level and surrounded by square, gavel, trowel and a heavy maul. Inscription: Loge Sigill von d: 3 Gekrönden Stern (sic!).

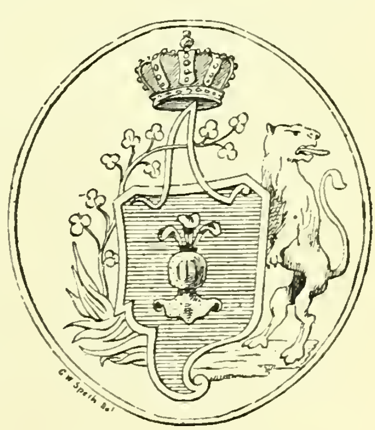


*Seal of the 'THREE CROWNED STARS' Lodge, Prague.*

Another smaller seal has been preserved which seems to have been that of the Deputy Master of the Lodge. It shows a triangle with a crowned star on each side of it, the interior containing a square and the letters: C.H.C.P. D.m.v. St. d., and the symbol of the Scottish Lodge, or crossed square, which perhaps are to be read (supposing the seal belonged to Count Kinigl) "Caspar Hermann (Comthur in Prag ?) Dep. Meister vom Stuhl der Schottischen Loge" I beg, however, to remark that it cannot be exactly ascertained in which period these two seals of the Lodge were used, that is to say, whether before or after the Convent of 1775.

*Seal of the Deputy Master of the Scottish Lodge 'THREE CROWNED STARS', Prague.*

Great as the rejoicings of the Prague brethren must have been at obtaining the high rank of an independent prefecture which had been the summit of their hopes and wishes, they were destined to be surprised in a very unpleasant manner, a short while after. At the beginning of the next year, it was simply notified to them, that the Grand Master von Hund had, yielding to a special request made to that effect by the Duke of Teschen, consented to the establishment of an independent Templar authority at Vienna. Even in the same year as the Convent had been held, a number of German Chapters had united at Frankfort, as a bailiwick of the Rhine and submitted to Bro. Hund, requesting him to reorganise the eighth Province, or at least the Great Priory of Germany, which formed a part thereof. As the desires of the Duke of Teschen tended to the same end, the Heermeister sent Bro. Eberhard von Wächter as a special commissary to Vienna and Munich to organise there the respective bailiwicks. First a prefecture was intended for Vienna, but Bro. Wächter found the circumstances would not allow him to establish a prefecture, for which reason only a Grand Commandery was erected under the name (of the former High Chapter) St. Pölten. This was to form a part of the first bailiwick on the Danube, belonging to the Great Priory of Germany, which again was a part of the eighth Province. The eighth Province was to comprise South Germany, Austria, Hungary, Transsylvania and the largest part of Italy. Afterwards the provinces of Galicia and Lodomeria and the Austrian Netherlands were added to it. The arms of the eighth Province exhibited a golden helmet [crowned and surmounted by ostrich plumes], behind it a tilting spear, likewise gold, in azure. Device: Ultorem ulciscitur ultor, oftentimes abbreviated: U.U.U. The Grand Commandery St. Pölten was to bear in Masonic style, that is to say in relation to the Lodge, the name of a Grand Scottish Lodge and a Scottish Lodge "Albert of the Golden Helmet" in honour of its princely protector. Its seal exhibited a shield containing the golden casque of the eighth Province in azure, surmounted by a crowned A with a sprig of acacia (or rue) and supported by a lion regardant, all very similiar of the seals of Rodomskoy.


*Seal of the Grand Commandery 'ST PÖLTEN' and of the Scottish Grand Lodge 'ALBERT OF THE GOLDEN HELMET' Vienna*

As it seemed inconvenient that the Grand Commandery should have only one Craft Lodge under it, The "Three Eagles" Lodge was divided in two, the one retaining its name, the other being called "Lodge of the Palm Tree" (Zum Palmbaum). The two Lodges were united again in 1781. At the time when the Grand Commandery was installed by Bro. von Wächter, on the 2nd March, 1776, the Duke of Teschen was not yet returned home from a journey which he had made to Italy, but on his arrival he was not only

informed that his desire respecting an independent Templar body at Vienna had been executed, but he was at last formally introduced into the Inner Order and accepted the dignity of a Protector of Masonry and of the Strict Observance Rite. As mentioned above, the Prague brethren were simply informed of this matter as a *fait accompli*, and though it must have been a great disappointment to them, they made *bonne mine au mauvais jeu*, and after some fraternal reproaches that their beloved daughter should run away from their embrace in so secret a manner, they maintained cordial relations and a brisk correspondence with the new Grand Commandery. Moreover, the Prefecture Rodomskoy found ample recompense for the loss suffered in Vienna by establishing or bringing under its obedience Lodges in other Austrian countries, particularly so in Galicia and Ladomeria, which lands had belonged to the kingdom of Poland, but had fallen to Austria at the first division of that kingdom, 1772. All these Lodges we shall see in the course of this chapter, but wish to mention some other doings of Prague. In the meantime rumours had spread that the Emperor and co-ruler Joseph II. had determined to join the Order, or that he had already secretly done so, and that he intended to place himself at its head. Moreover it was reported that the Empress and Queen had uttered a favourable opinion on Masonry before Bro. Kressel, who was a Councillor of State. Talking about the Orphan's Asylum at Prague, which she knew to have been founded by Masons, Maria Theresa said that she was convinced the Masonic Fraternity was an innocent philanthropic society, and that she was sorry to have persecuted them. This would not happen in the future and they might be sure of her protection. She remembered also that her late Consort, the Emperor Francis had been a mason. In consequence of that, Bro. Kinigl, who never could rest, and the Prague brethren resolved to profit by the good opportunity and to strike the iron while it was hot. They determined to address a promemoria to Joseph II. This was carefully drawn up and sent to the Directory at Brunswick, where they were lucky enough to obtain an autograph letter of Duke Ferdinand to the Emperor which was to accompany the promemoria. Before sending it to the Emperor, the Prague brethren invited the Vienna brethren to take part in the contemplated step. To their great surprise the Viennese not only refused to do so, but even earnestly dissuaded them from executing their project. They saw the situation by no means in so favourable a light as the Bohemian brethren did. They denied that the Empress had uttered so favourable an opinion on Masonry. As for the Emperor he had several times declared he did not object to Masonic meetings, which he believed to be innocent, but he neither could nor would do anything against the decrees of his august mother. Nor would the Empress repeal her former decrees forbidding Masonry, of which she did not desire to have official knowledge, though she had now a better opinion of it. There was, indeed, no hope that the Empress would allow Masonry to be publicly tolerated. The Roman Catholic clergy, under whose influence the Sovereign stood, had pointed out to her that with a view to the secret ceremonies of the Masons it would be dangerous to accord them tolerance, because their ceremonies might be opposed to those of the Roman Church. In a word, the Vienna brethren did not wish to take any part in the action of Prague. The Bohemians, however, in spite of these representations, still forwarded the promemoria to the Emperor, together with the letter of Duke Ferdinand. The Emperor at once answered both letters. The one to the Duke was most kind. Not quite the same was the other one. He told the Bohemian Masons that no answer at all would be the very best answer, as they all must know the laws and orders against Masonry, which had repeatedly been issued in the hereditary countries, and were all still in force. Nevertheless he would answer them not as sovereign, but as their fellow citizen. He thanked them for their confidence, and though he thought Masonry to be innocent, he was still of opinion that, under the present circumstances, they ought to abstain from actions contrary to their obedience and duty. They had, for all that, nothing to fear from him, wherefore he sent them back all the papers they had enclosed, also the copy of a letter he had previously written to the Grand Lodge of Berlin (of which we will speak yet), and they would always be judged and treated according to their actions only. This letter, which was dated 12th July, 1776, shattered the too sanguine hopes of some of the Prague brethren, but was by others, particularly so by Kinigl himself, esteemed as favourable enough and regarded as a sign of a better future. It was, however, clear that meanwhile there was no hope that Joseph II., who during the lifetime of his mother did not wholly consider himself a sovereign, but only a subject and son, would join the Order. Besides that, the Prague brethren had, filled with sanguine hopes, intended to address another promemoria to the Empress and Queen, in which they meant to request their public toleration and the protection of the sovereign. The somewhat unexpected response of the Emperor caused them to drop the plan which most likely would have had no favourable result.

In the course of the same year another star appeared in the masonic sky. Baron Gugomos pretended to have obtained in Italy great secrets referring to the Order. He declared all existing systems, together with that of the Strict Observance, to be false, and

invited all masonic bodies to a Convent which took place at Wiesbaden in August, 1776, on which occasion the new prophet, being hardly pressed, was forced to recall his assertions and thought it advisable to escape. The Convent thus came to a deplorable end. The year 1776, which had brought so many disappointments to the Prague brethren, did not close without causing them a heavy loss. On the 8th November, the Grand Master Bro. von Hund ended his earthly career at Meiningen. Though he had, during the last years of his life, played no great part in the Order, and even been suspected and calumniated, he was most sincerely beloved and esteemed by the Prague brethren ever since the Convent of Altenberg. They honoured his memory by a mourning ceremony of three days, and in other ways. To many of them who had known him personally he remained always unforgotten, and all of them devoted him a pious and kind remembrance. According to his own wish he was buried before the altar of the church of Melrichstadt, in the robes of a Grand Master of the seventh province of the Order of the Temple, which dignity, there can be no doubt, he had *bonâ fide* filled to the end of his days.

Amidst the preparations for the election of a new Grand Master, the brethren in Germany were surprised by the news that the Grand Lodge of Sweden was in possession of the genuine secrets of the Order, and was ready to communicate them if the Duke of Sudermania (afterwards King Charles XIII. of Sweden) who was the chief of the Order in Sweden ("Vicarius Salomonis") were elected Grand Master of the seventh Province. In consequence, an act of union was drawn at a meeting of deputies of both parties, held at Hamburg, 1777, which was approved of by King Gustav III., of Sweden, as well as by Duke Ferdinand of Brunswick. The prefectures did not object to the Union with Sweden, but there was the difficulty that in virtue of the decisions of the Convent of Brunswick, a prince was not eligible for the dignity of Grand Master, and it was necessary to summon another Convent in order to repeal that decision. A preliminary conference was held at Leipsic in October 1777, which prepared the business of the forthcoming Convent. It was opened by Duke Ferdinand at Wolfenbüttel on the 15th July, 1778, and continued in session until the 27th August. The law enacting the ineligibility of princes was suspended and the act of union ratified. A capitulation was drawn up which restricted the rights of the new Grand Master, and the Duke of Sudermania was only then to be elected if he accepted the capitulation. The ambitious Duke, however, who enjoyed absolute power as chief of the Order in Sweden, was not willing to accept the stipulations and caused another treaty to be laid before the Convent. Against this some prefectures protested, others gave no sign of life. Berlin and Silesia wholly separated from the Rite, and declared they would work only the four degrees under the Duke of Brunswick as Scottish Grand Master.

After long negotiations the Union with Sweden was effected in September 1779, and the Duke of Sudermania elected Grand Master of the seventh Province. In view of the fact that the new Grand Master did not reside in Germany, the Duke Charles of Hesse-Kassel was elected his coadjutor and presumptive successor, and later on elected also coadjutor of the eighth Province. In the same year that this Convent was held, the so-called war of the Bavarian succession broke out between Austria, Prussia and Saxony, and though it was brought to an end without any great effusion of blood, still all inter-communication ceased for some time. This was the reason that the prefecture Rodomskoy was not represented at Wolfenbüttel. Towards the end of the seventies the Strict Observance Rite decayed as well in Bohemia as in Austria. In Vienna no dubbing of knights took place in 1779, when a candidate was dubbed in Prague on behalf of the Grand Commandery of Vienna, and a few years later all life seemed to have ceased in the chivalric degrees, as the representative of the Vienna Lodges at the Convent of Wilhelmsbad 1782 was dubbed there, and then joined the Chapter of Wetzlar. In the same way the life of the chivalric degrees and of the Scottish and Craft Lodges languished, though there were some few signs of life there. It is noteworthy that the labours of the Lodge "Sincérité" at Klattau were suspended and the Lodge provisorily closed by young Count Kinigl in 1780. The reason why he did so is not quite clear, but possibly one of the reasons was, that attached to it there existed a female Lodge of the "Three Crowned Hearts." This Lodge consisted of ladies, but was ruled by a brother as W.M. Both married and unmarried ladies could be received. The reception, however, was not to take place when the candidate was in the family way, or, "in a state which is special to the nature of her sex," lest she may faint at the ceremony of reception. The members were to practice all the virtues, whilst on the other hand, haughtiness and pride and secret amorous intrigues were forbidden. Most likely this female Lodge, which at all events is a curiosity in masonic history, and bears some likeness to the Order of the "Eastern Star" of our days, ceased at the same time as the "Sincérité" Lodge.

Before proceeding to other matters which are to be placed within the frame of the present chapter, we must briefly mention a number of Lodges which were founded at

different places of the Austrian dominions, and which followed the Strict Observance Rite. First of all let us refer to some Lodges in Galicia and Ladomeria, which countries had formed part of Poland, but had become Austrian provinces in 1772. I have told in the previous chapter (*A.Q.C.* vii., 186) how Masonry had struck root in Poland, and how the Grand Lodge at Warsaw was founded. No doubt a number of Lodges were established by Polish Grand Lodge in Galicia, particularly that of the "Three White Eagles" at Lemberg, (a white or argent eagle on gules was the heraldic emblem of Poland,) but they mostly disappeared during the wars with Russia. The new apostle of Masonry in Galicia was Captain Martin John von Clemens, a member of the Lodge "Sincérité" at Klattau, who with his regiment had been transferred to Lemberg. Amongst his comrades-in-arms there were masons, who had, perhaps, belonged to the "Three Comets" founded by Bro. Ferraris, and with them he established a new Lodge at Lemberg which took the name of the "Three Standards," 1774, for which he procured a warrant from Prague, 1776. At Lemberg he found another Lodge existing, viz. the "Three White Eagles," which is said to have descended from the old Lodge "Les Trois Déesses." Though the "Three White Eagles" hailed from Warsaw, which had likewise embraced the Strict Observance, still there was no member of the Inner Order among them. Bro. Clemens therefore opened correspondence with Prague and Warsaw, (Galicia belonged masonically still to Poland,) and after many difficulties he was empowered to rectify the members of the "Three White Eagles," also to introduce some of them into the Inner Order.

But Bro. Clemens wished to do something more. First of all he intended to found a Scottish Lodge and after many difficulties (the question of territory not being settled in a favourable sense by the Convent of Brunswick which decided that Galicia was to belong to Warsaw,) he succeeded in doing so, the Scotch Lodge assuming the name of "Joseph of the Imperial Eagle," and was warranted from Prague until the question of territory should be definitely settled. The Lodge, however, was short-lived, because the regiment to which the greater part of the members belonged was again transferred to Bohemia in the spring of 1779, where they seem to have continued the labours of the Lodge in the camp at Aussig, later on founding a new Lodge at Tarnow. About 1780 the "Three Standards" and "Three White Eagles" ceased to exist. Meanwhile other Lodges had arisen at Lemberg. The French Abbé Baudin, a "degree-pedlar," had arrived at Lemberg, and founded a clandestine Lodge in which he conferred various high degrees for good money. Through the Chevalier d'Arnaud, a member of the "Three White Eagles," he obtained an introduction to that Lodge and formed a party among the members with whom he intended to overthrow the Strict Observance. In this, however, he did not succeed, the Chevalier d'Arnaud being unmasked as a common adventurer and forced to leave the country. The Abbé was still trading with his degrees when another man of the same kind appeared. It was the Rosicrucian Beduzzi, who founded the Lodge of the "Three White Roses," 1778, which worked, besides the Craft degrees, a new one which was an invention of Beduzzi, and which was considered as introductory to the Rosicrucian degrees. He wished also to found a Rosicrucian Circle but was forbidden to do so by the Superiors of that Order. An embittered struggle was fought between Baudin and Beduzzi and the regular Lodges.

At last the lesser impostor Baudin yielded to the greater one. The Abbé referred the members of his Lodge to Beduzzi and left the town. The "Three White Roses" was dissolved as being clandestine, and Beduzzi promised them to obtain a warrant from the Superiors of the Rosicrucian Order, and then to receive them in his Lodge. The warrant, however, failed to arrive. After many prevarications on the part of Beduzzi, the brethren placed themselves under the leadership of the very respectable nobleman August Ulinski, who succeeded in obtaining a warrant from the Grand Orient of France, for a Lodge (of the Lax Observance, *i.e.*, Craft Degrees) which assumed the name of "Perfect Equality," 1779. The Lodge was, perhaps, the first one working in the national Polish language (the former Polish Lodges having worked in French and German), it had many distinguished gentlemen among its members and prospered.

As for other parts of Galicia, it must be mentioned that as long as Bro. Clemens was residing at Lemberg, he was filled with the desire to establish Lodges throughout the country, and he did so, in spite of the fatal question of territory. Among them was the Lodge of the "Golden Gun" ("Zum Goldenen Stuck"[1]) at the small village Zaleszczyk, founded 1777, but ceasing the next year. Nearly at the same time, viz., during the winter 1777-78, a Lodge of "Hope" was founded at Sambor, which, likewise, was of short existence. At the same period a Lodge sprang into life at Wieliczka, which, in honour of Bro. Kinigl, jun., took the name "Hermann of the Black Tortoise." It was, likewise, very short-lived, so much the more so, as the Prefecture Warsaw had protested against its

[1] Stuck (*not* Stück) is an old German word meaning gun.

foundation, and the Directory of the Order sharply prohibited the Austrian brethren from founding Lodges in Galicia until the decision of a new convent.

In consequence of this earnest measure, the Prague brethren abstained from founding more Lodges in Galicia, while the Prefecture Warsaw, in order to make use of its right, established a Lodge at Cracow, 1778, named of the "Three Helmets," which, however, seems not to have flourished a long while, since it is no more mentioned in 1783.

Outside of Galicia, Lodges sprang into existence at various places in the Austrian territory. During the war of 1778-79 a regiment, which had been in garrison at Klattau, was ordered to Teschen (Silesia). Among the officers were brethren of the "Sincérité" Lodge. In order to be able to continue their Masonic labonrs, they applied for and received a warraut from Pragne, by virtue of which a Lodge "Joseph of the Three Trophies" was founded, which, however, ceased to exist after the treaty of peace, when the regiment was ordered back to Bohemia. Not only in the north of the Austrian territory but in the sonth also, there arose Lodges. First of all the excellent harbour Triest is mentioned, where there are traces of Lodges from 1765. Probably they were founded by officers of foreign (English and French) ships, also by merchants and other strangers who happened to meet there. We have no reliable records of these various Lodges which, perhaps, partly may have been clandestine. At the beginning of the seventies an irregnlar Lodge existed there headed by the wig-maker Charles Bailly. Now in the year 1773 Bro. Thomas von Welz, a former member of the Magdeburg Military Lodge, came to Triest, his garrison. He possessed a patent empowering him to found Lodges, granted him by his friend Bro. Charles Frederick Schmidburg in 1766. Moreover, he made the acquaintance of Bro. J. M. Hochkoffler, who had been a member of the "Three Eagles" at Vienna, and being a merchant, had changed his residence to Triest. These two brethren resolved to gather up the respectable elements of the clandestine Lodge and to establish a regular Lodge. This they did, the new Lodge being called "Concordia," 1774, obtaining, after considerably protracted negotiations, a warrant from Pragne, in the next year. The seal of the Lodge shows two clasped hands coming out of the clouds, encircled by two branches of palm and laurel. Over the hands there is a ribbon bearing the name of the Lodge. The Lodge seems to have prospered, because after awhile they applied for and were granted a warraut for a Scotch Lodge as well as a patent for a Chapter of a Præpositure in the Strict Observance Rite.

Nearly at the same time, about 1774, it is said a Lodge existed at Görz, named of "Frankness" ("Znr Freimüthigkeit"), bnt we have no records about it at this period. Likewise it mnst be mentioned that there are traces to be fonnd in the records of Rodomskoy that previous to the Convent of Brunswick, 1775, there existed Lodges following the Strict Observance Ritc in Graz (the chief town of Styria) and Brünn (the chief town of Moravia). One other Lodge mnst not be forgotten, it being a fonndation of our well-known Spanish brother Count Joseph Velasco del Pico. He had left Anstrian and taken Spanish service. Hoping to be usefnl in spreading the Strict Observance Rite in Spain, the Prague Grand Scottish Lodge granted him a patent not only for conferring the Craft, but also the higher degrees, even to create knights for the Inner Order and to fonnd Chapters.

He started for Spain; for some reason or the other, however, he stayed at Brussels, where we find him in 1776, and at Lnxembnrg he initiated a number of candidates into the Order. These formed a Lodge of the "Seven Heavens," and applied to the Scottish Lodge at Prague for recognition and protection in 1779. This seemed necessary, because the powers the Count had received from Prague had been suspended by the direction of the Order. We are in ignorance whether Prague complied with the request of the brethren at Luxemburg, bnt it is not very likely they did so, since Luxemburg was very far off from the territory of Prague. All these Lodges and perhaps others, of which we have no records at all, worked according to the Strict Observance Rite, and, therefore, we have reported them in this place.

We are now going to watch another phase of the evolntion of Anstrian Masonry, but before doing so it becomes necessary to take a glimpse at Germany where an important change had taken place by the foundation of a new Rite which was destined entirely to overthrow the Strict Observance. The fonnder of this Rite was Bro. John William von Zinnendorf, who after having received the Clermont high degrees, joined the Strict Observance, which, however, did not satisfy him. In the year 1765 he sent a friend to Sweden, who procured the Rituals of the Swedish Grand Lodge, also a Patent, which was afterwards declared void by Sweden, under the plea that it had been obtained in an illegal manner. By virtne of this patent, Zinnendorf founded a Lodge at Potsdam, which was followed by many others, working according to the Swedish Rite. His reqnest to establish a Grand Lodge was refused first by Sweden, then by England whither he had addressed

himself to this effect. Later on, when he had induced the Landgrave Louis of Hesse-Darmstadt to accept the dignity of Grand Master, he obtained the recognition of England, 1773. In the next year the new body, which assumed the title of the Grand National Lodge of German Freemasons in Berlin, obtained also the protection of King Frederick the Great.

The new Grand Lodge distinguished itself by great intolerance against all other systems, particularly the Strict Observance, of which it soon became the most powerful competitor, and pretended to be the sole regular Masonic authority in Germany. Nor was the new Grand Lodge much damaged when Sweden declared the Patent of Zinnendorf to be void and invalid in 1777. By that time the new Rite (which worked eight degrees, the highest of which were likewise filled with Templar reminiscences) had spread throughout Germany, and it was but natural it should invade the Austrian territory likewise, as we shall see.

After this brief excursion, which was necessary for the better understanding of the matters to be treated, let us again go back to Vienna at the beginning of the seventies. Besides the "Three Eagles," other Lodges also had come into life there. There was, first of all, a Lodge called of "Hope" ("Zur Hoffnung"), which, most likely, had been founded by foreigners and military brethren about 1769 or 1770. They applied for a warrant to the Lodge "La Croissante des Trois Clefs" at Regensburg (Ratisbon), which was empowered by the Lodge at the Hague to establish Lodges in the eastern part of Germany, and consequently declared itself a Grand Lodge, 1771. In the same year the Lodge of "Hope" was warranted by the Regensburg Grand Lodge or Mother Lodge and accepted the ritual of it, which was a French-Scottish system containing a number of high degrees also. There is evidence also that the members occupied themselves with alchemical labours, which was a fashion in nearly all Masonic systems of that period. The Lodge contained very many gentlemen of high position, particularly many foreign diplomatists.

After having received the warrant, the Lodge was entirely neglected by its mother Lodge, and felt wholly isolated. Meanwhile Bro. Schmidburg had established the "Three Eagles," and he, together with Bro. de Angely, tried to make proselytes for the Strict Observance. Negotiations were opened with the Lodge of "Hope" with a view to induce it to embrace that Rite. Nor seemed the "Hope" to be disinclined to do so. The Master of the "Hope," Bro. John Paul Röder, Chargé d'Affaires of Nuremburg, was very cautious and wished previously to be informed about many matters, namely, whether the "Five Scottish points"—viz., the Brazen Sea; the Ark of Noah; the Tower of Babel; the Cubical Stone; and the Blazing Star—were not entirely neglected by the Scottish Observance Rite, but particularly he wished to know by what authority they had reformed Ancient and Pure Masonry, and wished to be shown proofs that they really descended from the Old Knights Templar. Schmidburg himself, convinced of the legitimacy of the Templar degree, promised to show them the proofs, and a convention was concluded between the "Three Eagles" and the "Hope." The same was sent to Prague and then to Dresden, where it was most coolly received. The brethren of the "Hope," which on account of its origin was called the "Prussian Lodge," were suspected of being secret followers of Zinnendorf, and for these and various other reasons they were of opinion it was not desirable that this Lodge should join the Rite. On the other hand, the brethren of the "Hope" were not very much in love with the Strict Observance, and as they did not receive a satisfactory answer they deemed it wiser to break off negotiations. By a member of the Lodge, Bro. Fred. E. Tester of Berlin, the "Hope" had obtained and worked the Craft degrees according to the Zinnendorf Rite, and they were now persuaded by the same brother to apply to Berlin for recognition, and to be granted the powers of a Provincial Lodge.

It cannot be said that the application was received at Berlin in a very fraternal manner. In its answer, at the beginning of 1775, the Berlin Grand Lodge, not even honouring the Vienna Lodge as a "just and perfect" Lodge, doubted, in the driest words possible, the regularity of its foundation and at first refused to comply with its request, especially with a view to the decrees prohibiting Masonry in Austria. In spite of all that, however, it afterwards promised them to comply with their desire, but on very heavy conditions. The Lodge was to surrender absolutely and recognise that its foundation, its labours hitherto, and powers claimed were irregular and without foundation, etc., not to speak of financial charges. After long representations and negotiations, the Berlin Grand Lodge resolved to receive the Vienna Lodge under its protection and accordingly so informed it, at the same time enacting that since there was already a Lodge called of "Hope" at Cleve, the Vienna Lodge should change its name into of "Crowned Hope." Moreover they were informed that the Grand Lodge would send a plenipotentiary to Vienna, who would hand them over the warrant, rituals, etc., also fully instruct them and effect the installation of the Lodge. The Grand Lodge kept its promise. The commissary was

Captain Sudthausen, whom we shall meet also elsewhere. We give herewith the seal of the Lodge of "Hope," which it used *before* joining the Berlin Grand Lodge.

Seal of the Lodge "OF HOPE" Vienna

Another Lodge we meet with at Vienna at this period was that called of "St. Joseph." This was founded by foreign and such Austrian brethren as had joined the Order in foreign countries, in November 1771. As for its members, it differed widely from the "Three Eagles" and "Hope," consisting more of "bourgeois" elements, merchants, artists, actors, and so on. Its working, however, was excellent. After having provisionally constituted the Lodge they desired to be received under the jurisdiction of a recognised Grand Lodge. It was natural the burgeois elements of the Lodge should feel no attraction for the aristocratic features of the Strict Observance Rite. By Bro. John Frederick Wrede, who had visited a Berlin Lodge, they obtained a knowledge of the Zinnendorf Rite, and cautiously entered upon a correspondence with the Berlin Grand Lodge. The Lodge must have had a good name and fame already, as the Berlin Grand Lodge warmly received the request of "St. Joseph," to joining the Rite of the Grand Lodge, at once replied to the same, and likewise referred the brethren to the emissary who would make his appearance at Vienna, viz., Bro. Sudthausen.

Besides these Lodges there existed many others, mostly irregular and clandestine ones, at Vienna at this period, as was the case at Prague. Many of them were of Rosicrucian origin, this Order being likewise in want of Lodges where to prepare and educate its candidates, the Rosicrucian Order being a superstructure upon Craft Masonry. The plenipotentiary the Berlin Grand Lodge had promised to send to the Vienna Lodges was Bro. Francis H. A. von Sudthausen, Captain in the Danish service, an intimate friend of Zinnendorf's and a zealous apostle of his Rite, last not least, a man of excellent diplomatic abilities. He was obliged to travel to Vienna in order to urge on the termination of a law-suit concerning an inheritance. This was a fit opportunity to entrust him with the mission to constitute the Vienna Lodges according to the Zinnendorf Rite, as well as to hand over a letter of the Berlin Grand Lodge to the Emperor Joseph II., in which they requested him to graciously approve of the protection given by King Frederick and to grant them a so-called letter of protection for his part as Roman Emperor. One sees this part of the mission was somewhat difficult. On his arrival at Vienna, January 1776, Bro. Sudthausen at once set to work, handed over the warrants and other documents to the Lodges of the "Crowned Hope" and "St. Joseph" and duly installed them within a short space of time. He reported this to his Grand Lodge and described the Masonic conditions of Vienna, uttering the opinion that, with a view to the maintenance and spreading of the Zinnendorf Rite in Austria, he thought it necessary to found a *Provincial Lodge at Austria*, to which all Austrian Lodges ought to be subject. This Provincial Lodge was likewise *ad interim* organised by him, hoping to obtain the approval of Grand Lodge. At Vienna he met Count John Dietrichstein (after the death of his father, 1784, Prince Dietrichstein), who formerly had been envoy extraordinary at Copenhagen, where he entered the Order in the Lodge of the "Three Hearts." On returning home, he became a Privy Councillor, Knight of the Golden Fleece and "Oberststallmeister," being an intimate friend and favourite of Joseph II., whom he had accompanied on his various travels.

It was Count Dietrichstein whom Sudthausen thought fit for the dignity of Provincial Grand Master of Austria, and the Count, after some hesitation, had declared himself ready to accept the dignity, provided the Emperor would give his consent to his so doing.[1] On the 10th May, Sudthausen was received in audience by the Emperor and having requested his good-will as regarded the law-suit for which he had come to Vienna, he handed over the promemoria of the Berlin Grand Lodge. The Emperor read it through at once and then said he had a good opinion of the Order which had nothing to fear from him, but he could give them no letter of protection as he really did not know the secrets and constitution of the Order, moreover it would cause a great stir should he do so. The King of Prussia could easily grant a letter of protection, being himself a Mason. Anyhow, he made up his

[1] Connected with these matters we find some interesting particulars respecting the old Lodge to which the Emperor Francis I. had belonged. Sudthausen says that a meeting of the Lodge of the "Crowned Hope" was visited by some old brethren who had been members of the Lodge of the Emperor Francis. Also he mentioned that he heard that among the high dignitaries of the Court were many Masons who had belonged to the late Emperor's Lodge, but were now members of none.

mind to write them a private letter of nearly the same sense. All the dialogue between the Emperor and Sudthausen, which we fully know from Sudthausen's report, is highly interesting, but space forbids me to give more details now. The Emperor asked many questions respecting the Order, as he knew full well that there existed various sects within the Order. Of course, Sudthausen asserted that the Rite of Berlin was the only legitimate one, and all others especially that of the Strict Observance was false. Joseph II. mentioned that he had been invited to join the Order at Dresden and Livorno, but he had not done so, finally he promised to write the letter which he would give him on another occasion and assured Sudthausen that they could rely on his silence.

On the 23rd May, Sudthausen again appeared before the Emperor to thank him for the favourable sentence which he had meanwhile obtained in his law-suit. The Emperor then changed the topic and began to speak of Masonry. He owed him yet the letter promised, which he had forgotten to write, but he would do so. On this occasion Sudthausen uttered a brilliant eulogium on Masonry, so that the Emperor expressed his wish to become a Mason and to be instructed in the secrets of Masonry *at once*. This startled Sudthausen and he answered that though Sovereigns were excused the full ceremonies of initiation, still the presence of, at least, *three* brethren was required for reception, and at the same time he named the Count Dietrichstein as a worthy Mason. The Emperor promised to send him word by the Count and so dismissed him. In a few days Sudthausen received the Emperor's letter for the Grand Lodge, written in very kindly terms, its purport being nearly the same as the conversation which the Emperor had held with Sudthausen. The letter bore date of May 26th, 1776. At the same time Count Dietrichstein told Sudthausen that the Emperor had spoken about him with some noblemen of the Court whom he knew to be Masons. They, however, belonged to the Strict Observance, and most probably they expressed no favourable opinion of the Zinnendorf Rite, quite in the same manner as Sudthausen had done towards the Strict Observance. This discord and want of tolerance between the brethren was, most likely, the real reason why the Emperor dropped his plan of joining the Order and held himself distant from it for the future.

Bro. Sudthausen was introduced by Count Dietrichstein to the Duke Albert Casimir also, who just then was staying with his consort, at Schönbrunn, as a guest of his august mother-in-law. As the Duke was a fervent adherent and declared protector of the Strict Observance, Sudthausen strove to arouse his interest for the Zinnendorf Rite. To this end meetings were arranged in which, besides the Duke, Count Dietrichstein and Sudthausen, also Miltiz and other brethren of the Strict Observance took part.

They met secretly, several times at the Duke's apartments, Sudthausen reading the Rituals of his Grand Lodge in order to show their superiority over those of the Strict Observance Rite. It is noteworthy that the second time they did so they were surprised by the entrance of the Duke's consort, the Archduchess Mary Christiana, who however at once withdrew when she guessed the situation. Moreover, she shewed so much good-will to Masonry that on the next occasions, she performed the duties of the tyler, giving the brethren warning in good time when some danger approached, particularly so in the person of the Empress and Queen. In a series of lectures Sudthausen communicated the Berlin Rituals and it seemed to him that they pleased the Duke. On parting with the Duke he presented him with the ribbon of the third degree of the Zinnendorf Rite which the Duke kindly accepted, at the same time thanking Sudthausen for his trouble and expressing his wish for the union of both Rites. To this end he really opened negotiations which however failed, because each of the two Rites held itself for the sole regular one and wished to destroy the other. Thus the hoped-for union was never effected.

All this was not enough for the indefatigable Sudthausen. From Vienna he undertook trips to Hungary and succeeded in erecting Lodges for the Berlin Rite. We will meet with them in the next Chapter.

At last, the Provincial Lodge of Austria was definitively organised and installed in March 1777, Count Dietrichstein having accepted the dignity of Grand Master. It was enacted that thenceforth all new Lodges in Austria were to be founded and reported to the Berlin Grand Lodge by the Provincial Lodge. The Vienna brethren desired a Scottish Lodge and even bodies working still higher degrees, to be constituted in Vienna, but this was not effected, perhaps for fear they might make themselves independent from Berlin. As for Sudthausen it seems that he left Vienna for Berlin in April 1777, having performed a gigantic labour in the interest of his Grand Lodge.

Count Dietrichstein was, at the beginning, a stout adherent of the Zinnendorf system, being convinced of the legitimacy of its working, and accordingly an arch enemy of the Strict Observance Rite, although this placed him in a false position with the Duke Albert Casimir. Later on, however, when a great dispute arose between the Grand National Lodge and the Grand Lodge of Sweden, his belief in the authority of Berlin was likewise shaken and he became more conciliatory towards the Strict Observance. At the

same time he brought all his connections in motion with the purpose of obtaining the true doctrine of the Order from England and from Sweden, whence he hoped to receive also the true Rituals of the high degrees. This, however, was in vain. The dispute with Sweden was, together with a number of others, one reason more why the Vienna brethren began to occupy themselves with the idea of founding an independent Grand Lodge of Austria. To this we shall have ample opportunity to come back in another chapter.[1] This was so much the easier effected as the Lodges of "Crowned Hope" and "St. Joseph" increased in numbers and went on very fairly. Before we part with them for the present, I wish to mention that the seal of St. Joseph in use *after* its submission to the Berlin Grand Lodge has been preserved. It shows a covered table with a half-covered globe, a square and a cord on it, whilst an ashlar, level and other tools lie on the ground on the side of the table, a growing shrub being visible. Over the globe the figure of St. Joseph is to be seen within clouds. Roundabout the seal runs the inscription: * S. Josephs □ im Orient von Wien Anno CIↃDCCLXXV.

Before bringing the present chapter to a close, some few Lodges more are worth mentioning. First of all there was a Lodge at Innsbruck (Tyrol). The brethren, Count Leopold Francis Kinigl (not to be confounded with the two Bohemian Kinigl's) and Francis von Gummer made the acquaintance of Sudthausen during his stay at Vienna, and anxious to introduce Masonry into the Tyrol, they founded provisionally a Lodge under the name, "In the Moriah Mountains" (Im Gebirge Moria) at Innsbruck, 1777, applying to the Grand National Lodge at Berlin for a warrant. As meanwhile the Provincial Lodge of Austria had been founded the Berlin Grand Lodge sent the papers to Vienna, and after some correspondence the warrant was granted. But as the name chosen by the Lodge was to be found in the Rituals, the Berlin Grand Lodge objected to it and ordered it to be changed into "Zu den drei Bergen"—"Of the Three Mountains." The very nice seal shows three rocks standing out of the stormy sea. Round about them in a semi-circle there are a square, trowel, triangle, gavel and compasses bound together by a cord, and the inscription runs: "Saevis immotus in undis."

Colonel Count Paul Bethlen, a Hungarian (Transsylvanian) nobleman, who had been a member of the "Crowned Hope" at Vienna, came to Cremona (Italy), then an Austrian territory, in garrison and founded here a Lodge called "St. Paul." They appealed to Berlin for a warrant, but as the Colonel was transferred to Bohemia, 1778, there arose many difficulties in consequence of which the asked-for warrant did not arrive, one reason, the more for the brethren there to assist in the establishment of an independent Grand Lodge of Austria.

Besides Innsbruck, there are traces of other Lodges to be found in the Tyrol, particularly at Briden, at Trient and Roveredo, the two latter are said to have been founded by the famous Count Cagliostro, about 1778—80. Moreover, there is another record, viz., of the year 1783, when it is mentioned that *many* Lodges existed throughout Tyrol, but we entirely ignore which were their names and origin as well as how long they were in existence and according to which Rite they worked.

It seems also worth mentioning that about 1775 there appeared a Lodge at Vienna called of the "Three Swords," which, however, belonged to no one of the well-known Rites. As the members were notorious Rosicrucians, and the Lodge itself worked the half-Rosicrucian preparatory theoretical Salomonic degree and occupied itself with alchemical labours, it seems likely it was of Rosicrucian origin. To this Lodge seems to have belonged Bro. Urban Hauer, Abbot of the Benedictine Monastery at Melk (Lower Austria), a zealous Mason and Alchemist, who is said to have invented the red powder. When he died, at a very advanced age, he was, according to his last will, dressed with his apron and other Masonic insignia (under his priestly garbs) and his coffin was, by an intimate friend of his, nailed with his Master's gavel and the same thrown into his grave. Bro. Hauer was, no doubt, another very characteristic type of a last century Mason. The "Three Swords" was yet in existence in the eighties.

Two Lodges more may be mentioned. The one came into life at Troppau. During the war of 1778 a part of the Prussian army invaded Austrian Silesia and occupied, later on, Troppau, the chief town of that Province. The commander of these Prussian troops was Prince Frederick August, of Brunswick, a very zealous Mason and National Grand Master in the Prussian States. Under his protection a military Lodge was erected in the camp before Troppau which, after the siege of that town, was changed into a permanent

[1] Among the data referring to this there are again some referring to the membership of Emperor Francis. It is related that some brethren mentioned that Francis, for all his being the Emperor, had continually worked under another brother, who was his subject, and that he honoured the *Lodges* with his presence, but never governed *them* in person. There we have positive particulars that the Emperor really visited Lodges which has been oftentimes denied.

one, into which, besides the military, civilians also were received. Little more is known of it, and after peace was made and the Prussian troops left the country, the Lodge likewise seems to have ceased its existence. The other Lodge hinted at above, sprang into life during the Prussian-Turkish war of 1768—75, at Sadagora, a small village of the principality of Moldavia, a part of which fell to Austria, 1777, forming the Duchy of Bukowina. The Lodge in question took the name "Minerva" and was warranted by the Grand Lodge of Prussia and worked according to the English Rite. It was in existence in 1775 already and numbered among its members officers of Austrian and Hungarian nationality (for instance, a Count Aloysius Batthyány is mentioned). After 1777 the Lodge seems to have gone down. There are statistics showing that it submitted to the Grand Lodge of Warsaw (Strict Observance) and at one time wished to unite with the Lodge at Zaleszczyk, mentioned above, but seems to have perished after a short existence. The seal of the Lodge shows a triangular rock. Above it an irradiated hexagramm (two interlaced triangles) with the letter "G." Below it compasses, square and gavel. Motto: "Virtute et Sapientia."

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Thus in the preceding chapters we have given a brief account of the evolution of Masonry in the Austrian countries until the year, 1780. In this year the Empress and Queen Maria Theresa ended her earthly days after a reign of 40 years, and Joseph II. thitherto co-ruler, succeeded to the throne as well in the Roman Empire as in the Austrian and Hungarian countries.

The period of his reign as sole Monarch, extending from 1780 to 1790, was of the greatest importance for the evolution of Masonry in Austria and Hungary, which reached its highest pitch during this period as we shall see in one of the following chapters. Before doing so, however, we shall in the very next chapter be brought back to Hungary again, and watch in the first part of it, the evolution of Masonry in the countries of the crown of St. Stephen during the seventies until 1780. Exactly as in the Austrian hereditary countries, we shall find Lodges in Hungary also working according to the Strict Observance, others following the Zinnendorf Rite, and others again still different Rites. Besides that, however, we shall witness the growth of the *National Hungarian Rite of Count Draskovich*, the origin of which has been related in chapter IV. Since this highly-interesting and little known matter comes, perhaps, the very first time before the English speaking Masonic reader, and is very well worth studying, I shall furthermore beg to give, apart from the historical side, some details concerning its organisation and Rituals, which will fill the second part of the next chapter.

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## NOTE.

Among the implements of the "Three Crowned Stars" Lodge of Prague, which have been preserved, there is the blue-enamelled, silver cross adorned with three cherubs' hands and three S's, which, therefore, has been asserted to be the jewel of the old "Three Stars" Lodge at Prague. The same has been described by me in vol. III., p. 110, an illustration of it being given in vol. IV., p. 187. Now, by hazard, I have learned that the Lodge of the "Three Seraphs" at Berlin, founded 1774, uses the same jewel, and, therefore, I frankly confess that some doubts have arisen in my mind as to its really having been the jewel of the "Three Stars."

Of course, one cannot know in what way the jewel of the "Three Seraphs" should have come among the documents and implements of the Prague Lodge. On the other hand, it is not impossible, it was really used by the "Three Stars" or "Three Crowned Stars" at Prague, and the same jewel has been adopted afterwards by the "Three Seraphs." By the way, it does not seem very likely that a Craft Lodge should have used a jewel (if any) in the shape of a cross prior to the rise of high degrees.

(*To be continued.*)

## FRIDAY, 2nd OCTOBER, 1896.

THE Lodge met at 5 p.m. at Freemasons' Hall. Present:—Bros. Edward Macbean, W.M.; C. Kupferschmidt, A.G.S.G.C., S.W.; C. Purdon Clarke, J.W.; G. W. Speth, P.A.G.D.C., Secretary; Sidney T. Klein, S.D.; Dr. W. J. Chetwode Crawley, P.G.D. Ireland, A.D.C.; E. Conder, jun., I.G.; John Lane, P.A.G.D.C., and G. Greiner, Stewards; and the Rev. J. W. Horsley.

Also the following members of the Correspondence Circle:—Bros. Dr. T. Charters White, H. D. Willock, G. Powell, R. Palmer-Thomas, G. Bailey, H. B. Chamberlin, S. Lichtenfeld, J. Peek Richards, W. R. Thomson, Capt. G. B. Preston, T. Cohu, Major J. H. Leslie, H. A. Lafone, Capt. A. E. Sandbach, F. Hallows, F. W. Levander, W. H. Colman, G. Martin, W. J. Armitage, W. B. Poole, G. W. Taylor, C. H. Bestow, J. W. Barnes, F. M. Williams, E. A. T. Breed, A. G. Boswell, Milton Smith, R. A. Gowan, C. W. Mapleton, E. C. Stimson, H. Lovegrove, G.S.B., Dr. G. Mickley, P.A.G.D.C., C. H. Barnes, F. F. Giraud, H. W. Noakes, W. T. Briant, E. Armitage, W. C. Barnes, F. W. Mitchell, C. B. Barnes, Harry Tipper, P.G.Pt., and W. H. Toye.

Also the following visitors:—Bros. M. D. Packard, St. Lawrence Lodge, New York; W. Lahern, W.M. Broxbourne Lodge No. 2353; Col. C. H. T. Marshall, P.D.D.G.M. Punjab; R. C. Voisey, P.M. Shinx Lodge No. 1329; J. J. Chapman, P.M. Canonbury Lodge No. 657; A. J. Trehearne, P.M. Canonbury Lodge No. 657; and Dr. J. G. Deacon, Friendship Lodge No. 123.

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Two Lodges and sixty-three brethren were admitted to the membership of the Correspondence Circle.

The ballot for the elective officers for the ensuing year resulted in the unanimous election of Bro. C. Kupferschmidt as W.M., Bro. Sir Walter Besant as Treasurer, and Bro. W. J. Freeman as Tyler.

By-law VI. was amended by substituting the word "officers" for "wardens," the effect of which is to add the junior officers to the Permanent Committee of the Lodge.

It was decided that in future the retiring W.M. should be presented with a P.M. Jewel, according to a design submitted, and that all former Past Masters should have a similar jewel presented to them, as a memento of their year of office.

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Bro. Dr. Chetwode Crawley exhibited a very rare print of the Masonic Girls' School and the adjoining buildings, published by Laurie and Whittle in 1803.

Bro. J. M. MacLeod exhibited a very large silk kerchief printed in colour with a profusion of Masonic emblems.

Bro. J. Lane exhibited an old "Athol" apron printed from an engraved plate, and an old Certificate worded as follows:

No. 465.
No. 360 Brixham.
To all whom it may concern
We do hereby certify
That Brother John Syms
is a regularly registered Free & Accepted Mason and admitted
to the Third Degree in our Lodge of True Love and Unity
the 30th day of Sept., 1807 and during his stay with
us has behaved in every respect as a true Brother.
Given under our Hands and the Seal of our Lodge
this 6th day of October, 1824, and of Masonry 58...
J. B. Smith, Master.
Philip Richards, Sen. Ward.
Caleb C. Collier, Richd. Lavers, Jun. Ward.
Secretary.

The whole of the above is engraved on parchment, except the names and dates which are in manuscript. The plate itself measures 7¼ inches high and 6 inches wide, but the parchment is two-and-a-half inches wider and has had a seal interlaced into it. The design is exactly that of the "Three Graces" or first certificate of the Grand Lodge, in nse from 1756 to 1809, except that in place of the square tablet with the minute of Grand Lodge it has a shield bearing the arms of Grand Lodge. It is engraved by "Bro. Ezekiel, Exeter." The Lodge was warranted in 1782 as 448, from 1792 to 1814 it bore No. 360, as printed above, and in the latter year was given No. 465, which is added in ink in the top corner. It is now No. 248.

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The Secretary read the following paper:—

# NOTES ON GERMAN FREEMASONRY.

BY BRO. CARL WIEBE, G.M. Hamburg.

## I.—ABSALOM, THE PREMIER LODGE.

BRO. GREINER'S valuable and interesting paper on "German Freemasonry in the present Era" [1]) having dealt with this subject comprehensively, and as a whole, a short sketch might now not be inopportune to show more in detail in what manner Freemasonry was first introduced into Germany about 160 years ago: a point of interest to the English student also, because all Masonic History is closely and indissolubly connected with England and the London Grand Lodge established in 1717. The formation of that body is indeed "the most momentous event in the history of the Craft"[2] because from it can be traced the spread of Freemasonry in a few years time to other countries of Europe and all different parts of the world.

It must, therefore, be said that what is now known and practised as Freemasonry originated in England, and was from there transplanted to us, and it is desirable and even necessary to put this statement forward rather prominently because there is still a very considerable section of German Freemasons which will not acknowledge this simple fact.

When about the middle of last century all sorts of teachings regarding the origin and supposed higher degrees of Freemasonry sprang up and were extensively cultivated on the Continent, the Rite of the Stricte Observanz in particular asserted a connection between the Order of Templars and Freemasonry. This theory also suited von Zinnendorf, who adopted it as part of his Swedish Rite called the Grosse Landesloge. Afterwards, when the first enthusiasm about the New Rite of the Stricte Observanz had worn off and the Equites of this and that began to look at matters more coolly and to estimate them at their proper value, prominent brethren at the Convent of Wilhelmsbad, 16th July, 1782, openly declared:

> The proofs of our descent from the Templar Order are such that we should inevitably be hissed out of Court if we ventured to produce them before any tribunal on earth,[3]

and the Stricte Observanz—then already in its death throes—did not long survive this scathing criticism.

Zinnendorf[4] however adhered all the more to the Templar theory, because he foresaw clearly that dropping it would also mean dissolution to his own Rite which was then in its infancy,[5] and by no means firmly enough established to withstand such a sweeping reform. Ever from that time the Grosse Landesloge has upheld the same theory and it has taken a hundred years, and the powerful initiative of the then Crown Prince—the late Emperor Frederic—to cause a proper historical investigation and consequent overthrow of the cherished Templar theory.

Brethren of learning and historical research such as Begemann and others, openly acknowledge the fact that the London Grand Lodge of 1717, is the mother of all Freemasonry as it is practised now[6]—but it must not for one moment be thought that a majority of brethren in the Grosse Landesloge are of Bro. Begemann's opinion in this matter. On the contrary, it can safely be asserted[7] that most of them in their heart of hearts consider it blank heresy to doubt the Templar theory and are far from willing to make any concession to the troublesome spirit of modern innovations, thoughts and feelings, not only in this but also in a great many other respects.

From this point of view it may be considered of some importance to prove conclusively in what manner and at what time Freemasonry was introduced into Germany, but we have to look to documents and facts, not to theories and fancies.

[1] *A.Q.C.*, vol. ix., p. 55.

[2] Gould iv., p. 342.

[3] Schröder, Materialien iii., p. 161 (ab Orno—von Disfurth, said so).

[4] Zinnendorf was the second time elected G.M. in 1780,—he died 6th June, 1782, his successor, von Castillon, followed his footsteps, whilst Mumssen, who was G.M. from 1777-79, held quite different opinions (*vide* Findel i., 337), which were the cause of his resigning the office.

[5] Established 1770.

[6] Zirkel Correspondenz, 1896, Heft 2, p. 96.

[7] *Ibid*, 1889, Heft 1—2, p. 22.

**1730.**—The first documentary evidence we have to deal with is the appointment of a Monsieur Thuanus as Provincial Grand Master for the circle of Lower Saxony[1] in 1730, but nothing further is known about this brother, and it is not likely that he ever came to Hamburg or to Germany at all, because not the least trace of him is to be found in any of the German Lodges. It has been suggested that his name was De Thou, that he was Secretary to the French Legation and that his designation was altered.[2]

**1731.**—In this year Francis I., Duke of Lorraine, then 23 years of age,—afterwards (1736) Consort of Maria Theresa of Austria, was initiated at the Hague by a deputation from England, but no great importance for Germany can be attached to this fact. Francis was a liberal patron of arts and sciences, but there were mighty influences at work in Vienna against him and against Freemasonry in particular, and although Lodges were established at Vienna and elsewhere,[3] Freemasonry did never really flourish in Austria and was suppressed in 1764. Neither did it spread from there to other parts of what is now called the German Empire, partly due also to political and religious antithesis between Austria and the Northern States of Germany.

**1733.**—In 1733 the Earl of Strathmore is stated to have granted to eleven German Masons good brothers, a deputation to open a Lodge at Hamburg.[4]

Bro. Lane (*Masonic Records*, p. 65) mentions in connection with this Lodge: "Appears to have lapsed and to have been rewarranted 23rd October, 1740."

Schröder says:[5]

> "A queer proceeding; why was not one of them in the usual manner appointed Provincial Grand Master? There is also no trace of these eleven brethren. If one of them had become a member of the Lodge which was established four years later, the old connection with London would certainly have been mentioned by him."

It must be admitted that the proceeding itself was not perhaps so queer as Schröder wants to make out, because Grand Lodge having appointed Mr. Thouanus only three years previously, did not perhaps wish to, or could not, appoint another Provincial Grand Master for the same district, but it is very certain that the deputation granted to those eleven German Masons—always supposing it to have been granted, which seems to be open to doubt—was not acted upon, and the conclusion which Schröder draws is correct; if documentary proof of the existence of the 1733 Lodge had come forward there would have been no objection to a Lodge, which could have proved an earlier constitution than any other Lodge.

Bro. Lane's remark "appears to have lapsed," I take to be correct in the sense that the Deputation appears to have lapsed, but there is no rewarranting.

**1735.**—Bro. Nettelbladt states[6] that the Brethren Marshall and Keith in 1735 established the Lodge George, afterwards Absalom and adds:[7]

> "It was Lord Keith who established the Lodge George and appointed Baron D'Oberg Worshipful Master. In the circular by which the Grand Lodge of Hamburg invited to the celebration of the 100 years' establishment of a Lodge at Hamburg, the 6th December, 1737, is stated to be the Day of Establishment[8] and that the Lodge had no name, that Bro. Carl Sarry, Provincial Grand Master of Prussia and Brandenburg, was Worshipful Master. The name of the latter appears nowhere, not even in the English Lists. Neither does Schröder mention him, though he gives the same date and that the Lodge had no name."

Generally speaking, it might be as well to take Bro. v. Nettelbladt's statements *cum grano salis*—he was always strongly opposed to all opinions but his own,[9] and in the present instance he proves himself entirely mistaken by his own words.

[1] Gould v., p. 225. Schröder i., p. 31.

[2] Since writing the above Bro. W. H. Rylands has published in the last number of *A.Q.C.* a portrait and some few particulars respecting De Thom, for which German brethren should, and doubtless will, be grateful.

[3] Lewis Gesch d. Freim. in Osterreich, 1861, p. 8. Vienna: aux trois canons, 17th September, 1742.

[4] Schröder i., p. 36. Gould v., p. 225. Bro. Wendt as Representative of the Grand Lodge of England, also referred to this deputation in his speech at the 150 years' Jubilee of Absalom at Hamburg, 6th December, 1887 (Festbericht, p. 12). Personal recollection.

[5] i., p. 36.

[6] Gesch. frm. Systeme: Edition, 1879, p. 555.

[7] *Ibid.* Note 665, p. 774-5.

[8] We shall presently see that this is quite correct.

[9] Vide his satirical remark, p. 16—in our days when so many brethren whet their critical faculty on Freemasonry, such as Fessler, Schröder, Krause, Nicolai, etc.,—brethren whose judgment has since been proved far better than his own in many instances.

Not only does Schröeder mention Carl Sarry,[1] and also v. Oberg as members of the Lodge established 6th December, 1737, but Sarry's signature appears on the minutes of that meeting,[2] and it is further mentioned that on 21st February, 1738, Sarry took leave of the Lodge and went to Holland, so that he is by no means a mythical personage.

There is, however, no proof up to now of the existence of a Lodge in 1735, and there was certainly no Lodge George, afterwards Absalom.

**1737.**—The first authentic document in connection with a meeting of Freemasons in Germany is dated 6th December, 1737, as follows:[3]

> "Fondation, Règles, Charges, Loix et Minutes de la très-vénérable Société des acceptés Maçons libres de la Ville de Hambourg, erigée l'an 1737 le 6 Décembre.
>
> Divers membres de la t.v. Société des acceptés Maçons libres de la Ste Loge de St. Jean, ayant formé et établie une Loge à Hambourg, dans la Rue des Boulangers à l'enseigne de la Taverne d'Angleterre, le 6 Dec l'an 1737, sous la Domination du très-ven. Deputé Grandmaitre de Prusse et de Brandenbourg le frère Charles Sarry et ses Surveillants le fr. George Louis d'Oberg, et Pierre Carpser, le Secr. Pierre Stüven, les membres Jean Daniel Krafft, le fr. Jean Arbien, qui fut reçu le même jour dans notre ven. Société et du membre de notre Loge, le Portier Gustave Schultze, ont résolu de s'assembler regulièrement les 4 premiers Samedis du mois à huit heures du Soir, et y ont admis les Loix suivantes &c."[4] [here follow the signatures]

Schröder states:[5] "This Lodge had no name. On December 14th, the brethren J. B. Koop and Kessler, a stranger, were admitted as visitors, and Bro. v. Oberg was chosen W.M. for three months, he appointed the brethren Krafft and Carpser, wardens, and at this meeting initiated Bro. Tramberg. On December 21st, Bro. Lüttmann (afterwards Provincial Grand Master), and J. A. Dathe were affiliated; at the end of the year the Lodge counted sixteen members."

"As regards the working, we know from personal statements, that these founders possessed no written ritual; that the ceremonies accorded fairly with those in *Masonry Dissected*; that the candidates were received without any previous blindfolding; that the tracing board was drawn with chalk and charcoal on a piece of wax-cloth; that no dark-chamber, or flaming-star, etc., was used. There is also no hint that Lüttmann, after his appointment in London, introduced the slightest change; on the contrary, the ritual and the custom of giving both degrees on the same occasion, only excepting the initiation with uncovered eyes,[6] were continued till the introduction of the Strict Observance Rite."

In 1738 fifteen brethren were initiated and three affiliated; in March, April, May, Carpser was W.M., afterwards v. Oberg. The Senate of Hamburg tried to prohibit the meetings, but the Edict was afterwards not enforced.

At the meeting of 29th July, a letter was read asking for a deputation to be sent to Brunswick for the initation of an "illustre inconnu" (the Crown Prince of Prussia, afterwards Frederic II.); v. Oberg, Löwen and Bielfeld were deputed, and from Hanover, Graf v. d. Lippe, Graf v. Kielmannsegge and F. C. von. Albedyll joined them. The Minute Book must have been taken to Brunswick, because v. Kielmannsegge who was present at the initiation, signed his name.[7] In 1739 Lüttmann was W.M., and five were initiated. In 1740 from January to May, Lüttmann initiated five and affiliated one, he then went to London, and on 23rd October, 1740, this Lodge was entered on the Books of the London Grand Lodge, "No. 119, Bunch of Grapes, Beckerstreet, Hamburgh, every other Thursday, October 23rd, 1740.[8]"

Bro. Lane[9] says: "This Lodge is stated to be a successor without a lapse of No. 124 of 1733, see page 65," but in the face of the documentary evidence offered, which shows a separate origin in 1737 and would leave a blank from 1733 to 1737, I incline to the belief that no succession has been proved.

Lüttmann on 30th October, 1740, was appointed Provincial Grand Master of Hamburg and Lower Saxony, and in conclusion of our historical researches as regards

[1] Materialien i., p. 60 and 64.

[2] Archives, Grand Lodge, Hamburg.

[3] Schröder i., pp. 58-61, and Beilage No. 1.

[4] Please note: Fondation, érigé, établie . . . 6th December, 1737.

[5] These particulars will show that there is no break in the records from 6th December, 1737, up to the date of the English Warrant, 23rd October, 1740.

[6] This was altered by ballot on 9th February, 1763.

[7] Minute Book, Archives, Grand Lodge of Hamburg.

[8] Schröder i., p. 94—it was still "Beckerstreet," the same as in 1737.

[9] *Masonic Records*, p. 86.

this Lodge, it may at once be mentioned that the first initiation after Lüttmann's return took place on 31st May, 1741. Up to July another three were initiated, and the old Register was closed. On July 24th, 1741, the Lodge commenced a new "Minute Book" and a new "Register," and took the name of Absalom; this Minute Book is also in existence yet.[1]

There is one historical document of a later date (4th July, 1787), which at first sight might be taken to support the theory of the 1733 Lodge being the same as the Absalom Lodge, but in connection with other documents of the same date it cannot be considered a conclusive proof.

Up to 1776 there were altogether four Lodges at Hamburg, including Absalom (without taking count of the Zinnendorf Lodges), who had joined the Stricte Observanz and for a time severed their connection with England. In 1786 the negotiations with Bro. v. Graefe and England for a return to first principles, and a revival of the Provincial Grand Lodge having been completed[2] the four Lodges—they had in the meantime been united to two—redivided into the original four and some documentary evidence of this being evidently considered necessary, the then Provincial Grand Master v. Exter on 4th July, 1787,[3] after the new W.M.'s for the year had been elected, granted each of the four Lodges a Confirmation Warrant, which in the instance of Absalom is as follows:[4]

Seal of the Prov. Gr. Lodge.
Joh. Gottfr. von Exter, Pr. G. M.
Preamble. . .

Dem nach schon A.D. 1733, eine regelmässige Loge freyer und angenommener Maurer alhier zu Hamburg von der Grossen Loge zu London constituirt und darnach A.D. 1740, am 23rd October, diese Constitution der gerechten Loge, Absalom genannt, erneuert auch solche von dem bald darauf zu Hamburg bestellten Provincial Grosmeister, Unseren Gottseligen Vorfahren, nachher anerkannt worden: Und wir von den jetzigen Sehr Ehrwürdigen und geliebten Brüdern und Mitgliedern dieser besagten Loge, gleichfalls um die Anerkennung und Bestätigung derselben und des von ihr neu erwählten Meisters vom Stuhl ersucht sind: So haben wir ihnen dieses ihr billiges und schickliches Gesuch willig gewähret, etc., etc.

Sigd. 4th July, A.D. 1787,

AUF BEFEHL DES HOCHWUERDIGEN, Prov.G.M.
JOHANN SIMON NAGANT, Vice G.M.
JOHANNES POPPE, Dep. G.M.
JOHANN PHILIPP BECKMANN, Gr. Sec.

Inasmuch as in A.D. 1733 a regular Lodge of Free and Accepted Masons was constituted here in Hamburg by the Grand Lodge at London and afterwards, A.D. 1740, on the 23rd October, this Constitution of the said Lodge, called Absalom, was renewed, and subsequently acknowledged by the Provincial Grand Master of Hamburg, shortly afterwards appointed, our predecessor who now rests in the Lord; and whereas the worshipful and beloved Brethren and members of said Lodge have now prayed us likewise for an acknowledgment and confirmation of the same and of their newly-elected Worshipful Master; we now, therefore, do comply with their just and proper request, etc., etc.

4th July, 1787.

By order of the Most Worshipful Prov.G.M.
etc., etc.

Now this Warrant connects the 1733 Lodge with the 1740 Lodge, but the year 1733 is only mentioned in a very vague and uncertain manner, without reference to any date, which would certainly not have been omitted if anything definite had been known about it, particularly as in the like Warrants granted on the same day to the other three Lodges, the precise date of their constitution in the years 1743, 1774, 1776 respectively, is mentioned; and it must also be taken into consideration that the newly-installed English Provincial Grand Master, who was bound to mention the time before 23rd October, 1740, would naturally have preferred 1733 as more in keeping with the English records.

It therefore appears to me that Schröder and the Grand Lodge of Hamburg after him, did well not to go back to the—perhaps imaginary—deputation granted in 1733, out of which the actual existence of a Lodge could be inferred but not proved, and fixed the date

[1] Archives, Grand Lodge of Hamburg.
[2] Gould v., p. 228, Schröder iv., pp. 55-56.
[3] Von Exter was constituted Provincial Grand Master, 5th July, 1786, and installed by Graefe on 24th August, 1786, but the election of Worshipful Masters for the private Lodges was deferred until St. John's Day, 1787. Schröder iv., pp. 55-56.
[4] Archives, Grand Lodge of Hamburg.

of the 6th December, 1737, as the date of the establishment of the first Lodge in Germany, supporting this statement by original documentary evidence.

This date has also been generally accepted by German Freemasons,[1] and the Lodge Absalom bears the proud title of "the first (or Premier) Lodge in Germany."

In a second paper we shall perhaps endeavour to show the further spread of Freemasonry in Germany.

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The W.M. having called for remarks on the paper:

Bro. J. LANE said:—So far as I have been able to grasp the design of Bro. Carl Wiebe, M.W.G.M. of Hamburg, as expressed in the paper just read, he appears desirous of proving that Freemasonry did not exist in Germany prior to the year 1737.

It is therefore necessary to carefully examine the evidence which proves the existence of Freemasonry in that country at least four years earlier, *i.e.*, in 1733.

In our English "Book of Constitutions" of 1738-39 [O.S.], it is on record that amongst the list of "Deputations sent beyond Sea,"—"STRATHMORE, *Grand Master*, granted one to eleven *German* Gentlemen, good Brothers, for constituting a *Lodge* at **Hamburg**."

As the Earl of Strathmore was Grand Master from 7th June, 1733, to 30th March, 1734, only, the date of Constitution is approximately ascertained. Warrants, as we now have them, were then altogether unknown, and there was probably no "return" of the date of Constitution of the Lodge made to Grand Lodge by the officer to whom that important duty had been entrusted, and which the "Deputation" itself required him to make; but this was not an isolated instance of such neglect, especially in relation to Lodges constituted abroad.

There can, however, be no doubt that the Lodge existed at the period mentioned, inasmuch as it duly appears amongst the "Regular Lodges according to their Seniority and Constitution," in the Engraved List of 1734, namely, "124, Hamburgh in Lower Saxony," but without any date.

The Engraved Lists for the several years 1736, 1737, 1738, and 1739, contain the same particulars, but in neither of them is the date of Constitution recorded.

In the new Enumeration and List of 1740, which of course necessitated new engraved plates, the Lodge appears with a *date* (although only the *year*) of "Constitution," namely "108. Hamburgh, Lower Saxony. 1733," and this is continued in the List of the following year, 1741. We have no Engraved Lists available for either 1742 or 1743. It is, however, very important to note that the same number, "*108*," is continued in the Engraved List of 1744, but with a new description, namely, "Luttman Lodge, Hamburgh, Lower Saxony, Oct. 23, 1741," and this description probably appeared in the List of 1742, inasmuch as the words "Luttleman Lodge" are written upon the first space allotted to No. 108 in the Engraved List of the preceding year, which was evidently an instruction to the engraver for the next issue.

In 1745, however, the description is again altered—it now reads, "108. The English Tavern. Die Englisch Weinschencke, Absalon at Hambro. Every other Wednesd. Oct. 23, 1740." Thus we have the date of Constitution put back exactly one year, namely, from 1741 to 1740, which latter date is continued in all the Engraved Lists from 1745 to 1755.

Turning to the subsequent Enumeration of 1755 the description of the Lodge for the years 1756 and 1757 is, "119. Absalon at Hamburgh, every other Wednesd. Octo. 23, 1740;" but from 1758 to 1769 the Lodge is stated to meet at the "Bunch of Grapes, Decker Street, Hamburgh, every other Thursday," the date still being "Octo. 23, 1740."

Bro. Wiebe appears to consider that the old Lodge of 1733 had no connection with that subsequently registered as Constituted on 23rd October, 1740, and in support of his opinion supplies an extract dated 6th December, 1737. It appears to me that the extract cited only proves that certain members of the Society of Free and Accepted Masons of the *Holy Lodge of St. John* had formed and established a Lodge on the 6th December, 1737, and that they resolved to meet on certain days, etc. But, is it not already well understood that the designation "Brethren of the Holy Lodge of St. John" usually, if not invariably, meant those Masons only who were not then subscribing members of any regular, authorised, or constituted Lodge? There appears to be nothing to shew that these brethren were not then, or had not previously been, identified with the older Lodge of 1733, while it is quite possible, on the other hand, that they may have been unaffiliated Masons who were joining the members of the 1733 Lodge, but desired to have it reconstituted.

Be that as it may, there was evidently in the minds of the English authorities a continuity between the two Lodges, for on what other ground could the Lodge of 1740 have been inserted in the Engraved List in the exact position and place, as regards precedence and seniority, of the Lodge of 1733?

[1] Festbericht, 6th December, 1887. Bröcker, Die Freim. Logen Deutschlands, 15 and 111. Lenning Handbuch i., 574.

Bro. Wiebe does not furnish any information showing why the Lodge stated to have been "formed and established" in December 1737 was not "constituted" until October 1740. He does, however, make a very extraordinary statement when he affirms "that on 23 October, 1740, the Lodge was entered on the Books of the London Grand Lodge, 'No. 119, Bunch of Grapes, Becker street, Hamburgh, every other Thursday, October 23rd, 1740'"; for this is certainly erroneous, utterly irreconcilable with the facts, and quite incapable of being sustained by any evidence.

As a matter of fact—I have already referred to it—in 1740 and 1741 the old Lodge remained on the Engraved List with the same description continued from 1734. In 1744 (1742 in MS.) it is noted as "Lutleman Lodge" under date October 23rd, 1741, becoming "Absalon at Hambro.," October 23rd, 1740, in the list of 1745, when it is described as meeting at the "English Tavern," but the Lodge does not appear on the Grand Lodge Records as meeting at the "*Bunch of Grapes, Decker Street*" until the year 1758, *i.e.*, *eighteen years* later than the period stated by Bro. Wiebe.

Whether the information I published in *Masonic Records* in reference to these old organizations was or was not correct, it was the best and most reliable that I could obtain; but whilst willing and desirous of being corrected (when the facts are against me) the paper just read does not satisfy me that there is any material inaccuracy in my references to the Lodges of 1733 and 1740, and I am still of opinion that their continuity has not been disproved.

The quotation by Bro. Wiebe from the Warrant of Confirmation granted to Lodge Absalom on the 4th July, 1787, strengthens rather than refutes my statements, and in this connection I would say, that if the sole reason for disparaging the accuracy of the recital in that Warrant is because it only gives "A.D. 1733" as the year of origin, (*i.e.*, without stating the month or day of the month), it is of very trifling import, for, as a matter of fact, the dates of Constitution of many other Lodges of the year 1733 were never recorded in the Engraved Lists,—not even of those constituted in this country,—but that does not for one moment justify us in assuming that they were not regularly constituted in the year in which they appear in the Engraved Lists.

Moreover, one might reasonably expect that the Provincial authorities in 1787 would have been in possession of more local knowledge than we now have. At any rate, *they* certainly believed (as evidenced by the tenor of the Warrant of Confirmation) that a *regular Lodge was constituted in Hamburg in* 1733, and that on 23rd October, 1740, the *Constitution of the said Lodge*, called Absalom, *was renewed*; and, as that belief appears to have been based upon the facts recorded in the English Engraved Lists and the Book of Constitutions, I adhere to the same opinion.

Of course it is of comparatively little importance whether Bro. Wiebe's opinion or mine, in relation to the *continuity* of the 1733 Lodge with that of 1740, be the more correct one; but I must express my firm and unshaken conviction, based upon the evidence cited, that Regular Freemasonry existed in Germany at least as early as the year 1733.

Bro. Kupferschmidt said:—I am sure, brethren, we ought to be much obliged to Bro. Wiebe for his paper, read to-night, as an uncertainty hitherto existed about the history of the earliest Lodges in Hamburg, and I think the documents and facts brought forward by him, and to-night's remarks of Bro. Lane, will help considerably to clear up this uncertainty.

I quite agree with Bro. Lane that the deputation granted in 1733 to eleven German Masons, good brethren, to open a Lodge at Hamburg, is not a mere myth, for Anderson in his Book of Constitutions of 1738, only five years after the granting of the deputation, mentions it, and I may add that Bro. von. Graefe, representative of the Grand Lodge of England for Germany, still mentions the event, when giving in 1785 a short outline of the history of the Craft in Hamburg, in a letter from him at that place to Bro. White, Grand Secretary at London.

After Bro. Lane's remarks on the paper, I have only to give a few particulars about Bro. Charles Sarry, under whose "domination" the Lodge at Hamburg was constituted the 6th December, 1737. Although he is styled in the first minutes of the Lodge "Deputé Grand Maître de Prusse et de Brandenbourgh," I fail to see any reason for asserting that he was a Deputy Provincial Grand Master of the English Grand Lodge. My opinion is, that he assumed this title, if rightly or wrongly I cannot say. In the early times of Freemasonry on the Continent, nearly all Worshipful Masters and Deputy Masters were styled with the prefix "Grand." I cite for instance the two first Dutch Lodges at Amsterdam, the one founded 30th September, 1734, called "Loge du Grand Maître des provinces réunis et du résort de la généralité," with Count Vincent de la Chapelle as Grand Master, and the other founded in 1735 in the presence of Grand Master Rademacher and Deputy Grand Master Kuenen. From whom did these Grand Masters and Deputy Grand Masters receive

their titles, certainly not from England, as there is no mention of their names in the 1738 Book of Constitutions, or elsewhere.

Sarry, it seems to me, had come specially to Hamburg to open and constitute this Lodge of 1737, for we are told that after the constitution of the Lodge on the 6th December, and the appointment eight days later, the 14th December, of Bro. v. Oberg, W.M., and of Bros. Kraft and Carpser, Wardens of the Lodge, he took leave of the Lodge on the 21st February, 1738, and left Hamburg for Holland. We next hear of him at Berlin, where he joined the Lodge of the Three Globes on 6th June, 1741, the minutes of that date state that Bro. Charles Sarry, so well experienced and versed in all matters of Freemasonry, was affiliated and joined as member without paying any dues for it. Nothing is mentioned about his title of Deputy Grand Master of Prussia and Brandenburg, he is only described as "Dutch Lieutenant." He was elected 9th June, 1741, First Steward, and 9th September, the same year, as Senior Warden. On the 10th October, 1741, a deputation was sent by desire of Count Gotter, W.M. of the Lodge of the Three Globes, to Molsdorf, an estate of the latter near Gotha, for the purpose of initiating the Duke Karl Friedrich, of Saxe Meiningen, and Sarry went there, with two other brethren and a serving brother from Berlin, and officiated as S.W. at the ceremony. The Lodge of the Three Globes elected him on the 6th September, 1742, as W.M.; he resigned his membership voluntarily from the 7th March to the 13th December, 1743, when he rejoined the Lodge. The last notice about him is on the 28th May, 1755, when he presided as Past Master (Passé Maître) at a meeting of the Lodge in the absence of the W.M. and Deputy Master. After that nothing more is heard of him.

After these brief remarks I beg, W.M. and brethren, to propose a cordial vote of thanks to Bro. Wiebe for his interesting paper, and hope that we may soon expect his promised second paper on the further spread of Freemasonry in Germany.

Bro. Speth said:—I have great pleasure in seconding the vote of thanks to our Bro. Wiebe. It must be a source of gratification to all of us, to find that our brethren in Germany are at last, after so many years, realising the fact that our Lodge exists, and is worth appealing to in matters of history. Of course, Bro. Begemann, one of the foremost students among the German fraternity, has been with us heart and soul since our foundation, and we have obtained a certain amount of recognition occasionally here and there, but it has taken the majority a long while to correct the prevalent but erroneous idea that it was no use looking to England for light on the antiquities of the Craft. Germans are possibly not very much to blame for this. In order to find an excuse for them, we have but to remember that during the whole first half of this century, when such men as Schroeder, Fessler, Schneider, and, above all, Kloss, were investigating the origin of Masonry, and really working on authentic documents, the only writer we could oppose to them was dear old credulous Dr. Oliver. But there are now many signs that German Masons are awakening to the fact that within the last twenty-five years a serious and scientific school of investigators has arisen in England and that their efforts are focussed, so to speak, in our Lodge. We find our papers quoted in German publications, we are gradually enrolling German workers in our Correspondence Circle, and not the least distinguished among them has this evening submitted a paper to our criticism and judgment. I join with Bro. Kupferschmidt in trusting it may not be the last specimen of his workmanship with which we shall be favoured: I am even in a position to state that our Bro. Wiebe has promised a series of Notes for us.

I have no intention of entering into the question of the date of origin of Lodge Absalom. Two more doughty champions of the opposing views could not be selected than Bros. Wiebe and Lane, and if the present paper and discussion do not settle the question, they at least place all the facts and possible inferences before us.

As regards the question raised by Bro. Kupferschmidt respecting the real status of Bro. Carl Sarry, I must confess that I no not think he solves the puzzle. I grant that Masters of Lodges on the Continent at the beginning of last century often assumed the title of Grand Master of such and such a Lodge: and it might be possible to read the title "Deputy Grand Master of Prussia and Brandenburg" as meaning Deputy Grand Master, *i.e.*, Dep. W.M., of a Lodge in Prussia. But the awkward fact remains that at the date, viz., 1738, no Lodge of any sort, so far as we know, existed in the whole of Prussia and Brandenburg.

The vote was then put and carried unanimously.

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I have read Bro. Lane's remarks with great interest, and do not for a moment doubt that the information supplied by him in his *Masonic Records* is the very best available, but

I find that Bro. Lane expresses himself with greater reticence *there*, than he does *now*, saying only:

> page 65. 1733, Lodge "*appears* to have lapsed, and to have been re-warranted 23rd October, 1740."

and again with reference to the 1740 Lodge,

> page 86. "This Lodge *is stated* to be a successor without a lapse of No. 124 of 1733."

To my mind the point at issue is, whether the Deputation granted by Strathmore in 1733 was only *granted*, or whether is was really *acted* upon, which is perhaps difficult to decide; among the Deputations sent beyond the sea there is already one recorded in 1730 to "Monsieur Du Thom to be Provincial Grand Master of the Circle of Lower Saxony" *(A.Q.C.* ix., 82), *yet* there was no Provincial Grand Lodge of Lower Saxony until ten years later under Lüttman: thus the granting of the Deputation of 1733 can *in itself* hardly be considered sufficient proof of the Lodge having actually been established, *the less so*, as no return was made to Grand Lodge, and no trace can be found at the supposed domicile of the Lodge.

The Warrant of 23rd October, 1740,[1] was however granted to Lüttman personally during his stay in London, which I think accounts for the name of Lüttman Lodge. After his return to Hamburg the Lodge in 1741 decided to take the name of Absalom, which name was (1745) registered in London. The English authorities, *or* the party who supplied the materials for the Engraved Lists, *may* have been under the impression that Lüttman Lodge was the same as the 1733 Lodge—although I do not in that case understand the rewarranting—but unfortunately we in Hamburg can only trace the Lüttman Lodge back to 6th December, 1737, without any proof *so far* that the brethren who then established this body were or had been members of a Lodge previously established at Hamburg.

Perhaps this discussion may tend to supply the "missing link" from 1733 to 1737 which is all that is wanted.

The "extraordinary statement" which Bro. Lane objects to is merely a slip of the pen as shown by the repetition of the date of 23rd October, 1740, which has however, no bearing on the point at issue, and can easily be rectified by reference to *Masonic Records*, page 86. I very much regret it escaped my attention when proof reading.—Carl Wiebe.

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The Secretary read the following paper:

# A CURIOUS HISTORICAL ERROR.

BY BRO. WILLIAM BARLOW, LL.D.,

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THE volume of *the Constitutions of Freemasonry, or Ahiman Rezon*, published in 1858 by the Grand Lodge of Ireland, contains "Annals of Freemasonry." These record that:—

> "872. Alfred *the Great* promoted the Order, and the Art much prospered. *According to Bede*, Alfred was initiated at the College in Mayo; and the letter of Eric, a celebrated philosopher of Auxerre to Charles the Bald, about the middle of the 9th Century, designates the Irish philosophers, as 'Servants of the wise Solomon.'"

This Annal perpetuates a curious blunder, unless Bede was a wonderful Seer. Bede died 150 years *before* Alfred the Great, whose initiation in Mayo, the Annal states, Bede recorded.

". . . . 150 years *after* Bede's death," writes Bishop Stubbs (*Constitutional History of England*, 4th ed., 1876), "his History was translated into English, most probably under the eye of Alfred."

This is an awkward fact for the Annalist, and the Grand Lodge of Ireland did well in placing his historical marvel amongst events described as "*Remarkable* Occurrences in Freemasonry."

Although Alfred the Great cannot have been the personage named in Bede's flowing narrative, is there no probable solution of the difficulty created by the quoted Annal? The problem long puzzled me, but admits, apparently, of a solution in part.

The ingenious or ingenuous scribe, who compiled the Annals, seems to have transformed Alfrid, King of the Northumbrians, who ruled that Northern race from 685 to

[1] The Engraved List for 1744 is in error in stating 1741.

705, into a posthumous Alfred the Great, who swayed the English sceptre for the better part of the period between 871 and 901. Alfr*i*d, King of the Northumbrians, continued to reign during the first half, nearly, of the Venerable Bede's life, but predeceased him long enough to permit of Bede introducing him into an Ecclesiastical History written in 731.

In that learned though credulous narrative occurs this passage:

"In 667 Colman, who was a Bishop from Scotland, departing from Britain, took along with him all the Scots he had assembled in the Isle of Lindisfarn, and also about 30 men of the English nation, who had been all instructed in the monastic life, and leaving some brethren in his Church, he repaired first to the Island of *Hii*,[1] whence he had been sent to preach the Word of God to the English nation. Afterwards he retired to a certain small Island which is to the west of Ireland,[2] and at some distance from its coast, called in the language of the Scots, Inisboufinde, that is, The Island of the White Heifer. Arriving there he built a monastery, and placed in it the monks he had brought from both nations, who, when they could not agree amongst themselves, . . . . Colman sought to find a remedy for their dissensions, and, travelling far and near, he found a place in the Isle of Ireland fit to build a monastery, which, in the language of the Scots, is called 'Mageo,' and he bought a small part of it of the *Earl*[3] to whose property it belonged, to build his monastery thereon. . . . . Then immediately building a monastery with the assistance of the Earl, and all the neighbours, he placed the English there, leaving the Scots in the aforesaid island. This monastery is to this day possessed by English inhabitants; being the same that, grown up from a small beginning to be very large, is generally called 'Muigeo.'"—(Bede, *Eccl. Hist.*, book iv., chap. iv., 447-8 in Church Histories of England, Pre-Reformation Series, vol. i., part i., 1853).

A foot-note to the foregoing passage states of "Mageo" that it was "formerly a Bishop's See of which the last prelate was Eugenius Mac Brenoan; it is now annexed to the Bishopric of Tuam."

To me it seems that "Inisboufinde" is manifestly the island to-day called Inisboffin, off the south western corner of the coast of County Mayo, and that the "Mageo" or "Muigeo" of Bede is probably the Mayo of the quoted Annal.

I have not found anywhere that Alfred the Great ever visited Ireland. Was there any other of a name *idem sonans* whom the Annalist can have confounded with the monarch whom the herd's wife scolded? Or is the whole paragraph of the Annal a fiction void of even a germ of truth?

As "Mageo" has been identified, so I think can be identified the personage whom the too eager Annalist has thoughtlessly called Alfred the Great.

Bede, in his history, names a person who satisfies some, at least, of the requirements of the Annalist.

"In 684," wrote Bede, "Ecgfrid, King of the Northumbrians, sending Berct, his general, with an army, into Ireland, miserably worsted that harmless nation, which had always been most friendly to the English, in so much that the hand of the enemy spared not either churches or monasteries. Those islanders, to the utmost of their power, repelled force with force." . . . . (Bede, *Eccl. Hist.*, book iv., chap. xxvi., 483.)

A note to this passage suggests that this war against Ireland "may perhaps have been occasioned by the refuge which the Irish had afforded to Alfr*i*d the illegitimate brother of Ecgfrid, and his successor in the throne."

In 685, Ecgfrid waged against the Picts a war fraught with disaster to himself. His "friends advised him not to engage in this war; but he, having the year before refused to listen to the most reverend father Ecgbert advising him not to attack Scotland [Ireland], which did him no harm, it was laid upon him as a punishment for his sin, that he should not now regard those who would have prevented his death." (Bede, *Eccl. Hist.*, book iv., chap. xxvi.) His heart was hardened, he would not hearken to his advisers; and so in that war "Ecgfrid was slain 28th May, 685, . . . . by the sword of the Picts. And Alfr*i*d, his bastard brother, who for a considerable time previous had gone into voluntary exile for the sake of acquiring learning, through the love of wisdom, in the region of the Scots"—viz., Scotia, Ireland, —"was raised to the Kingdom in his stead." (Bede, *Life of Cuthbert*, chap. 24, sec. 42. Pre-Reformation Series of Church Histories.)

[1] "The most illustrious of those missionaries from Ireland founded, in 563, the monastery of Hii or Iona," *Social England*, vol. i., p. 155. "The Scotic Bishop, Colman, with some of his followers, retired to Hii," *Ibid*, 159.

[2] Ireland was known as "Scotia" till the 11th century.

[3] Is "Earl" an accurate translation of Bede's original word? Was "Earl" in use in Ireland or England before Canute's time? See *Pike's Constitutional History of the House of Lords*, p. 7.

The phrase—"The region of the Scots"—denotes Ireland, as a couple of passages selected from many, will show. "It will be remembered," wrote Bede, "that this Alfr*i*d had long resided *among the Irish.*" (Bede, *Eccl. Hist.* book v. chap. xv., p. 515).

Again, Bede wrote of a later period, "At this time"—namely, 701 to 704—"A great part of the *Scots in Ireland*, and some also of the Britons in Britain, through the goodness of God conformed to the proper and ecclesiastical time of keeping Easter." (*Ibid).*

Recalled from his learned seclusion among the "harmless nation" to assume the purple, Alfr*i*d applied his learning and abilities to the affairs of state, and quickly justified the choice made of him.

Bede records that "Alfr*i*d succeeded Ecgfrid in the throne, being a man learned in the Scriptures. . . . He nobly retrieved the state of the kingdom, though within narrow bounds." (Bede, *Eccl. Hist.* book iv., chap. 26, sec. 341).

Having reigned for about twenty years "Alfr*i*d, King of the Northumbrians, died in 705." (Bede, *Eccl. Hist.* book v., chap. 24, sec. 452).

It seems reasonably clear, then, that the Annalist mistook Alfr*i*d, bastard brother of King Ecgfrid, for the famous warrior monarch, of nearly two centuries later. The proofs of this proposition, condensed from the foregoing narrative, may be tersely summed up in the following fashion.

In 667, eighteen years before Ecgfrid's death in battle left the Northumbrian throne vacant for Alfr*i*d, Bishop Colman led a band of Scotch and English devotees, "who had been all instructed in the monastic life," into the West of Ireland. The Scotch he settled in the remote island of Inisboffin, off that stormy coast, where the boisterous gales of the restless Atlantic joined to the lowlier chants of the pious monks their loud peans, in common praise of the Almighty.

The Englishmen of his holy band Bishop Colman located in "Mageo" or "Muigeo" in a monastery built by him on the land bought from an Earl.

Alfr*i*d of Northumbria went into exile in Ireland—"long resided among the Irish" —had gone for a considerable time "into voluntary exile, for the sake of acquiring learning, through the love of wisdom," and is described afterwards as a man "learned in the Scriptures."

Having found a refuge in Ireland for peaceful study, in what *part* of that "harmless nation" did he long dwell? He was an Englishman in "voluntary exile" in a strange land "always most friendly to the English." Where would such an exile's residence be if not amongst those few godly countrymen of his, whose daily and nightly orisons sanctified the monastery which Bishop Colman had piously built in "Mageo" and had peopled with the English monks whom he had brought with him to the desolate West?

In 685 King Ecgfrid was slain, and Alfr*i*d was chosen monarch in his stead. In 705 Alfr*i*d died. In 731 the Venerable Bede wrote that remarkable history in which Alfr*i*d is often mentioned.

Can any shadow of a doubt remain that *this* Alfr*i*d—and not Alfred the Great—should have been designated by the Annalist of the Grand Lodge of Ireland when he imputed residence in Mayo to Alfred the Great?

But that Alfr*i*d was initiated in Mayo—that he ever was a member of our Order—that he promoted the Order—that the Art much prospered in his time—are propositions of which I have not yet found any sustaining proof. "That the Art much prospered in his time," namely, 685 to 705 or a little earlier, is particularly unlikely if the Regius MS. is correct in attributing the advent of Freemasonry into England to King Athelstan, who reigned from 924 or 925 to 940. Indeed, I feel inclined to hazard a conjecture, that Alfr*i*d was initiated into the *Order of Monks* at their College in Mayo, and that this may be the true rendering of the authorities, whatever they are, on which the Annalist based his statement.

This however is guess-work. I must content myself with having singled out—as I trust—the particular Alfr*i*d whom the Annalist ought to have named; and with the hope that the records on which the Annalist founded the remainder of his statement may yet be disinterred.

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Bro. Chetwode Crawley took occasion to congratulate the Lodge on having attracted within its literary sphere papers from such diverse sources as those read at the present Communication. Bro. G. W. Speth, in his comments on Grand Master Wiebe's paper, had pointed out, with justifiable pride, that our learned German brethren had begun to realize the value of our publications. Dr. William Barlow's communication was even a more remarkable testimony to the far-reaching influence of the Lodge, coming as it did from the Antipodes, where the newly formed Grand Lodge of South Australia offered a fraternal home to the distinguished Brother who bid fair to enhance the reputation of which he had laid the foundation twenty years ago in the Grand Lodge of Ireland.

Continuing his observations, Dr. Chetwode Crawley said:—

"Dr. William Barlow has so treated his subject as to leave little room for discussion. In correcting the confused misstatement of the Annalist, he has shown the acumen of a trained lawyer in tracking out the probable cause of the error. No more is to be said on that point, but a few words may be added on the *List of Remarkable Occurrences in Freemasonry* in which the erroneous paragraph found a place.

The Grand Lodge of Ireland seems to have issued no authorised edition of the *Constitutions of Freemasonry* between 1751, when Edward Spratt, the Grand Secretary of the day, published his *New Book of Constitutions*, and 1804, when Bro. Charles Downes, printer to the Grand Lodge, was empowered to issue the *Ahiman Rezon*, the first authorized Irish issue under that name. During the interval, the Grand Lodge of Ireland made use of Laurence Dermott's *Ahiman Rezon*, originally drawn up for the Grand Lodge of the Antients: a cognate Grand Lodge which claimed to perpetuate Irish work, and which alone was recognized by the Grand Lodge of Ireland to be the Grand Lodge of England. When compiling the original *Ahiman Rezon*, Laurence Dermott practically incorporated the *Regulations* as given by Spratt, but with courageous intelligence, far in advance of his time, rejected the mythical farrago that had till then done duty as the History of Freemasonry. Hence, no List purporting to chronicle *Remarkable Occurrences* is found in the Irish *Ahiman Rezon* till the issue of Bro. Charles Downes's later editions, published after the INTERNATIONAL COMPACT of 1814 between the Grand Lodge of Ireland and the United Grand Lodge of England. Then, for the first time, is introduced the List of *Remarkable Occurrences* which had been drawn up by William Preston for the *Freemasons' Calendar* of the Grand Lodge of the Moderns. This List reappeared, without sensible modification, in every subsequent issue of the Irish *Ahiman Rezon* till 1858, when considerable additions, chiefly concerned with Irish Freemasonry, were made by the zealous Brother to whom the revision of the book was entrusted.

The List, modifications and all, disappeared from subsequent editions, but the disappearance, though complete, was not rapid enough to baffle the critical eye of Bro. W. Barlow.

The compilation of the List in 1858 was due to Right Worshipful Bro. Michael Furnell, Provincial Grand Master of Munster, the only Irish Freemason, who, from the time of Edward Spratt to the present day, can be said to have shown an intelligent desire to investigate the History of our Craft, or to have evinced a literary instinct in dealing with our Records and Traditions. His great and real merits will procure him condonation for slips such as Bro. Barlow has pointed out, when it is remembered that in his day the unquestioned and unquestionable authority on Masonic History was the Rev. Dr. Oliver, a writer comparable to the Venerable Bede in devious learning and honest credulity.

In order to guard against misconception, it should be added that the so-called Irish *Constitutions* of 1768 did not form a Code intended to supersede Laurence Dermott's *Ahiman Rezon*. They were designed to supplement it for Irish use. They consisted of twenty-nine *Regulations* "approved by the Grand Lodge in full Meeting the Third Day of *November*, 1768," in order to provide for its more special requirements. These supplementary *Regulations, Rules and Orders* were originally issued, "*Anno Laotomiæ* [*sic*] 1768," in an unpretentious octavo pamphlet of sixteen pages. Only one copy of the pamphlet in this form is at present known to exist, and a facsimile of it will be given in *Fasciculus III., Caementaria Hibernica*."

Bro. Rev. J. W. HORSLEY thought the thanks of the brethren were due to Bro. Barlow for his paper. It cleared up one of those little points which were apt to perplex the student, and which it was at all times desirable to elucidate, even although they were in themselves not of great importance. But he desired to deprecate the slighting allusions to Bede, which were, he thought, quite unjustified. His works fill eight volumes folio, commentaries, homilies, and especially an ecclesistical history of Great Britain from the invasion of Julius Cæsar to A.D. 731, and to these works every historian was more or lest indebted. Mosheim might certainly be regarded as an impartial critic, and the following quotation would show his high appreciation of Bede. "Bede, distinguished for industry and zeal for learning. Nor can one doubt, from his mode of treating almost every branch of learning then cultivated, that it was not the want of genius, but the state of the time, which prevented him from attaining great eminence."

Bro. HENRY LOVEGROVE expressed the interest with which he had heard the paper read, and moved a hearty vote of thanks to the writer.

Bro. SPETH seconded this, and pointed out that there still remained one point to investigate. Where was that letter from Eric to Charles the Bald? Was it a myth or did it exist somewhere? And why were the Irish philosophers designated in that letter "Servants of the wise Solomon?"

The vote was then put and carried unanimously.

# Festival of the Four Crowned Martyrs.

## MONDAY, 9th NOVEMBER, 1896.

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THE Lodge met at 5 o'clock p.m. Present: Bros. Edward Macbean, W.M.; C. Kupferschmidt, A.G.S.G.C., S.W.; C. Purdon Clarke, J.W.; G. W. Speth, P.A.G.D.C., Secretary; Sydney T. Klein, S.D.; T. B. Whytehead, P.G.S.B., J.D.; R. F. Gould, P.G.D., D.C.; E. Conder, jun., I.G.; John Lane, P.A.G.D.C., and G. Greiner, Stewards; W. M. Bywater, P.G.S.B., P.M.; W. H. Rylands, P.A.G.D.C., P.M.; F. H. Goldney, P.G.D.; and E. J. Castle.

Also the following members of the Correspondence Circle: Bros. E. A. T. Breed, Rev. A. G. Lennox Robertson, W. Harley Sissons, P.A.G.D.C.; F. D. Davy, Dr. T. Charters White, W. Kiddle, R. A. Gowan, J. S. Cumberland, P.Dep.G.S.B.; S. M. Banker, H. Woodcock, C. H. Rosher, G. Woelcke, Thomas Cohu, W. F. Lamonby, P.G.W. Victoria; E. Glaeser, J. Peeke Richards, Harry Tipper, P.G.Pt.; S. D. Wade, E. Rivington, W. Lake, A.G.Sec.; W. C. Barnes, C. H. Barnes, J. W. Barnes, G. J. Taylor, Dr. G. Mickley, P.A.G.D.C.; Dr. C. L. Tuckey, E. Armitage, E. C. Stimson, F. W. Mitchell, E. H. Bramley, A. Digby Green, M. A. Tweedie, W. J. Armitage, C. W. Noehmer, C. H. Bestow, T. Adams, Richard Eve, P.G.Treas.; Milton Smith, Rev. C. E. Wright, O. Marsland, G. W. Taylor, Dr. E. Haward, H. B. Chamberlin, G. C. Hughes, and H. T. Bridges.

And the following visitors—Bros. H. P. FitzGerald Marriott, of Lodge Afortunado, G.O. of Spain, at Las Palmas; S. G. Allen, Emulation Lodge No. 21; Percy Trickett, S.D. of Shurmur Lodge No. 2374; C. W. Skinner, Earl of Mornington Lodge No. 2000; and Ruthven Finlayson, S.D. of Montefiore Lodge No. 1017.

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Two Lodges and twenty-nine brethren were admitted to the membership of the Correspondence Circle.

The Worshipful Master said: Brethren,—My last official act as Worshipful Master is both pleasing and appropriate; for I have now, just prior to myself joining their ranks, to present to such of our Past Masters as are here this evening, a token of their rule over us. It is matter of regret that so few are in attendance, but if we remember that our membership, especially in our earlier history, was mainly drawn from those who had long left the heyday of their youth behind them, it need no longer surprise possible critics that the number is so meagre, for with increasing years infirmities multiply apace. To cite only two instances, neither our Bro. Professor T. Hayter Lewis nor Bro. Wm. Simpson can venture with impunity to face the risks of a winter night. Indeed, on account of the very recent serious illness of Bro. Simpson, I deemed it right—with the hearty approval of Bro. Gould, and relying on the concurrence of the Lodge—to take his Jewel out to Willesden last week, and, in a semi-formal manner, ask his acceptance thereof. This act was accompanied by some complimentary allusions to his reputation as "Crimean" Simpson, and later as "Indian" Simpson, and a due acknowledgment of the many valuable papers he had contributed to our Journal on subjects he had made almost his own, such as the "Worship of Death" and similar recondite studies.

[The following brethren having been placed before the pedestal, the W.M., in pinning on the breast of each the P.M. Jewel of the Lodge, addressed him as follows]:—

W. Bro. Gould, not only a founder of this Lodge, you had the further merit, which deserves to be more widely known, of being one of the Four eminent brethren as yet *un*crowned and *un*martyred, whose deliberations eventuated in the formation of the Four Crowned Martyrs, better known as "Quatuor Coronati," your colleagues being Sir Charles Warren, Sir Walter Besant and W. H. Rylands, all honour to these names! I need hardly say that the wonderful success since achieved must have been as much a surprise to your quartette as to others and an even greater satisfaction. Apart from your *Magnum opus*, "The History of Freemasonry" and numerous papers that have appeared in *A.Q.C.*, the masterly and erudite "Commentary" on the "Regius" MS. or *Masonic Poem*, which, with its subject formed vol. I. of our *Reprints*, is sufficient in itself to justify our belief that your fame will descend to all successors as that of a thoroughly reliable searching investigator and the foremost student of our time, in these critical researches.

W. Bro. Bywater, it is indeed a satisfaction to all connected with this Lodge to learn that the "Royal Athelstan" No. 19, your mother in the Craft, is about to celebrate your Masonic Jubilee in a peculiar gratifying manner. After half a century of continuous labour I fear but few of us can expect to enjoy such health and remain as active as yourself.

We trust you may be able to come here for many years to guide us with your experience and gladden our meetings with your cheery presence. Accept with "hearty good wishes" this memento of your happy occupancy of the Chair of 2076.

W.Bro. Rylands, it is unnecessary to repeat in your case what I have just said to our Bro. Gould respecting the inception of this Lodge, in which you took so prominent a part. Like him you have been a most consistent supporter of your offspring and cannot fail to rejoice at its suprising development. Our *Transactions* bristle with excellent and instructive essays from your facile pen, and your wide reaching criticism has given an added value to our discussions. Your arguments and conclusions deserve and receive our highest respect as they are founded on accurate scholarship, wherein vain imaginings find no sympathy. May you long be spared "to assist the good work we are engaged in."

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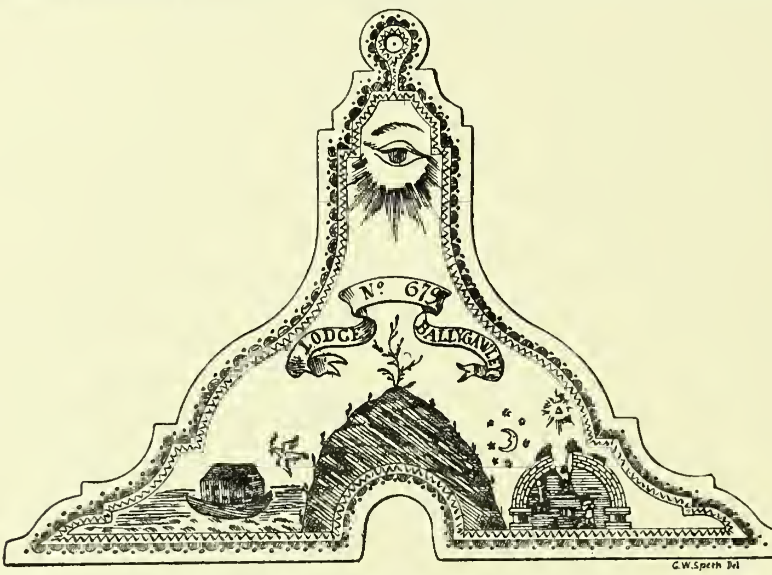
Attention was called to the following exbibits:

A silver collar jewel of S.W., belonging to Lodge Ballygawley, No. 679, Ireland. The jewel was sent for exhibition by Bro. the Rev. J. M. Moutray of Ballygawley, and as will be seen by the subjoined cut, presents on one side emblems of other than the three Craft degrees. The reverse is engraved with purely Craft symbols. It is well established that formerly Lodges were in the habit of granting all sorts of degrees under their Grand Lodge Constitution, but it is seldom that we find them thus referred to on the officers' jewels. Lodge No. 679 was warranted for the little town of Ballygawley, co. Tyrone, 14th Feb., 1788. The town is situated about one hundred miles from Dublin, and had at the time about seven hundred and fifty inhabitants employed in linen weaving. The first officers were: Richard Bell, W.M.; John Burton, S.W.; and James McKenny, J.W. The Lodge seems to have worked continuously for thirty-four years, the last registration of a member being dated 31st December, 1822. As registrations occurred in 1804, 1805 and 1808, the Lodge does not appear to have taken part in the Ulster schism, though the headquarters of "The Grand East of Ulster" lay at Dungannon, the county town of Tyrone.




The following curious burlesque certificate for the "Cork" degree.

At the head a drawing of four skeletons, one crowned, sitting at a table testing the candidate.

Omnibus qui has litteras videant Salutem!

Sciant omnes Fratrem nostrum ................................................virum bonum ornatissimum, et pugnare nunquam non paratum, qui non solum in loco sed in locis omnibus etiam desipere possit hodie............................................................ in A. et H. Soc: Korcorum acceptum esse. In testimonium quorum litteras hasce a fratre nostro qui nobis est ab epistolis subscriptas et sigillo nostro munitas dedimus ex Sum: Soc: Korc. A.D.MDCCCLXX..................

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| Chirograph of Accepted Brother | | Sec. G.L. Scotland. |
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*Lyon Brothers, Edinh.*

Bro. James Smith, of Dumfries, in presenting the above blank form to the Lodge writes that when he was made many years ago in the "Caledonian" Lodge of Corks, since extinct, he received a similar document, which he still possesses.

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W. Bro. Cæsar Kupferschmidt, Assistant Grand Secretary for German Correspondence, P.M. of the Pilgrim Lodge No. 238, was then installed by Bro. R. F. Gould into the Chair of King Solomon, and appointed and invested his Officers for the year, as follows:

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| I.P.M. | Bro. | E. Macbean. |
| S.W. | „ | C. Purdon Clarke, *C.I.E.* |
| J.W. | „ | Sydney T. Klein. |
| Treas. | „ | Sir Walter Besant. |
| Secretary | „ | G. W. Speth, P.A.G.D.C. |
| S.D. | „ | T. B. Whytehead, P.G.S.B. |
| J.D. | „ | E. Conder, Jun. |
| D.C. | „ | R. F. Gould, P.G.D. |
| A.D.C. | „ | Dr. W. J. Chetwode Crawley, P.G.D. Ireland. |
| I.G. | „ | John Lane, P.A.G.D.C. |
| Stew. | „ | G. Greiner. |
| Tyler | „ | J. W. Freeman. |

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The Worshipful Master delivered the following

## ADDRESS.

BRETHREN, in frankly avowing the feelings of nervousness with which I address you from this chair, I do not so much claim your indulgence as your approbation. It has been laid down as a maxim for the guidance of all those desiring to make progress in the Arts, that he who begins by presuming on his own sense, has ended his studies as soon as he has commenced them. Without, therefore, the confident assurance of receiving advice and support from the members of both Circles, I should never have accepted the high office to which you have elected me, and yet, now that the ceremony of installation has been actually performed, I am painfully conscious of the wealth of obligation, to friends and supporters, under which I must necessarily remain at the conclusion of my year of office, should the duties entrusted to me have then been discharged to your satisfaction.

Already, on the very first day, or I might even say hour of my Mastership, I have contracted a deep debt of gratitude to Bro. Gould—my oldest friend in the Lodge—who has placed me in the chair with all the ability and impressiveness to which we are accustomed when he presides over us, as let us hope he may long continue to do, at the Installation ceremony on our Anniversary night.

The same worthy brother introduced what has now become an annual practice, an address from the chair, and to his own remarks, therefore, at the opening of the series, I have turned for instructions at the present juncture. Bro. Gould told us that he should subject the position and prospects of the Lodge to an analysis, in order that we might estimate how far it fulfilled, or fell short of fulfilling, all the purposes for which it was called into being (*A.Q.C.*, i., 65). But such a careful summary of the work performed during the first decade of the Lodge's existence was presented by my immediate predecessor, Bro. Macbean, that a year or two or even more, may well be allowed to elapse before our publications of later date than 1895 are again analyzed and tabulated with a similar industry and perseverance. I shall therefore limit myself to a very few words in relating the history of the Lodge during the recent Masonic year.

In the first place, and the circumstance is of happy omen, death has not deprived us of any members of the Inner Circle, while the number at which it stood at the close of 1895 has been augmented by the election of three brethren, all good men and true, making a total of 30. The Outer Circle, too, shows no sign of lessened vitality, and the grand total of 2135 which was reached at the end of last year, will almost certainly exceed in the St. John's Card of next month, a membership of 2300 brethren, a figure which however much it may have been desired by our Bro. Secretary, has hitherto been considered by the remainder of the members of our Lodge as quite beyond the bounds of possibility.

Papers of great interest and value have been read before the Lodge:—"Notes on Irish Freemasonry," "The Masons' Company," and "The Law of Dakhiel," by Bros. Crawley, Conder, and Klein. The first two unveiled many Masonic facts that had fallen

into oblivion, while the third supplies us with an excellent sketch of some eastern customs, which it is quite possible may, in the fulness of time, be proved to bear either nearly or remotely on the past of our own Society. There also appeared in the *Transactions* a number of smaller papers, "Death the Freemason," by Bro. Barron; "William Miller"; "The French Lodge, 1755," by Bro. Speth; "Bridge Frodsham," by Bro. Whytehead; and a "Bibliography of the Old Charges," drawn up by Bro. Hughan, which has been much appreciated by students of the Old Manuscript Constitutions. Two papers I have reserved for final mention, "German Freemasonry in the Present Era," by Bro. Greiner, and "Lodge Absolom at Hamburg," by Bro. Wiebe, Grand Master at Hamburg. The history of Freemasonry on the Continent, and especially in Germany, having been my own particular study, the papers last referred to have afforded me a lively satisfaction. When this Lodge started on its career some of the leading Masonic writers in Germany either could not or would not believe that any new Masonic information could possibly come from England. But all this is now changed, numerous papers which originally appeared in our *Transactions* have been reprinted in the German Masonic periodicals, some translated in their entirety, and others in a condensed form. The impulse which has thus set in will doubtless be heightened by the admirable papers of Bros. Greiner and Wiebe.

I must not, however, omit to say that among the few German Students who, from the very first, appreciated *Ars Quatuor Coronatorum* at its true worth was Dr. Begemann, who himself contributed papers of great and enduring value to the earliest of our publications, and whose elaborate classification of the written traditions of the Freemasons has placed him in the foremost rank as a pioneer of Masonic science.

In the way of suggestion I shall throw out for your consideration the expediency of proceeding with a general index to our *Transactions* and other publications. Every ten years at least this should be done, and the Lodge having now entered into the second decade of its existence, it will be a reproach to us if another year is suffered to expire without the really valuable matter contained in our numerous volumes being rendered more generally accessible by means of such an index as I have proposed.

There is one further suggestion, passed on to me by Bro. Macbean, which I fully endorse, and it is that in some way or other we should endeavour to arrest what may be called a movement in the direction of retirement from participation in our labours by the Past Masters. To use a hackneyed term, the Past Masters are the back-bone of every Lodge, and without their counsel and co-operation the process of invertebration will sooner or later become manifest in our own. Let me therefore propose to you that one meeting at least in each year of the Past Masters should be convened for the purpose of assuring them that they are regarded by us all as a body or order within the Lodge, upon whom in every case of difficulty or importance, we primarily depend.

Brethren, these are my thoughts, I might have spun them out into a greater length, but I think "a little plot of ground thick sown, is better than a great field which, for the most part of it, lies fallow."

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The W.M. then read the following paper:—

# A GLIMPSE AT EARLY FREEMASONRY IN GERMANY.

## BY BRO. C. KUPFERSCHMIDT, A.G.S.G.C., W.M.

I had intended, as announced on the agenda paper, to present to you some account of the historical development of the various rituals, formerly and at present, used in Germany. I had indeed commenced the task of writing such a paper, but discovered very soon that it would necessarily far exceed the limits which the time at our disposal this evening imposes upon me. I have therefore laid my half completed manuscript aside, for use on some other occasion, and propose this evening to confine myself to a description, so far as my means permit, of the inner life of the German Lodges shortly after the introduction of Freemasonry into Germany. I call it a "glimpse," and I lay stress on this designation, because, owing to the very meagre nature of the documentary evidence attainable, nothing approaching a detailed description is possible.

As to the origin of the Craft in Germany, I will say little. Suffice it to state that Masons made in England met here and there and formed isolated Lodges, and that brethren initiated by these Lodges founded others. For instance, the Crown Prince of Prussia, afterwards Frederick the Great, who erected a Lodge in his private castle, and when he came to the throne was instrumental in forming the Lodge of the Three Globes at Berlin. This Lodge then founded daughter Lodges, as did some few others, thus

becoming so-called Mother-Lodges, and assuming the position and prerogatives of Grand Lodges. Other Lodges were directly constituted from England, such as Lodge Absalom, at Hamburg, as we have seen in Bro. Wiebe's paper, to which we had the pleasure of listening last Lodge night. The members of these Lodges appertained almost exclusively to the higher classes, officials, noblemen, members of the learned professions, and prominent merchants. The language used in Lodge was, as was the fashion among the upper classes, French.

**Constitution of New Lodges.**—There seems to have been very little difficulty about this, if we may judge from the proceedings of the Mother-Lodge of the Three Globes. The Mother-Lodge simply granted to a brother considered competent for the purpose, a patent or constitution empowering him to erect a Lodge. It seldom happened that a number of brethren had gathered together into a Lodge and then applied to a Mother-Lodge for a warrant to legalise their existence. How eager, for instance, the Lodge of the Three Globes was to erect new Lodges, and how readily a request for a constitution was complied with, may be shown by the case of the Lodge of the Three Golden Keys at Halle. A petition from a few brethren in Halle to open a new Lodge was sent to Berlin on the 10th November, 1743; two brethren proceeded to Berlin to personally support the petition, arriving on the 28th November, and after a short examination were admitted to a sitting of the Three Globes. They obtained a constitution dated 6th December, were back at Halle on the 9th, and the Lodge was opened on the 14th of the same month. All the earlier constitutions were in French, the following is a translation of that for the Halle Lodge, mentioned above.

> "We, the Worshipful Master, the two Wardens, the Secretary, the Treasurer, the Stewards, and the members of the very just and perfect Lodge of Freemasons, called the Three Globes, established at Berlin by permission of the Court, to all our present and future brethren, Greeting!
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> "Know ye, that our dear brethren at Halle, having humbly requested us on the 10th November 1743 to permit them to establish in the town of Halle a just and perfect Lodge of Freemasons (francs et libres maçons), and the Brethren von Bruckenthal and Cramm having presented themselves personally for this purpose at our lodge; in consequence of this request and in consideration of the good morals and upright conduct of our said brethren at Halle, and of the real proofs of masonic zeal displayed by them since their initiation into our illustrious Order, We, being duly authorised, have accorded them by these presents, and after ballot taken by the members of our just and perfect lodge of the Three Globes, permission to establish a just and perfect lodge under the name of the Lodge of the Three Golden Keys, declaring the same to be daughter of our good lodge of the Three Globes. We therefore constitute in all due and requisite form the very just and perfect lodge aforesaid, appointing according to their own consent as declared by Brother Cramm, as their Master in the Chair the very worthy and respectable Brother von Bruckenthal; and we do accord him therefore and to this effect the title of Deputy Master, with all needful powers, requesting him to keep us advised as exactly as may be of the future progress of the lodge, and above all, that he admit only such persons as are worthy and possess the necessary qualifications, and especially not to initiate students unless at their departure, except one should present himself whose life and morals are well known since he first frequented the University.
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> "In testimony whereof we have signed and sealed these presents with our usual seal, that this matter may be well and firmly established for ever, and may the Great Architect of the Universe bless and prosper the new lodge (édifice).
>
> "Given in our just and perfect lodge of the Three Globes, the 6th day of the 12th month of the year 1743, under the presidence of the very venerable Brother Lamprecht, Master in the Chair."
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> [Here follow the signatures.]

In another warrant of the Three Globes of the year 1746, the document is similar in effect but ends differently. It will be observed that, although granted to a University town, Königsberg, the special stipulation respecting the initiation of students is omitted and a curious allusion made to an alleged English custom. The concluding phrases are:—

> "We require him (the Master in the Chair) to keep us advised as exactly as may be of the future progress of the Lodge and to pay every year into our treasury a salary of 15 Thalers to our Secretary, as is customary with the Grand Lodges of London and Hamburg when they constitute daughter

Lodges, and not to constitute any other lodge under any pretext whatsoever without the express permission of our Lodge of the Three Globes in Berlin, which will execute the necessary patents for this purpose. May the Great Architect of the Universe, &c., &c. (as before)."

**Ritual.**—The ritual used in the early German Lodges depended principally upon the source whence Freemasonry was introduced to them. In the northern part of Germany, Hamburg, where the first Lodge "Absalom" was erected, was in close commercial intercourse with England, and the first brethren there were probably initiated in this country and derived their Masonic knowledge direct from the fountain head. But in England there existed no ritual, either printed or written, to guide them, and the German brethren were forced to rely upon oral transmission only.

The second channel by which Freemasonry came into Germany, was through brethren who had been initiated in French Lodges. There also English usage had originally been adopted as the basis of their work. But, to the French, the simple English ritual introduced into Paris before 1730, became monotonous and uninteresting by frequent repetition. The old English *tapis* (or drawing on the floor which ultimately developed into our Tracing Board), appeared to them too empty, so they added to it the various tools mentioned in the Catechisms, and even inserted other symbols. They endeavoured to enhance the interest of the work by introducing a number of preparatory rites and terrifying trials, together with exhortations to strict morality and wisdom; partly to render the proceedings more impressive to the candidate, and partly to provide entertainment for the members of the Lodge. These innovations naturally found their way into Germany, and in a short time it befell that the three symbolic degrees were elaborated and revised by each new exponent as suited him best.

None of the German Grand Lodges seem to have troubled themselves greatly about their daughter Lodges; neither rituals nor catechisms were given in a written form, and all ceremonial usages were left to verbal transmission. Naturally enough, accidental and arbitrary alterations were introduced into the customs and words of the ritual, which suffered more especially when it was translated from one language into another, and transplanted from one to another nationality. Uniformity of ritual and custom was endangered from the very beginning, alterations and innovations found their way into the Craft, and no means were at hand to arrest this constantly increasing divergence. Estrangement and isolation of the Lodges was the inevitable result.

**The Lodge Room.**—Of the internal arrangement of the Lodge I can give two illustrations. The first is from the Dresden Lodge of the Three Golden Swords, about 1744. The places of the brethren formed an isosceles triangle. At the upper point was placed the Master's table covered with a sky-blue damask cloth embroidered in gold and with a golden fringe. At the other two corners were placed the Wardens, and between these three points the chairs of the brethren, thus forming the sides of a triangle, within which was the tapis.

The second illustration is from the Lodge of the Three Golden Compasses at Kniphausen (1751-1756.) According to the inventory of this Lodge, the brethren seem to have sat round a long table on which the tapis was displayed drawn on a piece of oil-cloth. The Master's chair was in the east at the head of the table, those of the Wardens were both in the west facing him, a custom still practised in some of the German systems of the present day. Before the Master in the east there were placed a square piece of board, a triangle of gilt brass, the Master's pair of compasses and his gavel, the Bible, the square and a large candlestick. Before the Wardens in the west, two large candlesticks, two gavels, two small bags, some small white balls and black prisms for the ballot, a poor-box, and a hand-bell. Besides all these, there were arranged on the table, four small candlesticks with snuffers, three pairs of golden compasses, a perfect and a rough ashlar, a plumb-rule, and inkstand and firing glasses. The jewels for the Master and officers were suspended on blue ribbons, the aprons for the same were bordered with blue ribbon, only that of the Master being lined. There are also mentioned two silk handkerchiefs, a piece of black oil-cloth for the tapis, a book for the laws and one for the minutes, two books for the names of the members, and a sword and cap for the Tyler.

**Initial Proceedings.**—At the first meeting of a new Lodge, the by-laws were formulated. Anderson's *Book of Constitutions* in its several translations, partly of the 1723, partly of the 1738 editions, was taken as the fundamental law, and the by-laws, mostly written in French, gave an explanation of the Old Charges and had usually rules added by which an endeavour was made to ennoble the social intercourse of the brethren, to preserve good morals, and to keep the behaviour of the members during the meetings within

the bounds of decency; for on the first appearance of Freemasonry in Germany, a higher spiritual conception of the Craft had been conceived in the minds of very few of its members; it was regarded rather as a closer bond of friendship among the brethren for purposes of social enjoyment.

One of the earliest of these codes of by-laws, which served as a pattern for many other Lodges, is that of the Lodge of the Three Globes at Berlin, dated 9th November, 1740. These "Laws, Statutes and Ordinances of the very respectable Society of Freemasons," (written in French) contain the following divisions:—

Chapter I., with 16 articles, concerning the Society in general.

Chapter II., with 10 articles, concerning the initiation of apprentices and passing of fellow-crafts.

Chapter III., with 4 articles, concerning the raising of Masters.

Chapter IV., with 10 articles, concerning the Members.

Chapter V., with 2 articles, concerning the Visiting Brethren.

Chapter VI., with 9 articles, concerning the Officers.

Chapter VII., with 4 articles, concerning the funds of the Lodge.

I extract the following articles from the first chapter of the above by-laws, concerning the Society in general:—

Article 4. A brother who comes intoxicated into the lodge or drinks too much wine during the meeting, shall pay for the first time a fine of one Ducat for the benefit of the poor, but at the second time, when no penalty or exhortation is of any avail, he shall be excluded for a certain period.

Article 5. When the lodge is open no brother shall be allowed to depart without the permission of the Master.

Article 6. Whoever forces a brother to drink against his inclination shall pay a fine of 16 Groschen for the benefit of the poor.

Article 7. All oaths, swearing, blasphemy, indecent jokes, words or gestures, are hereby banished from the Lodge, under a penalty of 2 Thalers, for the benefit of the poor.

Articles 8. It is strictly prohibited to talk of politics or religion.

In chapter ii., article 8, we find a strange custom which is more strangely still fathered upon England. Thus:—"In accordance with the custom of the Lodges in England, our Lodge shall propose three candidates on the festival of St. John, in order that one of the three may be initiated gratis; the decision to be by ballot, and the candidates receiving the greater number of votes to be preferred to his companions."

**Lodge Work.**—Of the work done in Lodge the minutes only give a very vague description. The Lodge having been opened in due form, the proceedings usually commenced with a Masonic reading. This was either the catechism or a paragraph from Anderson's Constitutions. It was followed by the recital of the by-laws, generally once a month, and then initiations and passings, or raisings took place. After the explanation of the tapis had been given, in most cases by the Secretary, the Lodge was closed in accordance with the ritual.

Usually the first two degrees were given in the same evening, and the third degree very often at the next meeting. This custom lasted for some time, probably in order to increase the number of members as speedily as possible. In the majority of the German Lodges a brother did not acquire membership of the Lodge at his initiation, he had first to be raised to the third degree and a fresh ballot had then to be taken for his election as a member. Brethren who had not been ballotted for as members, although initiated, passed and raised in the Lodge, were always mentioned in the records as visitors or children of the Lodge.

All other business, such as communications, speeches, instruction, alterations of by-laws, and even proposals for new candidates, were left for discussion at the table-lodge. Little can be gathered from the minutes about ritual and catechism, because the expressions used are only general, and anything approaching an imitation of ritual phraseology was carefully avoided. Thus we read:—

"The brethren were set to work—the lodge was closed after payment of the dues—the candidate was made a Freemason according to all rules, laws and ceremonies of the Augustinian style, and put to his work after due instruction."

Such and other similar expressions were sufficient for the Secretary. What were the rules and ceremonies alluded to is not put down in writing and was purposely kept secret, and in some Lodges precaution was carried so far that the minute book was carefully sealed in Lodge and produced at the next meeting with the seals intact

**The Tapis.**—This was usually drawn on a piece of black oil-cloth with chalk and charcoal, as in England. The designs for it in the three degrees which the Lodge of the

"Three Globes" sent to its daughter Lodges (f.i., as early as 1747 to the Lodge at Copenhagen), were taken from the book *L'Ordre des franc-maçons trahi* (1745), some of the positions of the figures only being slighty altered.

In most of the Lodges the drawing was done by the serving brother; in some a special by-law gave this duty to a Master Mason appointed by the W.M. of the Lodge. He had to be at the Lodge one hour before the beginning of the meeting and had to do the drawing with all the doors closed, and after the close of the Lodge had to wash it out with a sponge. Besides this duty he was entrusted with the proper tyling of the Lodge, to see that all doors and windows were carefully fastened and covered, to have a serving brother standing outside the door of the Lodge with a drawn sword and the youngest apprentice inside the Lodge at the door, also with a drawn sword in his hand and his head covered by a hat.

**Table Lodge.**—Concerning the proceedings at table or banquet we have such entries as the following:—

"At table an agreeable order reigned; some brethren delighted the meeting by their entertaining humour, and we sang to the greatness of our art and the honour of our forefathers."

"The masters dined more pleasantly than expensively at yesterday's St. John's festival: the increase of masters and the early departure of the young master were the objects of our toasts."

The toasts were drunk in masonic form, observing strictly official precedence, and usually in the following order:—

1. The reigning Sovereign of the State.
2. The Grand Master of all Lodges in England. (A great number of German Lodges drank this toast invariably).
3. The Mother Grand Lodge.
4. All Lodges on the earth.
5. The Master of the Lodge.
6. All genuine Freemasons dispersed over the surface of the earth.
7. Wives, daughters and sisters of Freemasons.

Masonic songs were sung, but which particular collection of Masonic songs was used, from among the many preserved, is not mentioned. They were in French, probably from Perau's book, *Le secret des Franc-Maçons.* Each brother was expected to provide himself with a book, and whoever was found without it at table was fined. Later on, as some of the brethren did not understand French, it was decided to have the songs translated into German. For the same reason, after a few years, the proceedings were conducted and the minutes recorded in the national tongue.

**Clothing.**—It is only now and then that an entry in the minutes or by-laws is to be found respecting the clothing in the three St. John degrees. In Brunswick, in 1744, it was ordered that the ribbons to which the jewels of the W.M., Wardens and Secretary were attached should be of a hand's breadth white watered silk, the ribbon on both sides to be edged with a lemon-coloured border of a straw width. The aprons of the officers were to be lined with yellow material. In Dresden, in 1743, it was ordered that white should be the colour of the private Lodges whilst blue was reserved for the Grand Lodge, "as stated in the laws of the English Constitution." The following resolutions were therefore passed:—

1. Members of private Lodges are not allowed to wear blue-bordered aprons nor blue ribbons.
2. The apron of the W.M. is to be bordered by a white ribbon two fingers broad, and to have at the upper and lower parts in each place 3 rosettes of ribbon.
3. The aprons of the two Wardens to be bordered in the same way, but to have only one rosette in the middle and one each in the two lower corners.
4. Master Masons to have one rosette at each of the lower corners.
5. The ribbons used for the rosettes to be only two fingers broad.
6. Fellow Crafts and Apprentices to have no rosettes on their aprons and only a white border of one finger wide.
7. All jewels to be worn on white ribbons.
8. The Steward to have a red apron, bordered with a purple (ponceau) coloured ribbon, with three rosettes of the same colour at the lower part of the apron, and the jewel to be suspended by a red ribbon.

The above is in a general way about all that we know of the early procedure of the Freemasons in Germany. Little as it is, I hope and think it may prove of interest to the

brethren of the Quatuor Coronati Lodge, and that my poor effort to instruct and entertain them on this, the first evening of my occupying the exalted position in which it has pleased them to place me, may not be considered altogether unworthy of the occasion.

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Bro. R. F. Gould rose to propose a vote of thanks to the W.M. for the interesting paper to which they had just listened. He was sorry that the advanced hour of the evening prevented anything like an exhaustive discussion, and had there been time, he would have liked to make some remarks himself. As, however, other brethren were doubtless anxious to comment on the paper, he would merely express his own unqualified pleasure and a sincere hope that the more detailed study of the German rituals, to which the W.M. had alluded, would not be long withheld from the brethren.

Bro. W. H. Rylands, in seconding the vote of thanks, (which was subsequently unanimously carried), pointed out that, so far as he knew, there was no account available to English students, which treated of the subject matter of the paper before them, and that even in German, the facts were only to be found here and there, scattered up and down the Masonic literature of the Fatherland.

Bro. Sydney T. Klein said:—I cordially endorse the remarks of Bros. Gould and Rylands respecting the interest of the paper which has been laid before us to-night; it is especially of value as supplementing the two papers we have lately heard on German Freemasonry. There is one reference which may turn out to be of considerable interest and that is the position occupied by the brethren of the Lodge of the Three Golden Swords at Dresden during their meetings; and I would ask the Worshipful Master if he can give me any information as to other Lodges having a similar custom, and whether he can ascertain the origin from which the Lodge of the Three Golden Swords could have derived this custom. The interest attached to this information will be understood when I tell you that in collecting evidence concerning the working of Operative Guilds during the Middle Ages, I had come to the conclusion that at the assembling of Masons in olden Times, the brethren sat in the form of a right-angled triangle with the Worshipful Master stationed at the right angle. For many months past I have been searching for an explanation of the fact that, from the time of the revival of Freemasonry and the formation of Grand Lodge in 1717, a new form appears to have come into use which made it impossible for the Worshipful Master to be seated at the Right Angle, because in the positions now occupied by the three principal officers, which form an isosceles right-angled triangle, it is impossible that the Worshipful Master if he is at one *end* of the Lodge, could be seated at the right angle. The only position which would fulfil that condition is that of the Junior Warden's chair, provided of course that the three chairs are placed in the *centres* of three sides of the Lodge. If, then, I am right in believing that in old operative days the Master of a Lodge did sit at the apex of a right-angled triangle, how can we explain the fact that the Worshipful Master, although he still wears the *square* as his symbol of his office, does not occupy the chair which now stands at the right angle? For several months past I have been trying to unravel this difficulty, but it is only this evening, when for the first time I am occupying the chair at the apex of the triangle that the probable explanation has dawned on me—the reason of the change was the *substitution* of the *Pythagorean Theorem* as the Great Symbol of our craft, in place of the Symbol of the *Square*, which is however still the badge of the office of Worshipful Master. Let us go back to the time when this substitution probably took place. In the 16th century, when the Monasteries and Religious Guilds were suppressed, meetings of Masonic Lodges or Clubs were neglected, and from that time the knowledge of Ritual and Symbols must perforce have been handed down in a very imperfect manner. Meanwhile, at the end of the 16th century the first Euclid was published in the English language and from then onwards Geometry ceased to be solely in the possession of Monks and gradually made its way into the education of the masses. It was not strange, therefore, that the *Pythagorean Theorem*, showing as it did the wonderful properties of a right-angled triangle, should come to the front when Operative Masonry was giving place to Speculative. We are consequently prepared to find that in that wonderful compilation, which was drawn up under the auspices of the first Grand Lodge, and which is called "Anderson's Constitutions," on the foreground of the frontispiece in a prominent position is this very *Figure*, and, on page 26, Anderson and his coadjutors refer to it as "that amazing proposition which is the foundation of all Masonry." Now the *proof* of that theorem rests entirely on the *perpendicular* or Plumb-line let drop from the right angle at the apex of the triangle, which perpendicular divides the square on the hypothenuse into two parts respectively equal to the squares on the two sides of the triangle, and in the present form of Lodge you will see that I am not only occupying the chair (Junior

Warden's) at this right angle, but the very badge of office that I am wearing is the *plumb-line.* From this it would seem to appear that in old Operative times the Lodge was placed north and south, (which would also, I think, be more consonant with its symbolising the Universe), the Master would then have sat in the east, in the middle of the longer side, namely, where the Junior Warden is now placed, but whether that was known in 1717 when Grand Lodge was first instituted it is impossible to say. We know from Anderson's Book of Constitutions that he, together with a number of other learned Masons, collected all the information they could find upon these subjects, not only from other old Masons, but from numerous old MSS., but when we bear in mind the fact that for at least 150 years before their time Masonic meetings had been neglected, and that Masonic Ritual was handed down only by word of mouth, we can realise the great difficulties in the way of ascertaining the original form of this particular ritual and the meaning of the symbols used in olden times. The Symbol of the *Square* would come through untouched in connection with the office of Master, but the technical tradition that the Master sat at the Right Angle was forgotten and through the influence of the "Pythagorean Theorem" the Officer who bore the symbol of the Plumb-line was placed in that chair and the orientation of the Lodge changed so that the Worshipful Master still sat in the East. The paper before us states that the Brethren of the Three Golden Swords at Dresden sat in the form of an *isosceles* triangle, but does not say that this triangle contained a right angle at its apex where the Master's chair was placed. I thought however that the few remarks I have made would not be uninteresting in connection with the subject before us.

I have for some time been interesting myself in Masonic Symbolism and have come across a number of curious facts dealing with the above subject which I hope soon to be able to put before you in a paper on "The Great Symbol of our Craft." I cannot therefore go more fully into this matter here, but I can say this, that there is no doubt in my own mind that in olden times the arrangement of the Lodge meetings, the Symbols, Signs and Secrets were all based on what I have called the "*knowledge of the* ┌" which is the heirloom of him who sits in the Chair of King Solomon.

Bro. G. W. Speth said: I am afraid that Bro. Klein has based his conclusions on a very slight foundation. As he himself confesses, there is no assertion before us that the isosceles triangle of the Dresden Lodge was a right angled one: and unless this were so, the fact loses its importance. His statement that in the medieval operative Lodges the Master sat at the apex of a right-angled triangle, appears to me a bold one, because so far as I know, there is no evidence to sustain such a pronouncement: before however taking further exception to it we must in fairness await the revelations promised us in his paper. As to the time immediately preceding and following 1717, we know nothing for certain of the position of the officers in the Lodge. Such statements as have been made are to be found only in totally unauthorised publications, to which very little credence can be attached. They are either anonymous, or if avowed, the authors are not known to have been masons; and if we accept their assertions that they were masons, then at the best and taking them at their word, they were perjurers. To rely on such testimony would be highly dangerous. But they are not even unanimous. We do meet with the isosceles form of the Lodge, as well as others, and in Picart's well-known plate the masons are assembled before a table which has the form of a mason's square, or letter L, the Master's chair is placed at the angle, and the chairs of the Wardens are placed side by side, facing him, at the foot of the long limb of the square.

In connection with this L formation, Bro. Chetwode Crawley has called attention to the arrangement of the brethren in the earliest recorded Communication of the Grand Lodge of Ireland. When this Grand Lodge met on St. John the Baptist's Day, 1725, for the election and proclamation of Grand Master and Grand Wardens, the Grand Officers marched in procession "to the upper end of the Great Hall, where stood the *Mystical* Table, made of a form to represent two Masons' squares joined." The whole ceremony is most quaintly chronicled by a contemporary reporter, and will be re-produced, for the first time, by Bro. Chetwode Crawley in *Cæmentaria Hibernica.*

A very curious portion of the paper before us is the two allegations of English custom: one the payment by the daughter Lodges of an annual salary to the Grand Secretary, the other of the initiation without fees of a mason on St. John's day. It would be difficult to imagine how our German brethren arrived at such incorrect ideas: they must have had some ground for them, to be looked for probably in some misunderstood regulation of Grand Lodge. That undergraduates at the University were excluded from participation in our mysteries, speaks either very highly for the moral requirements of the Grand Lodge at Berlin, or very badly for the moral conduct of the students. The prohibition in question is certainly one of the curiosities of Masonry.

Bro. E. Macbean said that to his knowlege, at least two Lodges in Scotland still placed their wardens in the corners facing the W.M., and possibly there were other Lodges which continued the custom, which he himself believed was the earliest positions for those officers.

*The Secretary read the following letter from Bro. W. J. Hughan:*

I am very glad that our new Master has decided to commence instructing his docile pupils on the day he has entered on his duties, and pleased that the theme selected is on the Early History of Freemasonry in Germany.

The Charter of A.D. 1743 is most interesting, (and so the extract from another in 1746), especially as the Master was nominated on the document, but confirmatory, however, of the wishes of the brethren. Bro. John Lane will no doubt refer to this point. Possibly our esteemed W.M. will think it is impossible to satisfy me, but I should much like a complete reproduction of the By-Laws, from which he quotes, of the year 1740, particularly in relation to the names and order of conferring the three degrees; the fee for initiation and cost for advancement, as well as the annual subscription.

The "Tapis" references are very suggestive, and can be verified in several respects by an examination of the plates in "L'Ordre des franc-maçons" 1745, and other similar works of the period. There are also very curious and valuable engravings of that decade purporting to pourtray the ceremonies as then conferred.

The information as to the clothing from about 1740 is also very interesting and we shall all now await (may I say with impatience) the further particulars on the subject, so kindly promised by the W.M.—W. J. Hughan.

Bro. John Lane said: I would simply point out, in addition to what Bro. Secretary has remarked, that from old publications (if we may trust to that at all), a little light may be thrown on the question of the form of the Lodge and the places of the Master and Wardens. One of 1723 gives the place of the Master in the south-east and the Wardens in the north-east with the eastern passage for the Fellows. Another of 1725 the Mason's [evidently intended for Master's] point was at the east window, whilst the Warden's [this is printed in the singular] was at the west window. A later one (1730) gives the form of the Lodge as "a long square," assigning to the Master a place in the east, the Senior Enter'd Prentice being in the south and the two Wardens in the west, which would agree with the position of these officers in the Dresden Lodge.

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The W.M. (Bro. Kupferschmidt) thanked the brethren for the vote so cordially passed and said:

I am unable to give Bro. Klein any further information on the positions occupied by the brethren in the early German Lodges; the two instances referred to in my paper are the only ones I have so far come across. As far as the Dresden Lodge of the Three Golden Swords is concerned, this Lodge was of French origin, and worked according to the customs of the French Lodges at the time.

Bro. Speth refers to two allegations of English customs mentioned in my paper; the one about the payment of an annual salary to the Secretary of the Lodge of the Three Globes by her daughter Lodges, as stated in the Charter for the Lodge at Koenigsburg is also to be found in the by-laws of the Three Globes, where article 2 in chapter ii. contains the following: "The brother Secretary is exempt from all fees. He shall receive every year fifteen thalers from every Lodge, which our Lodge shall constitute as daughter Lodge, in conformity with the Grand Lodge of London and Hamburg. This article was decided upon at the meeting of 1st September, 1746, by an unanimous vote." The other custom of initiating a candidate without fees on St. John's day I have found very often chronicled in Lodge histories during the last century. His further remarks about the exclusion of German students in the Halle Charter, will be easily explained, by the fact, that the five founders of the Halle Lodge of the Three Golden Keys were all students of law at the University, and I think that the latter circumstance was the reason why the mother Lodge of the Three Globes in Berlin impressed upon the founders to be specially careful about the character of candidates among the students there; the Charter does not state that students should be excluded altogether.

Bro. Hughan's request about the complete reproduction of the by-laws of 1740 I shall with pleasure attend to at the earliest possible opportunity. I will content myself with stating at present what the fees for the three degrees were, as stipulated in these by-laws. The candidate for initiation had to pay for the first and second degrees, which were given at the same meeting, sixty rixdalers on the day of initiation, but before the initiation, immediately after laws had been read to him; and one ducat to the *portier*.

The fee for an apprentice, initiated in another Lodge to be passed to the second degree in the Three Globes was ten rixdalers to the Lodge funds and one thaler to the *portier*. A fellow Craft, initiated in the Lodge of the Three Globes, had to pay five rixdalers and one thaler to the *portier*; if the fellow Craft had been initiated in another Lodge, he had to pay double the amount to the Lodge funds. The subscription of members was three thalers per quarter for the maintenance of the Lodge. I think a rixdaler or thaler is equal to three shillings English.—C. KUPFERSCHMIDT.

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At the subsequent banquet, the toast of the "The Worshipful Master," was given in the following terms by Bro. R. F. GOULD, P.G.D.:—

Brethren, you will all be aware that I am about to present to you the toast of the evening, but as a preliminary thereto, and for reasons that will presently be disclosed, I shall ask you

> Before we hail the rising sun
> To bow to that whose course is run.

One of our most respected members, Bro. Hughan, who is unable to be with us to-night, has requested that I would embody in my speech, the feeling of entire satisfaction with which we all contemplate the record of the Immediate Past Master, during his occupancy of the chair. The period that has elapsed since we placed him in that position, has been by no means an uneventful one, and on a variety of occasions his skill, firmness, and address, have been called into requisition—to the great and lasting benefit of the Lodge.

The regularity of his attendance at our meetings, likewise calls for remark, and in saying this, I do not restrict myself to his year of office, for out of the eight most recent meetings of the Lodge, there is only one at which he has not been present. He was with us, too, at the Annual Excursion, and to his personal exertions and demeanour must be attributed in great part, the conspicuous success which crowned the late conversazione. The geographical difficulties with which our I.P.M. has had to contend during his year in the chair, and the seven years of minor office in the Lodge, which preceded it, have, indeed been of a very formidable character, but as these do not exist, or at least in nothing like the same extent, in the case of any brother now in the direct line of promotion, let us hope that as each of these attains the chair, he will not be unmindful of the devotion to his official duties, which we have seen exemplified during the past year, by the retiring Master, including an attendance at our meetings, although residing, and controlling very important mercantile operations, in the far-distant commercial metropolis of the North.

Bro. Hughan also wishes me to express his own sanguine belief, and I do so with the greatest pleasure, since it is shared by every brother I have spoken with, that our newly installed Master will not fail to travel in the same good path as that pursued by his predecessors in the Chair, from the time of Sir Charles Warren down to that of Edward Macbean.

Bro. Cæsar Kupferschmidt, whose health I am now about to propose, was born in Dantzic in 1840, and passing over the less notable period of his career, I proceed at once to the year 1875, at which date—having then for some time been engaged in mercantile pursuits in this city—he was initiated into Masonry in the Pilgrim Lodge, No. 238.

Some, but not all of you, are aware, that the Pilgrim Lodge was established by German brethren in the last century, and that for more than a hundred years, or in other words, from its foundation in 1779, until the present time, its proceedings have been conducted in the German tongue.

The Centenary of the Pilgrim Lodge was celebrated in 1879, and the task of preparing a literary memorial of its career was confided to Bros. Karl Bergmann, P.M., and Caesar Kupferschmidt, who at the time was Inner Guard of the Lodge and Secretary of the Lodge of Instruction which was attached to it. The Centenary Festival was a grand affair, but I must content myself with saying—having been present on the occasion—that no feature of it has been so deeply impressed on my memory, as the excellence of the literary memorial compiled by the two brethren I have referred to.

Having passed through the minor offices, Bro. Kupferschmidt was installed as Master in 1883—from 1885 to 1888, he served as Secretary, and from the latter year up to the present time has filled the office of treasurer—a position which, as I am able to testify from actual personal knowledge, it is hoped he may long continue to hold, as well for the satisfaction of his brethren, as in the best interests of the Lodge.

Our brother also acted as Secretary of the Lodge of Instruction attached to the Pilgrim Lodge, from 1876 to 1882, and is still a most regular attendant at its meetings. At this Lodge of Instruction, besides rehearsing the ceremonies, papers are read on Masonic subjects, and it will occasion you no surprise to be informed, that in both these departments of labour, the ability and industry of Bro. Kupferschmidt have been unsurpassed. He also

became a frequent contributor to the *Note and Query* column of the *Freemason*—the Masonic papers of Germany enjoying at the same time a share of his regard. And I should be wanting in gratitude, if I omitted to say, that in common with many other members of this Lodge, I have constantly applied, and never in vain, to Bro. Kupferschmidt for a translation of German letterpress or MS., the import of which I was unable to grasp in that tongue.

That such an indefatigable student should hail with delight the establishment of the Quatuor Coronati Lodge, was, of course, only what might have been expected. He was present when the first paper was read on June 3rd, 1886, and at the very next meeting, in the September following, gave us, in the discussion which followed a paper by Bro. Speth on "The Steinmetz Theory," a very remarkable proof of his critical sagacity and scholarly equipment. That he was among the first brethren who joined the Correspondence Circle, goes without saying, and I believe I should be right in telling you, that he almost ran a dead heat with Bro. Stephen Richardson in the race for first place in that now famous organisation. In November, 1888, he was proposed as a full member, and on the same evening read a paper entitled *Notes on the Relations between the Grand Lodges of England and Sweden in the last Century*, the effect of which was to cast a new and much needed light on a very obscure portion of Masonic History.

Bro. Kupferschmidt was appointed steward of this Lodge in 1890, and has since filled every progressive office. Upon his minor achievements as a literary contributor during these six years I cannot dwell, but as they ought not to be entirely passed over, I shall bring to your recollection that in the current year, he deciphered the lettering of a curious leaden plate belonging to the Lodge Zu den drei Kronen at Koenigsberg, which had long baffled the sagacity of the local brethren, being in fact a relic of Stark's Clerical system, which aimed at being the Innermost Orient and ruling influence over the Strict Observance.

Bro. Kupferschmidt is an Honorary Member of Lodge Lessing of the Three Rings at Greiz, and of the Lodge of Unity at Dantzic, his native town, the compliment in each instance, having been paid him for valuable services rendered as an Archæologist of the Craft.

But a still greater distinction awaited him in the country which had become his adopted home, and in the course of last year he was appointed by the Grand Master to the office of Assistant Grand Secretary for German Correspondence.

A Secretary for German Correspondence was first appointed in 1816, and of the five brethren who have held the office, all but one—the late Bro. Wendt, who died in 1892—were members of the Pilgrim Lodge.

There is now no longer a Secretary, but an Assistant Secretary, to conduct the Correspondence of our Grand Lodge with the Lodges of Germany, and this position is annually filled, and let us hope may long continue to be filled, by the re-appointment of Bro. Kupferschmidt, whose discharge of the duties of the office is highly commended by all who are brought it contact with him.

Brethren, the observations to which you have so kindly given your attention are, to use a Persian phrase, only a handful which proves what the heap is. There is a great deal more I could tell you about our W.M., but very little of it would be new to his older friends, and to others it would be too long in the telling. It will be most fitting, therefore, if I wind up my remarks by expressing the confidence we all repose in the brother whom we have chosen to preside over us for the ensuing Masonic year ; our belief that no emergency is likely to arise with which his judgment will be unable to cope ; and our well-grounded conviction that by his kindliness of heart and amiability of character, he will become even more particularly endeared to us during his occupancy of the chair.

# REVIEWS.

**WASHINGTON LODGE, Roxbury, Mass.**[1]—This is a remarkable volume, typographically, artistically and generally; a credit to the Lodge and specially so to the Committee by whom it was edited and produced (viz., *Past Masters* D. W. Jones, A. E. Carr, and J. F. Newton; the W.M. Bro. H. F. Morse, and Bro. G. A. Brackett, J.W.), as well as of considerable interest to brethren in both hemispheres who value and appreciate such thoroughly good work.

This makes the third of its kind published recently in Massachusetts, viz., the Centenary Histories of the "*Massachusetts*," 1770-1895; the "*Columbian*," 1795-1895, and now "*Washington*," 1796-1896, "the last, but not least."

It has fallen to my lot and pleasure to peruse many handsome volumes concerning the Craft and especially in relation to Centenaries and other Celebrations by Lodges, but for dignified treatment, high ideals, excellent typography and superior engravings, I have never seen anything to surpass if even a very few equal this model Book, which, were it not for its expensive and restrictive character, it would gratify me much to see widely circulated amongst the Fraternity in this and other European Countries.

"A brief Centennial History" runs on most pleasantly for nearly one hundred pages; then follow the "names of those who entered Washington Lodge during its first century," numbering 1132. The first table is arranged under each year, in chronological order, the name of each Master being so introduced as to exhibit the accessions during his term of office, (the present W.M. having by far the largest number); the second table is arranged *alphabetically*, with the "date of entering," and when necessary the "date of leaving," in adjoining columns. This compilation must have meant no little labour and occupies some fifty pages. Particulars are then afforded of the officers and special committees, copies are printed of a most happy correspondence between the "Chairman of Standing Committee of First Religious Society in Roxbury," and the W.Master; the former gentleman offering the meeting house of that Society as most appropriate ("when it is remembered that at the time the Lodge was consecrated in 1796, the public exercises connected therewith were held in the former building, upon the exact spot on which the present building is located,") and the latter accepting the generous offer, "for whilst it is *our* centennial that we observe, it will be *your* meeting house," in the hope that similar words may be written as did the Secretary one hundred years ago,

> "The ceremonies were attended by a respectable, large and well-pleased audience, many of whom were not masons."

The "Circular of Information" by the W.M. like all the other portions of the work, is complete, and then comes the account of the Centennial Celebration, at which 207 members of the Lodge were present, the Grand Master of Massachusetts (M.W. Bro. Edwin B. Holmes), and 17 Grand officers, 67 members of the sister Lodge the "Union," 71 of the "Lafayette" and 61 of the "Eliot," offsprings of the Lodge "our children," and 25 of the "Prospect," the *grandchild* of the Lodge. These, in procession left the Masonic Hall, on March 17th, 1896, for the meeting-house aforesaid, where they found assembled many of the residents of Roxbury, the congregation filling the ancient edifice.

The address of welcome from the W.M. was followed by "Reading the Charter," and then its inspection by the Grand Master, who in his official reply congratulated "Washington Lodge" upon the arrival of its one hundredth birthday, and alluded to its honoured name, as well as the valuable old warrant that was their proud possession bearing the signature of Colonel *Paul Revere*, Grand Master,

> "Warren's dauntless messenger."

After a choice hymn and music, the Pastor of the Church extended a warm welcome "to this most interesting spot in the ecclesiastical history of New England," and then my esteemed friend, the Grand Secretary (M.W. Sereno D. Nickerson, P.G.M.) delivered the historical address; which will rank as one of his best efforts, and most interesting speeches. The Orator invited the attention of his audience to an able sketch of the Craft from the "revival of Masonry in 1717," through its early experience at home and abroad, especially in America, down to "the canonization of two of the most brilliant exemplars of Masonic principles, whom the whole human race will always delight to honor."

Another hymn, the Centennial Poem by Bro. the Rev. William H. Lyon, and still another hymn, introduced the oration by Bro. the Rev. A. S. Gumbart, Pastor, Dudley

[1] Historical Sketch and Centennial Anniversary of Washington Lodge A.F. and A.M., Roxbury, Massachusets, 1796-1896. *Roxbury*: published by the Lodge, 1896."

Street Baptist Church, then an anthem and benediction concluded that magnificent assembly, the Fraternity returning to the Lodge Rooms for refreshment, and to spend a social hour together.

The grand Reception and Banquet were on March 24th, the W.M., Bro. Herbert F. Morse, in the chair, supported by the Mayor of the city, the Grand Master of Massachusetts, and numerous ladies and distinguished craftsmen. The speeches were much above the usual, and are duly printed in this handsome souvenir.

The final pages are devoted to an elaborate table of the Officers of the Lodge from 1796 to 1896.

The numerous portraits form a most pleasing feature of the volume, the frontispiece being devoted to the Hon. Ebenezer Seaver, the first Master. Bro. George Washington is given the place of honour on the engraved title-page, and scattered through the book in rich profusion are most artistic reproductions of valued and beloved members of the Lodge. The Warrant is also presented in facsimile.—W. J. Hughan.

**Barnett's Lodge of Honour.**[1]—This interesting brochure by Bro. Barnett has been printed *for private circulation* only, which is a pity, as there always are a score or two of brethren who desire such publications, so as to keep their sets of Lodge Histories to date, and are glad to make their purchases accordingly. The author not only kindly sent our Lodge one, but also conferred a similar favour on myself; hence I am able to state that all known Histories of Lodges in England, have been read by me from the earliest to the latest issues, such familiarity enabling me to state that Bro. Barnett has done his work, not only in an effective manner, but in quite an original method, peculiarly suited to Records of comparatively modern date, and not of special importance or different to the general run of such minutes.

The plan is as follows: "A Short Preface," in which the career of the Lodge, from origin to now, is lightly touched, and special headings are inserted before each division, so that the eye works most pleasantly with the understanding during perusal; all the necessary documents, even to the preliminaries, being before the author during the compilation; having happily been carefully preserved.

The "very ancient and valuable furniture owned by the Lodge" is noteworthy, but how obtained cannot now be determined. The *surviving* founder, Bro. B. Hicklin, P.M. (whose portrait forms the appropriate fontispiece), thinks these souvenirs of the "olden tyme," came from Lowestoft. According to Bro. John Lane's *Masonic Records* 1717-1894, there was a Lodge held in that town from 1754 to 1773. The plates of the W.M.'s and I.P.M's Chairs are fine specimens of wood carving and decoration, and those of the Wardens are stated to be "good old Chippendale."

Under the "Meetings of the Lodge" a Room is noted, in Market Place, 1848-58, not known to Bro. Lane. During the existence of No. 526, the meetings held number 583, with a gross attendance from 1846 to 1896, of 13,464, the initiations slightly exceeding 200.

Of distinguished members may be enumerated the *late* Earl of Shrewsbury (Prov. G.M. from 1871), Major Geo. S. Tudor (Prov. G.M. from 1881) and Colonel Gough, LL.D. (Prov. G.M. from 1889), as well as Bishop Sillitoe, Archdeacon Iles, and the present Marquis of Normanby, Bro. Charles Fendelow and the late Colonel Vernon, Prov. G.M. from 1853. Amongst the members also have been seven who filled the office of Mayor and three that of Town Clerk of the Borough. In the history proper, under each year are given the number of meetings, total attendances, average attendances, ceremonies worked, and name of the W.M., then follow the "General Notes of the Year," so that for a modern Lodge the particulars are most complete and ably arranged.

The illustrations also include portraits of the lamented Earl of Shrewsbury (W.M. from 1872-3), Colonel Gough (W.M. 1859-61), Colonel Tudor (W.M. 1876 and 1873), Bro. C. A. Newnham, J.P. (W.M. 1862-3 and Treasurer 1876-96), Bro. J. A. Lloyd (W.M.), the Warrant of 1846 and the Banner of the Lodge.—Wm. J. Hughan.

**A Scots Mediaeval Architect.**[2]—In the *Ars Quatuor Coronatorum*, vol. v., 1892, p. 227, in a note on the inscriptions by John Morvo or Morow in Melrose Abbey, it is suggested that that individual is about as great a mystery as "Junius," and the writer requested further information concerning him. That information we have now before us in the form of a very handsome volume, pp. 66, amply illustrated with photographs and

[1] History of the Lodge of Honour, held at Wolverhampton. . . . Compiled by Bro. Thomas Jackson Barnett, P.M.. P.P.G.J.W., Staffs. *Printed and published by Bro. J. Dunbar Steen, P.M., &c., Wolverhampton*, October, 1896. 8vo., & 88pp. illustrated.

[2] *A Scots Mediaeval Architect, by P. Macgregor Chalmers, J.A., F.S.A., Scot.* Glasgow, William Hodge and Co.

drawings to scale, in which the author describes not only the work but the personality of this great architect. There is no doubt but the preparation of this monograph must have cost the author some years of laborious study, from the very careful collation he has made of the decorative work pertaining to the end of the fifteenth century, sometimes mere fragments, as seen in the ecclesiastical edifices of Paisley, Glasgow, Nithsdale, Galloway, St. Andrew's and Melrose, although he modestly says of it in his preface:—"The studies for the following sketch were prepared as business permitted, and whilst, with considerable rashness on my part, but with confidence in my insight, it was appearing as a serial in the pages of *Scots Lore*." In book form as it now appears "with verbal corrections and additional notes," it is a momument of persevering search and patient investigation, added to considerable acumen and professional insight, and all but absolutely proves the correctness of his somewhat startling solution of the long disputed problem. Certainly from the fragmentary evidences it has been a case of building up *ex pede Herculem*, and the author deserves the greatest credit for his researches which throw a great deal of light upon an interesting epoch in the architectural history of our country, and also impart much important information concerning the great architect about whose very name and nationality there has been for many years considerable controversy. But we will here let the author speak for himself and explain the self-imposed task he has undertaken to work out. Says he:—

"Four centuries ago a great artist carved his name on the wall of Melrose Abbey. He added a list of his many works, and a pious sentiment. His record was very simple and very clear. It remains so to this day. And he had his wish—in a way. It would be impossible almost to find a volume devoted to Scots mediaeval antiquities, published since the beginning of last century, which does not contain some reference to him. Yet he is not truly known, and his works have never been described."

It is written "a certain Frenchman named John Murdo was employed as architect of St. Andrew's, Glasgow (&c.), about the close of the fourteenth century, but what portions of the buildings referred to were erected under his superintendence it is difficult to say, and needless to conjecture."[1] To show that this architect was French only in the most restricted sense, that he was not named John Murdo, that he did not live at the close of the fourteenth century, and that the difficulties in the way of presenting a record of his works have not been insurmountable, is the task before us.

*The Name.*—There are two inscriptions, of different dates on the interior of the west wall of the south transept of Melrose Abbey. In both of them the name of the architect appears and in letters which are still sharp and clear. Imperfect power of observation is responsible for the fact that the names have been rendered in such various forms as Morw, Murw, Morow, Morvo, Mordo, Murdo, and Murdoch. In the later inscription, carved on a small panel let into the wall, the name is "JOHN MOROW." The earlier inscription is carved on the lintel of the small doorway which gives access to the turret staircase,[2] and here the name appears as "John Morvo." As the letter "v" was frequently used instead of "w," Morvo was doubtless pronounced Morwo or Morow.

John Morow or Morvo has a most familiar sound. In many parts of Scotland—in Roxburghshire, in Perthshire, and elsewhere—Morow is still the local pronunciation for Murray or Moray. Many ways of spelling the name are preserved in old documents. It appears as Mwrray, Murrai, Murra, Murry, Mury, Murrave, Murref, Muref, Murreff, Murrefe, Morye, Mowrrey, or Murrafe. The spelling in the earlier inscription calls to remembrance the name of the famous Abbot of Paisley, Thomas Morwe. From these evidences the author deduces the fact "that John Morrow or Murray was a Scotsman. That he was born in Paris does not alter that fact." In respect to the date he says "that the character of the letters in the inscriptions and style of the architecture in the building on which they are carved indicate the end of the fifteenth century as the period when John Morow lived and wrought."

For the benefit of our readers who may not be acquainted with the, to us, very familiar inscriptions, we will here transcribe them. The earlier one, over the door, runs thus

> "Sa gays ye compas evyn aboute
> truith and laute do but doute
> be haulde to ye hende q johne morvo,"

which has been rendered "As the compass goes around without deviating from the circumference, so without doubt, truth and loyalty never deviate. Look well to the end quoth John Morvo." The later inscription is carved upon a small panel 2 feet 4½ inches broad by 2 feet 1 inch high, which is let into the west wall of the south transept, and is to the following effect:—

[1] *The Age of Glasgow Cathedral*, p. 16, John Honeyman.

[2] A full page illustration of the doorway and inscription will be found facing p. 227, vol. v., *A.Q.C.*

"John morow sum tym callit
was I and born in parysse
certainly and had in kepyng
al mason werk of Santan
droys ye hye kyrk of glas
gu melros and paslay of
nyddysdayll and of galway
pray to god and mari baith
and sweet sanct john to keip this haly Kyrk
fra skeith."

It may be noted here that although the words of the above are "run on" to suit the exigency of the stone, and altogether wanting in punctuation they form a somewhat readable verse in rhyme. But the most puzzling feature in the two inscriptions is the difference in the spelling of the name. In ancient days spelling was somewhat arbitrary, and proper names as we have already seen underwent considerable transformations at the hands or wills of the transcribers, still in the case of one individual we could hardly expect him to materially alter his name as in the instances quoted above, and here it is that the author springs his first surprise upon us, viz., that *the two inscriptions are not by the same person*, as is commonly supposed, but the earlier one, that over the doorway, is by another John Murray who was the grandfather of the John Murray who placed the inscription upon the tablet, or panel, in the wall of the south transept. John Murray, the elder, had a son named Patrick, who was the father of John Murray, the younger, these three were all architects, and it is just probable that Patrick was studying his art in France when John the younger was born, as he leaves record, "in parysse certainly." The grandfather was the first of his family connected with Selkirkshire, and acquired Philiphaugh by Royal Charter in 1461, he was evidently the architect at St. Salvator's College, St. Andrew's, for Bishop Kennedy, besides other work at Melrose for Abbot Andrew Hunter. James II. having been killed at the siege of Roxburgh Castle in 1460, his widow during the minority of her son was appointed Queen Regent, but Bishop Kennedy was virtually the ruler of the country, and it was no doubt through him that in 1461 he acquired Philiphaugh, and was appointed Queen's herdsman in Ettrick Forest, probably as a reward for the completion of his work at Melrose Abbey. Other royal favours were showered upon him, in 1467 he was keeper of Newark Castle and received certain payments in connection with that office, and there is no trace of work from his hands after this date; and in 1471 Harehede, Lewynnishop and Hangandschaw, adjacent to Philiphaugh, were let to him. In 1475 he was keeper of the King's property in Bowhill, and died in 1476. The author says the manifest sympathy between his work and that of his successor may now be traced to their close relationship, but that there is no confusion between the work of the two, the elder and the younger.

Patrick Murray succeeded his father in 1476, was keeper of Newark Castle and of Bowhill, and in 1477 the estates his father had rented were let to him, but it is not known that he followed his calling as an architect apart from the offices he held under the Crown. He is mentioned as having received 40s. for the construction of a stone chimney in the tower of Newark in 1478 and the last reference to him is in 1490. And now we come to John Morow the younger and his place in history, regarding which we will let the author speak for himself:—

"Who is John Morow? That is the question I would now answer. The stones appear to indicate that his life's work as an artist began in Scotland after 1473, the year in which the Royal arms were placed in the tower of Newark Castle and before 1485, when he carved the panel at Paisley. And his work passed to the hands of another about 1512. That he was a Royal favourite may be held as certain. The Royal arms were carved on the wall at Paisley, and on the vaulting over the south-west entrance to the nave of the abbey. They were frequently carved at Glasgow in the aisle of Car Fergus, and, in the vaulting over the south-west entrance to the nave, the centre boss is a circle of four Royal crowns, and there are six crowns in the divisions of the vault with the inscription JACOBI REGIS—under each. There is a panel with the Royal arms over the pend at Whitehorn, and they appear in the vault of the chapter-house at Glenluce. They were carved also at St. Andrew's and Melrose. We must assume that John Morow had some special reason for selecting Melrose Abbey for the site of his memorial tablet in preference to the great cathedrals of St. Andrew's or Glasgow, or the other buildings on which he was engaged. The only satisfactory explanation which can be offered is that the tablet was placed in Melrose Abbey because it was the church of his own home, that it might be read there by those who knew him and would cherish his memory.

John Morow can now be identified with the John Murray who first appears on the pages of history, on his inclusion in the lease of Lewinshop, and Hanganshaw, in Ettrick, with Patrick his father, before 28th June, 1479. In the Rental of the ward of Ettrick of

1486-92, he is described as son and heir apparent to Patrick Murray of Faulshill, and joint-tenant with him in the steading of Hairhede. On 21st September, 1489, James iv. made him a gift of 20 angels or £24, 'to by him a horss.' On 9th February, 1489-90, the king bestowed on 'his friend' the lands of Grevistoun. He was tenant of Fossaway, in Stirlingshire, with his wife, Janet Forrester, widow of John Schaw, of Kuskhill, son of Sir James Shaw of Sauchie. He was tacksman of Douglascray, Eldinhop, Sithop, and Caldanhede either at reduced rents or free of rent. On 5th November, 1497, he had a grant from the king of the lands of Cranston-Riddale. He was then John Murray, Esquire, of Fallshill. He received many money payments. He was deputy of Alexander, Lord Erskine, sheriff of Selkirk in 1501. As acting sheriff he gave Queen Margaret service of Newark Castle and her dower lands of Ettrick, on 1st June, 1503. The design on his seal, which is appended to the document, is a shield bearing three mullets in chief, for Murray, and a hunting horn stringed in base, for his office. On the 30th November, 1509, the king confirmed him in his office of sheriff, making it hereditary, and granted 'for his good service' a tack of the lands of Peelhill, with the small customs of the Burgh of Selkirk. To his many other possessions there was added the splendid mansion on the south side of the High Street of Edinburgh, which had been built by the Lord Chamberlain, Alexander, Lord Hume.

But not without raising powerful enemies did John Murray mount so high. In the year 1510, whilst on his way, it is said, to the Sheriff Court of Selkirk, he was attacked by an armed body of Kers and Scotts, and assassinated. His fate was the fate of Thomas Cochrane, the favourite architect to James iii. who was hanged on the bridge of Lauder, 1482."

We have now briefly traced the history of three generations of this famous family, and we may note in passing that our author gives ample references to the Exchequer rolls and other documents for the various payments and other transactions under the dates specified and he sums up as follows:—

"Royal favour was doubtless of the greatest possible service to John Murray, in his artistic career. But other circumstances may have conspired to aid him. As a local and distinguished architect it was natural that he should be employed at Melrose. Then it might be possible to trace his appointment at Paisley under Abbot George Shaw, and at Whithorn under Bishop George Vaus, to his marriage into the Shaw family. And the marriage of his son John, who was in the king's service, with Margaret, daughter of Adam Hepburn, Lord Bothwell, has a peculiar interest given to it, when we remember that his father was employed at St. Andrew's under Prior John Heyburn, at Lincluden, under Provost George Hepburn, and at Glasgow, when we find he carved the arms of Patrick Hepburn, Lord Bothwell, on the vault of the south aisle of the Cathedral nave.

The year 1479, when John Murray is mentioned in the national records for the first time, and the year 1510, when he was killed, correspond with the limits already set to the period of his life's work by the testimony of the stones which he inspired. And stones and records agree in testifying to the great favour of James iv. It must then appear as most singular, at first sight, that amidst the mass of Record evidence which is now available, there is not one reference to the nature of the services which he rendered, not a hint which would confirm my statement that he was a great architect, and largely employed. But surprise at this fact vanishes, or is greatly lessened, when it is remarked that there are only two known references to the name of Thomas Cochrane, the architect employed by James iii., and no mention of his art at all. But fortune has greatly favoured me. John Murray, who, as an Esquire, in 1497, must by that time have received a grant of arms, carved his arms on the tomb of Devorgilla, which he executed for Sweetheart Abbey. These consist of a shield charged with three mullets in chief for Murray and a *fleur-de-lis* in base evidently in reference to his having been born in Paris. This charge was abandoned, however, and a hunting horn substituted, when he became Sheriff of Selkirk.

It is almost unnecessary to state that John Murray was a practising architect, whose business it was to design and execute the mason work of the buildings under his charge, and not a clerk merely, who might be called 'Master of the Works' because he held the purse. But proof on this point is not wanting. Whilst he was engaged at Glasgow Cathedral, the Master of Works there was Master John Gibson, Rector of Renfrew."

And then follows the other surprise our author has in store for us, to wit, that this same "John Murray, Sheriff of Selkirk, and favourite of James iv., and now discovered as a *great Scots* architect, has been known to every lover of the ballad literature of our country as 'The outlaw Murray.'" When we came to this assertion we naturally re-echoed the two italicised words above and exclaimed "Great Scots!" We must enter a strong dissent upon this point. It could not have been the favourite of James iv. who openly defied his sovereign and declared "I ken nae King in Christentie," and, as Sir Walter Scott says, "it seems difficult to believe that the circumstances mentioned in the ballad could occur under

the reign of so vigorous a monarch as James IV. It is true that the *dramatis personæ* introduced seem to refer to the end of the fifteenth century, but from this it can only be argued, that the author himself lived soon after that period."[1] It was probably written during the reign of James V., and refers to a transaction which may have taken place more than a hundred years before, when the English possessed a great part of the Scottish frontier, and the rest was in such a lawless state as hardly to acknowledge any superior. Nor can we altogether accept the suggestion that John Murray himself wrote the ballad on the evidence that the inscriptions at Paisley and Melrose are in rhyme, and that he found "pleasure in poetic pains." Nor can we accept his inference that John Murray, sen., was the first Grand Master of a Guild, or Lodge, of Masons at Melrose, this is tradition, not history, and we must decline to subscribe to such a suppositious statement. But the author of this delightful monograph, apart from the two trifling exceptions we have mentioned, has done some substantial work as we have already noticed, and deserves the thanks of all masonic students for throwing so much light upon a dark and interesting period of our history. So much has been done by the testimony of the sculptured stones that we cannot refuse to accept their evidence as history, but as a student of ballad literature we cannot accept, even *cum grano salis*, the assertion that John Murray the architect, and "The Outlaw Murray," were one and the same person. If other architectural and archæological students will as diligently and faithfully follow up the history of our old builders, as recorded in their works, Horace Smith's very pertinent queries to the Mummy in Belzoni's exhibition might have a chance of being satisfactorily answered :—

"To whom should we assign the Sphynx's fame?
Was Cheops or Caphrenes architect
Of either Pyramid that bears his name ?
Is Pompey's Pillar really a misnomer?
Had Thebes a hundred gates, as sung by Homer?"

A more delightful little book it has not been our fortune to peruse for a long time and we would have much liked to have more time and more space allowed to treat the subject at greater length, but we advise all Masonic students to get a copy of "A Scots Mediaeval Architect" and to "read, mark, learn, and inwardly digest" it. *Verb. Sap.*—W. FRED. VERNON.

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## NOTES AND QUERIES.

THE French Lodge of 1755.—The Petition for the "French Lodge" of 1755, and the Certificate of Constitution, referred to by Bro. Speth (*A.Q.C.*, vol. ix., pp. 112, 113), undoubtedly relate to the Lodge noted on page 105 of the second edition of *Masonic Records*, and still further illustrate the difficulty one has had to encounter in accepting as absolute facts the official records and chronicles of the Grand Lodge itself.

The Lodge No. 254 (of the 1740-55 enumeration), appears for the first time in the only edition known of the Engraved List of 1755, which was certainly compiled after June in that year. There may have been an earlier issue of 1755 not preserved, or as yet undiscovered.

In this Engraved List the Lodge is described, as noted in *Masonic Records*, "254. Crown, corner of Great St. Andrews Street, 7 Dials. 1 & 3 Wednesd., Dec. 14, 1754," and this date is regularly continued to the end of the series of Engraved Lists.

On reference to my old "notes," made in 1886, I find that a Lodge is alluded to in the Grand Lodge Minute Book as at the "Thirteen Cantons, St. Ann's, Soho," which paid for its Constitution on 20th March, 1775, but this place of meeting I was unable to satisfactorily locate to any of the Lodges on the 1755 Engraved List.

I conclude, now, that this is without doubt the Lodge referred to in the Certificate of Constitution published by Bro. Speth, and am glad to add this earlier place of meeting. It would appear that subsequent to the Constitution of the Lodge, but prior to the issue of the Engraved List, the Lodge had removed from the "Thirteen Cantons, St. Ann's, Soho," to the "Crown in Great St. Andrew's Street."

The *date of Constitution*, however, is still a puzzle. The 14th December, 1754, is inserted in the Engraved List as the date "When Constituted," whereas it now appears that the ceremony did not take place until nearly three months afterwards. This is only another instance of the numerous discrepancies that have made the tracing of old Lodges so very difficult. For here we have two original entries—both official—relating to the same

[1] Minstrelsey of the Scottish Border.

thing, but each telling a different story. Of course, I give the preference to the date appearing on the original Certificate, bearing the signatures of the officers who performed the work, and can only conjecture (in harmony with Bro. Speth's supposition) that the date, "14 Dec. 1754," was that on which the petition was granted, and consequently may have been officially inserted, by mistake, in the List for the Engraver as being the actual date of Constitution.

I may add that these interesting documents are the *latest known* to be in existence referring to the old method of personal Constitution, supplemented by the "Certificate of Constitution," to which I referred at some length in *A.Q.C.*, vol. viii, p. 196, *et seq.*, the earliest known example being that of February, 1726, therein mentioned. The present documents bring us down very much nearer to the period when actual Warrants, signed by the Grand Master (or his Deputy), naming the Master and Wardens, were issued, the first known of these being that of the Palatine Lodge No. 97, dated 14th January, 1757 (*A.Q.C.*, vol. viii, p. 207.)—JNO. LANE.

**Dervish Initiation.**—In connection with Bro. Klein's interesting and instructive paper, I send you the following notes from *The Dervishes* which exemplify still further the similarity of their rites to those of Masonry.—GEO. E. TURNER, P.M. 1266.

"It is impossible to become acquainted with all the tenets, rules, and ceremonies of the Durweeshes, as many of them, like those of the Freemasons, are not to be divulged to the uninitiated. . . . . . Having first performed the ablution preparatory to prayer (the woodoo), he seated himself upon the ground before the Sheykh, who was seated in like manner. The Sheykh and he, the Mooreed, or candidate, they clasped their right hands together . . . . and with their hands covered by the sleeve of the Sheykh, the candidate took the covenant . . . . . . ."

"The Mureed is deprived of nearly all his clothing, and care is taken that he has nothing on his person of a metallic or mineral character, showing that, on entering the order, and offering himself to the Murshid, he makes a voluntary sacrifice of the world and all its wealth, and other attractions. If he designs taking the *Mujarred Ikrâr*, or Vow of Celibacy, he is stripped entirely naked, whilst, in case he does not, his breast alone is bared. The rope is put round his neck, and he is led into the hall of the Tekkieh by two spiritual interpreters. He sees before him twelve persons, all seated, one of them is the Murshid (Sheikh), and before each a lighted lamp or candle. He is led to a stone of twelve angles in the centre of the hall, called the *Maidân Tâsh*, and directed to stand upon it, with his arms crossed on his breast, and his hands resting on his shoulders. This is called *Boyun Kesmek*, or bending the neck in humble respect and perfect submission. His right great toe is pressed over the left great toe, and his head is inclined towards his right shoulder, his whole body leaning towards the Sheikh." . . . .

"The members of Bektâshee *Tekkieh*, who offer the name of an individual to the Sheikh for acceptance, are called *Rehpers*, or Guides; those who accompany him in the *Tekkieh* during the initiation, are called *Terjumans*, or interpreters, and the latter are armed with a weapon called *Tebber*. The cord which is put round his neck, when first entering the *Tekkieh*, is called the *Dehbend*, or *Taybend*. The horn which the Bektâshees blow is called the *Suffer*; it is also called after one of the titles of God, *Vedood*, or the Loving. One of the secret signs of the Order are in the two words *Tebran* and *Toolan*, 'Far and Near,' signifying 'near in affection and far in conceit.' The second *Tie* called *Bâgh*, or *Bend*, is in the words, 'He was the Sovereign of the Telkeen (Spiritual or Mystical) instructors of all the *Peers*, or founders of Orders, and of their vows,' and its execution is the '*Ahd i Vefâ* (performance of vow)." (*The Dervishes or Oriental Spiritualism*, J. B. Brown, 1868, pp. 155, 166, 247).

**Most Ancient and Noble Order of Bucks.**—I have lately picked up a coloured Engraving belonging to this Society, which may interest some of the members of 2076.

It is about 15 inches by 10 inches in size, and resembles the upper part of the "Engraved Title from MS. Constitutions" *A.Q.C.*, vol. iii, p. 148, although on a much larger scale. In an oval space towards the bottom of the Plate are the following words: "TO THE Worthy Brethren of the most Antient & Noble Order of BUCKS. This Plate is most humbly inscribed by a Brother." At the bottom is "H. Capland, Sc. Gutter Lane, London," and below that, "*London: Printed for* Robt. Sayer, *Map and Printseller* at the Golden Buck *near Serjeants Inn, Fleet Street.*"

This Plate seems to have served the purpose of a Certificate, for on the bottom margin is written "31st Jan. 1788, F. Kilborn made a Buck, Jno. Romaine, Esq., Most Noble Grand," and below in a different handwriting "No. 2043, Richard Bushby,

Secretary," which certainly looks as if F. Kilborn was registered in their Books of their Grand Lodge, under the No. 2043, by the Secretary, R. Bushby.

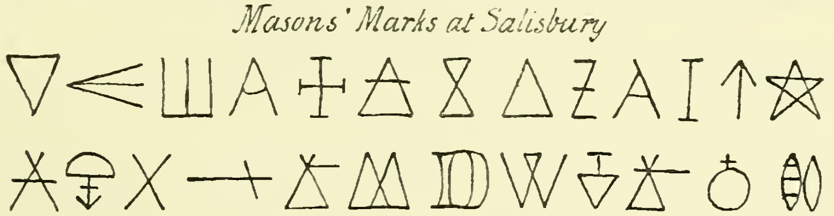
The Engraving is pasted on a board and has probably at one time been framed; it is in poor condition.—J. T. Thorp, P.M. 523.

**Bruin in the Suds.**—In the last number of *A.Q.C*, I notice an inquiry from Bro. Francis about this rare pamphlet. I trust he will be enabled to complete his copy, and then —cannot you get him to reprint it? Although not historically important to us, it is a Masonic curiosity of great rarity. I am quite satisfied that only one copy has appeared for sale in any London catalogue for 40 years past. In the February catalogue 1857, of Thomas Arthur appeared lot 309, "Bruin in the Suds, &c., 1751, 2s. 6d." Where is that copy? I wrote for it, but it was sold. If Bro. Francis can complete his copy and declines to reprint, I am desirous of being allowed to pay for a MS. transcript.—E. T. Carson.

**Justification of the Ballot.**—The following cutting from the *Illinois Freemason*, which has been sent to me, would seem to show that there are many brethren outside the German Empire, who consider the irresponsibility of a perfectly secret ballot to be a source of danger to the Craft:

"There is a quiet movement working to do away with the secret ballot, and the sooner the better. A contemporary calls attention to the fact that in Honolulu, Hawaiian Islands, Masons do not ballot in secret. Each Brother holds up his ballot in view of the entire Lodge before depositing it in the box. This appears to equal the rule in some jurisdictions, where the roll of the members is called, and each, as his name is called, arises and answers. And why not, say we? The man who is afraid to tell how he votes in a Masonic Lodge is not fit to go to Congress or even to a caucus."—Gotthelf Greiner.

**Masons' Marks.**—Since the outing of the Lodge to Salisbury I have been hoping to see an account of the Masons' Marks to be found there; here are a few, the stones on which these are seen were, I am told, brought from Old Sarum.—Geo. E. Turner, Blandford.

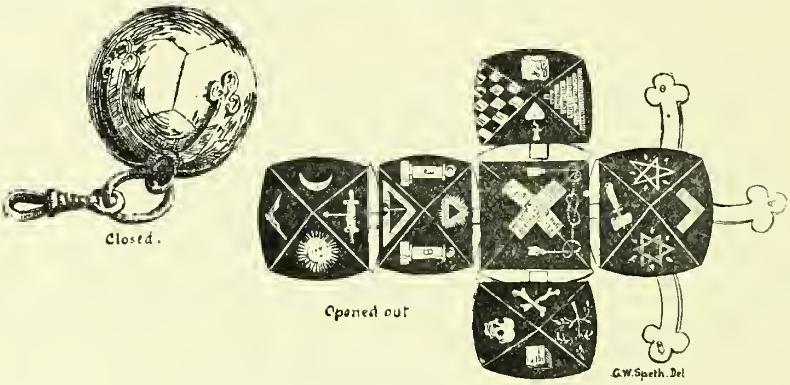



**University Rites of Initiation.**—According to a writer in *Tit-Bits*, September 12th, 1896, the following was the initiation of a Freshman at the University of Königsberg, East Prussia. He is evidently quoting literally from some book which, however, he does not name. The ceremony reminds us curiously of that attending the passing of a German Joiner's Apprentice, as related by Stock, *Grundzüge der Verfassung*, and Gould, *History* i., p. 152.—G. W. Speth.

"The candidates having been brought before an assembly of the chief magistrates of the city and University, 'the depositour, an officer of the University, dressed in fool's apparel comes in with abundance of carpenter's tools, to wit, a great ax, a less ax, squares, line, etc. He asketh them several ambiguous questions admitting of different answers, and howsoever the candidate answers, he striketh and bangs him with a bag, which is either filled with wool or sand, the one or other being used according as the officer had been fee'd beforehand. Afterwards he maketh them lie down and stretches the line over them; then he hews and hacks them first with the great ax and then with the lesser; afterwards he plains them, first with the greater and then with the lesser plain, causing the greatest pain to the sufferer. When that is over he puts salt upon their heads as an emblem of wisdom, and anointeth their heads with oil and wine; after all which the governour acknowledgeth them for clean and polite members of the University, and grants them patents with the great seal at them.'"

**German Lodges in Foreign Parts.**—The Lodge "Zur Eintracht," Cape Town, mentioned in Bro. Greiner's paper (*A.Q.C.* ix., p. 65) as a daughter of the Grand Lodge "Royal York," transferred its allegiance to the Grand Orient of the Netherlands about four years ago, receiving permission to retain its old ritual and to continue to work in the German language.—O. H. Bate.

**German Masonic Charm.**—During a recent trip to Germany I noticed that several brethren wore a peculiar charm on their watch chain, and procured a similar one for myself, of which a drawing is given herewith. It consists of a golden globe when shut, but by an ingenious arrangement of hinges, which are imperceptible from the exterior, it may be opened out into the form of a cross. Each section is pyramidical in shape with a spherical base. The base is gold, but the pyramids are of oxidised silver, almost black, the emblems being engraved into the pure silver, thus showing up white. A paper is sold with these charms explaining the symbolism of the whole, which I now give in translation. It will be observed that these explanations are frankly Christian, and therefore not applicable to all systems of Freemasonry. They would, however, be perfectly valid in the jurisdictions of the Grand National Lodge, or the Mother Lodge of the Three Globes. The accompanying drawing is the exact size of the original.—Gotthelf Greiner.




Explanation of the Cruciform Arrangement of St. John's Lodge Emblems contained in the Golden Globe :—

I. Row (to be read from W. to E.)

The conception of God.

*1st Square.*

| | |
|---|---|
| Compasses : | God's omnipotence is visible everywhere. |
| Sun and Moon : | The heaven's show forth His glory, one day declares it to another. |
| Plumb-line: | His power descends from above to the whole of the earth |

*2nd Square.*

| | |
|---|---|
| Level : | and spreads over the surface of the world. |
| Two columns : | Rising and setting are His work |
| Delta : | and show us that there must be a divine existence. |

*3rd Square.*

| | |
|---|---|
| Cross and cabletow : | The true and first perception of Him has come to us through Christ. |

*4th Square.*

| | |
|---|---|
| Gavel: | Through Him we learn the proper government of the moral as well as the physical world. |
| Blazing Star : | Thus He appears as the paternal Creator, |
| Hexagonal Star : | as the merciful, beneficent, preserver of the world, |
| Square : | and as the everlasting, all-righteous God. |

II. Row (to be read from N. to S.)

The way from Darkness to Light.

(The moral evolution in virtue of the conception of God.)

*1st Square.*

| | |
|---|---|
| Rough ashlar : | The natural man who, being ignorant, has to learn by the spirit of God, |
| Tesselated pavement : | but is still His child, capable of development by the divine light that dwells within him, |
| Seven steps : | by patient perseverence in well doing, and thus enobling himself |
| Trowel : | he purifies and refines his heart according to the will of the Great Architect. |

*2nd Square.*

Cross and cabletow : The real Teacher of the true way of life is the Master of Nazareth,

*3rd Square.*

Skull and crossbones : who has shown by precept and example, that we can, whilst on earth here, separate the earthly from the heavenly,

Acacia : and who has brought life

Perfect ashlar : and eternal existence to all.

N.B.—The above is not the doctrine of St. John's Lodges in particular but of Freemasonry in general.

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## OBITUARY.

IT is with great regret that we have to announce the death of :—

Bro. **Ernest George Spiers,** London, on the 17th July, who only joined our Circle so recently as last March.

Bro. **William Taylor,** Torquay, suddenly on the 1st August. Our Brother was a Past Provincial Grand Officer of Devon, and joined onr Circle in November, 1891.

Bro. **James Monks,** late of Durham, at Bournemouth, on the 5th August. Our Brother joined our Circle in Jannary, 1890.

Bro. **James Richard Ansdell,** Hull, on the 24th September, who joined us in May, 1889.

Bro. Rev. **John Frederick Harris,** of Standish, Wigan, on October 3rd. At the time of his death he was W.M. of No. 2269, and joined our Circle in March, 1894.

Bro. **Thomas Poore,** on the 15th November. He was well known throughout the Craft as an enthusiastic and able Preceptor. He was in his 81st year, and therefore at the time of his initiation in 1868 was well advanced in middle life. A familiar and universally respected attendant at Masonic meetings, especially in the south of London, he will be much missed. Bro. Poore was one of the earliest to join our Circle, viz., in May, 1887, being No. 52 on our numerical register.

Bro. **Stephen Richardson,** at Clapham, on the 14th November. Bro. Richardson was initiated almost exactly 20 years ago, in the Lodge of Unity No. 183, and has never missed a single meeting of that Lodge. Although no longer a young man, he at once showed great interest in Masonry and became a most enthusiastic Craftsman, devoting his abilities chiefly to the ritual and the benevolent side of our organisation. No man ever existed who more consistently carried out the teachings of our society, and he justly acqnired the respect and love of all who knew him. The members of our own Lodge will remember him as having filled the office of D.C. at every one of our installations, with the exception of the last, so shortly before his death. He was No. 1 on our numerical register, having handed in his application to join our Circle two days after the issuc of the circular announcing our intention of forming it, and was elected in February, 1887.

Bro. **Joseph Todd,** York, on the 18th November. Bro. Todd has long been looked npon as almost the father of York Masonry, and his fame as a Mason and lovable man has extended far beyond the boundaries of his province, or even of the four seas. Every Masonic pilgrim to York was bound to seek his acquaintance as the first step in his pilgrimage, and to all he was wont to show the greatest courtesy and kindness. He was practically the guardian of the celebrated York MSS., which are in the possession of the York Lodge, of which he was the Treasurer. He was a P.G.W. of his province, the Provincial G. Treasurer, and two years ago was appointed Grand Sword Bearer of England.

His place in York Masonry will be hard to fill up, and his memory will not die out so long as any of those who knew him well remain to cherish it. Bro. Todd joined our Circle also in February, 1887, and was No. 24 on our register.

Sir **Benjamin Ward Richardson,** Knight, M.D., F.R.S., etc.—Our Lodge has lost one of its brightest ornaments and most distinguished members, in the sudden death of our Bro. Sir B. Ward Richardson, on Saturday morning, 21st November. His usually robust health had shown some signs of giving way for the last year or so, but no danger whatever was anticipated. On Wednesday, the 18th however, he put the final touches to a book which he had been writing, "Memories and Ideas," and having dined in good spirits retired to his study, where he was shortly afterwards discovered unconscious, having had an apopletic fit. He never regained consciousness, and expired on Saturday morning. Few men could boast of a wider circle of friends and few indeed will be more sincerely mourned. Bro. Richardson was in his 70th year, and joined our Lodge in November 1889. No attempt can be made to do justice to his memory in these lines, but a fitting tribute will be paid to his career as a medical and scientific man and a Mason at the next meeting of the Lodge, on January 8th.

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# CHRONICLE.

## ARGENTINE REPUBLIC.

THE installation of Mr. Charles Trevor Mold as District Grand Master of the English Freemasons in the Argentine Republic, took place on Wednesday evening, in the Freemasons' Hall, when over 100 members were present, including representatives of all the Lodges in the district. The installing ceremony was impressively performed by Mr. F. J. Morphy, assisted by the officers of the District Grand Lodge. The newly installed Master was congratulated on his promotion in a very telling speech by Mr. Wm. J. Corrales, who, it is interesting to observe, was the Master who initiated Mr. Mold into Freemasonry twenty-one years ago. Mr. Mold fittingly acknowledged this and other remarks, and congratulated the brethren on the flourishing state of the Craft in the district. Before closing, the R.W.D.G.M. invested as Deputy District Grand Master, Mr. H. S. Chappell.—*Review of the River Plate, September 19th,* 1896. Bro. C. T. Mold is our Local Secretary in the Republic.

## SOUTH AFRICA.

**Netherlands Constitution.**—At the annual meeting of the Provincial Grand Lodge of South Africa, under the Netherlands Constitution, held at Cape Town on 28th August, 1896, R.W. Bro. Rev. D. P. Faure presiding, the membership of the subordinate Lodges was reported to be :—

| | | | |
|---|---|---|---|
| De Goede Hoop, Cape Town ... | 100 | Star of the Rand, Johannesburg, S.A.R. | 81 |
| De Goede Trouw, Cape Town ... | 109 | Libertas, Krugersdorp, S.A.R. ... | 44 |
| Excelsior, Willowmore ... ... | 14 | De Broederband, Pretoria, S.A.R. ... | 71 |
| St. Jan, Malmesbury ... ... | 48 | Zur Eintracht, Cape Town ... ... | 23 |
| Peace and Harmony, Kimberley ... | 49 | Unity, Winburg, O.F.S. ... ... | 23 |
| Orange, Rustenberg, S.A.R. ... | 42 | Star of the Border, Ficksburg, O.F.S. | 16 |
| Frere, Riversdale ... ... ... | 20 | De Ster in Het Oosten, Harrismith, O.F.S. ... ... ... ... | 26 |
| Star of Africa, Jagersfontein, O.F.S. | 38 | Prins Frederik, Johannesburg, S.A.R. | No return |
| Jubilee, Barberton, S.A.R.... ... | 41 | | |

[N.B.—S.A.R.: South African Republic, and O.F.S.: Orange Free State, the other Lodges are in the Cape Colony.]

Since the above list was compiled, the Lodge "Oranje" at the Paare has been revived after having been dormant for about twenty-two years.

At the same meeting, R.W. Bro. Professor C. E. Lewis (C.C. 2076), W.M. Lodge "De Goede Hoop," was formally appointed and confirmed in the office of Provincial Grand Master (analagous to D.D.G.M. under the English Constitution), in which capacity he had been acting for some ten months previously.—O. H. Bate, Malmesbury, Cape.

## AUSTRALIA.

**Adelaide.**—Lodge of St. Alban, No. 38 (S.A.C).—Aroused by the splendid success which attended the formation of Lodge "Quatuor Coronati," intelligence of which had reached some of the brethren resident in the distant Colony of South Australia, V.W. Bros. J. R. Gurner, Past Grand Registrar and J. E. Thomas, Grand Lecturer, were emboldened to attempt a consummation of what had been a long cherished hope. Accordingly a circular letter dated 23rd August, 1889, was sent to a number of brethren who were deemed likely material wherewith to build up a Lodge which, while devoting itself in part to the promotion of Masonic enquiry, would also strive for a higher standard of ceremonial work.

The response was of so pleasing a nature, that on the 18th December, 1889, the Lodge was consecrated by R.W. Bro. H. E. Downer, the Deputy Grand Master at that time, the ceremony being performed in the presence of the M.W. the Grand Master (the Right Honourable the Earl of Kintore, G.C.M.G., the Governor of Province), and the M.W. the Provincial Grand Master (His Honour Chief Justice Way). It is a matter of no small note that all these three distinguished brethren marked their appreciation of the movement, by becoming subscribing members and founders of the Lodge.

The choice of first Worshipful Master fell upon W. Bro. Wm. Barlow, LL.D. (Trinity College, Dublin,) who, by his long and honourable record in the Craft, was in the highest degree qualified to mould into successful completion the promising material which was tendered for the undertaking. Bro. Dr. Barlow continued to occupy the Master's chair during the second year of the Lodge's existence, and by his complete devotion to its interests, and the stimulating effects of his enthusiasm, contributed in no small degree to the subsequent success of the venture.

The Lodge has been especially fortunate in securing the help and guidance of succeeding Masters, who in their respective ways have been equally successful in the administration of its affairs. To the members of Lodge St. Alban, it will ever be a matter of difficulty to ascertain any difference in the measure of appreciation which they have held for W. Bros. Dr. Barlow, C. Peacock—who has since "crosssd the bar"—A. G. Pendleton, P.D.G.Sup. of Works, Bengal, A. B. Moncrieff (Engineer-in-Chief of the Province), F. H. Snow, and the present W. Master, Bro. E. B. Grundy, all of whom have contributed so splendidly to the present stability of the Lodge.

Since its foundation the Lodge has proved the means of admission into the Craft of many brethren who, in their public and private lives, have been held in high esteem by South Australian Colonists. Amongst such was the present Lord Bishop of Bath and Wells, then Bishop of Adelaide, who on the occasion of his last attendance in Lodge was presented with a formal address, expressive of the regret of the brethren at his departure, but charged with warm congratulation upon the honour conferred upon him by translation. His Lordship availed himself of the opportunity to express his unqualified admiration for the Order as it had been disclosed to him through the good offices of his Mother Lodge, and his genuine sorrow that a return to the old country would prevent further fraternal intercourse within Lodge St. Alban.

Of the literary work achieved, better account (having regard to the moderation which should distinguish demands upon space in the Chronicle of Lodge Quatuor Coronati) cannot be given than by recording the subjects of the papers presented with names of the brethren who prepared them. Thus Bro. Dr. Barlow contributed papers on "The Rights of Entered Apprentices and Fellow Crafts"; "The Supposed Masonic Tenet of Physical Perfection"; "The Gold of King Solomon's Temple"; A Study of the Character of King Athelston"; "A Curious Historical Error," besides a most interesting "Valedictory Address" upon vacating the Master's chair, to which latter, appreciative reference has already been made in the *Transactions* of Quatuor Coronati. Bro. J. R. Gurner contributed papers on "The Design and Scope of a Masonic Student's Lodge"; "The Old Craft Guilds"; "A Study of the Old MSS. Masonic Constitutions"; "A Discourse on the Old Charges" and "Anno Domini 1717." Bro. E. Cooke on "The Position of the Tracing Board in Masonry" and "The Tracing Board of the Third Degree." Bro. A. Kemp on "Mediæval Ecclesiastical Edifices and their Builders." Bro. C. E. E. Sabine on "Masonic Expulsion." Bro. J. E. Thomas on "An Attempt towards a Commentary on the Ritual of the Freemasons," Part I.

It may also be added, that by practical exemplification of the Masonic Virtue of Charity, the Lodge succeeded, within the first year of its existence, in establishing a Scholarship at the University of Adelaide, the tenure of which is granted to the son or daughter of a deserving indigent Freemason. The Scholarship entitles the holder to a three years' course in either of the Faculties of Art, Science, or Law.

# CONVERSAZIONE.

THURSDAY, 5th NOVEMBER, 1896.

THE Second Conversazione of the Lodge was held at the King's Hall, Holborn Restaurant, on Thursday, November 5th. The guests began to arrive about 8 p.m., and were duly presented to Bro. Edward Macbean, who was accompanied by Mrs. Macbean, and supported by the Wardens of the Lodge, Bros. C. Kupferschmidt, Asst. G. Sec. for German Correspondence, and C. Purdon Clarke, as well as by Admiral A. H. Markham, Dist. G.M. Malta, Colonel Sir Norman Pringle, Bart., P.M. 92, and other influential brethren of the Lodge and Correspondence Circle. At 9 p.m. the following address of welcome to the visitors was delivered by the W.M.:

"Ladies and Gentlemen,—It falls to my lot as W.M. of the Quatuor Coronati Lodge to say a few words, and I speak, of course, also on behalf of my colleagues in office and fellow members. We desire to tender you, one and all, a most hearty and most cordial welcome. We rejoice to see so large, influential, and representative a gathering, embracing as it does friends, not only from the vicinity of London, but from Devonshire, Lancashire, England, Scotland, Ireland, Holland, South Africa, and even distant parts of the U.S.A., some at least of whom have come specially to grace our festival. We are very pleased to see that so many of our brethren of the Mystic Tie have favoured us with their countenance. We note with satisfaction the presence of many gentlemen who, judging by the plainness of their attire—plain, that is, in comparison with the gaudy magnificence displayed by some of our brethren, seem to be non-Masons. But above all, beyond all, we congratulate ourselves on the noble array of fair ladies who honour us with their company, and brighten this function as they do our firesides and daily lives. The Quatuor Coronati is a literary Lodge, founded by literary men and brethren for the prosecution of Masonic archæology. Sir Charles Warren, Sir W. Besant, Bros. W. H. Rylands, Gould, Hughan, Speth, and others, nine in all, considering the need of a centre whence Masonic knowledge might radiate, determined to start a Lodge on quite novel lines, and this sprang into existence more than eleven years ago. It was early found that to achieve the desired result, they would have to appeal to a much larger audience than could meet in an ordinary Lodge-room. By a happy inspiration of our resourceful Secretary, the Correspondence Circle originated, variously known as Outer Circle, a supplement to the true Lodge or Inner Circle which even now only consists of 30 members. The Correspondence Circle, on the other hand, comprises some 2300 members scattered over the globe, making us the most cosmopolitan Lodge in the world. These members' annual payments enable us to print our lectures and essays, and reviews, the results of our investigations into the antiquity and history of Freemasonry. The Annual Transactions *Ars Quatuor Coronatorum* make each a considerable quarto volume, and give the reader an up-to-date acquaintance with our Craft that could not otherwise be obtained. We also publish *facsimile* reprints of various works on Masonry, such as the "Regius MS.," etc.: in all eighteen volumes. This is some of the work we have to show for our short term of active existence. Our entertainment this evening may be roughly divided under three heads. First, the Masonic aprons, jewels, and other curios in the cases round the walls, in charge of Bro. W. H. Rylands, an expert in this, as in many other branches of Masonic lore. He is assisted by Bro. F. J. W. Crowe, of Torquay, another collector who has kindly brought up a large selection from his treasures for your delectation. Either of these brethren will be glad to answer any questions. The music is under the care of the admirable Bro. Greiner, whose name is a guarantee of excellence. Probably the most interesting section is the "Scientific," in the capable hands of our Senior Deacon, Bro. Klein, who is a scholar, scientist, astronomer, etc. He has the kindly and efficient co-operation of several of his colleagues, and they will exhibit the apparatus under their care, and chiefly would I draw attention to the "Röntgen Rays," the latest marvel of science, of which Bro. Klein will show you the almost incredible powers. I hope one and all will be quite satisfied with what we have provided, and the highest compliment you can pay us is that in leaving, each will look forward longingly for a further opportunity of attending a future meeting."

The Masonic exhibits comprised many rare specimens of jewels, medals, and pottery, together with a varied collection of aprons, sashes, and other articles of clothing having on them emblems of the Craft. The principal exhibitors, besides the Quatuor Coronati Lodge itself, from whose choice museum a large number of treasures found their way to the King's Hall, were Bros. the Rev. J. M. Moutray, J. T. Thorpe, F. J. W. Crowe, and J. Hodgkin. As the articles on view in this section were nearly 400 in number and the list of them

occupies no less than thirty-six pages of the catalogue, considerations of space forbid our saying more than that the Masonic exhibits were in all respects worthy of the Lodge, the independent contributors, and the occasion.

The "Mysteries of Nature and Science" were admirably expounded by Bro. Klein, assisted by a little army of scientists, whose efforts to instruct and entertain were much appreciated by the visitors.

Messrs. J. J. Vesey, W. Burton, F. A. Parsons, J. D. Hardy, G. E. Maitland, W. B. Priest, J. M. Offord, R. Villars, C. Turner, C. D. Soar, C. Rousselet, C. Lees Curties, Dr. Measures, and Bro. T. Charters-White, members respectively of the Royal Microscopical Society and Quecket Microscopical Club, were all actively engaged at separate tables throughout the evening, exhibiting the wonderful properties of the microscope and other marvels of Science.

Bro. Klein himself, in the President's room, under the left-hand gallery, was occupied the whole night through in giving a demonstration of the Röntgen X Rays to a highly-interested series of spectators. He was able, by ocular and unimpeachable evidence, to convince many hitherto sceptical young gentlemen that certain ladies of their acquaintance did really possess a heart; thus implanting new hope in their breasts and earning their undying gratitude.

The musical arrangements, which had been left in the hands of Bro. G. Greiner, were carried out under the direction of Bro. Max Laistner, of the Pilgrim Lodge, No. 238. The artists—Miss Winifred Jones, Miss Blanche Sangwin, Bro. Harry Tipper, P.A.G.P., Miss Florence E. Tipper, Mr. Arthur J. Billin, Miss Carlotta Elliot, Major J. H. Leslie, R.A., Capt. G. Berthon-Preston, and Bro. Max Laistner—were all warmly applauded, and it would be impossible to speak too highly of this feature of the evening's entertainment.

The general comfort of the visitors was carefully attended to by Bro. R. F. Gould, P.G.D., D.C., with the aid and support of Bros. T. B. Whytehead, P.G.S.B., Major J. H. Leslie, and Arthur H. Bowles, W.M. 1395, who acted as Assistant Directors of Ceremonies.

The proceedings were continued until a late hour, and general satisfaction was expressed by all present at the very enjoyable character of the entertainment which had been provided for them.

The actual members of the Lodge—or Inner Circle—who attended were the W.M., both Wardens, the Secretary, both Deacons, the Director of Ceremonies, Bros. Bywater, Rylands, and Westcott, Past Masters, and Bros. G. Greiner, J. Lane, and Admiral Markham. The total number of brethren and visitors present exceeded 360.

Margate:
PRINTED AT "KEBLE'S GAZETTE" OFFICE.
MDCCCXCVI.

# Lodge of the QUATUOR CORONATI
## No. 2076.

To the Members of both
CIRCLES

12.1.9 86

28.11.84

SEHSIWDOOGYTRAEH

1887 22. 178

1888 28. 469

1889 30. 726

1890 30. 980

from

1891 31. 1196

1892 31. 1375

the

1893 28. 1590

1894 29. 1819.

Worshipful
Master

?

and
Officers.

ST. JOHN'S DAY IN WINTER 1894.

G.W. Speth.

Printed by Breitkopf & Härtel, Leipzig

# ST. JOHN'S CARD

OF THE

## Lodge Quatuor Coronati, No. 2076,

## London.

FROM THE ISABELLA MISSAL.

BRITISH MUSEUM ADD MSS., 18,851
CIRCA. 1500 A.D.

**27th December, 1894.**

Margate:
Printed at "Keble's Gazette" Office
MDCCCXCIV.

## Past Masters and Founders:

* SIR CHARLES WARREN, *G.C.M.G.*, D.G.M., East.Archi., Past Master.
* WILLIAM HARRY RYLANDS, P.G.Stew., Past Master.
* ROBERT FREKE GOULD, P.G.D., Past Master.
* GEORGE WILLIAM SPETH.
* WALTER BESANT, *M.A.*
* JOHN PAUL RYLANDS.
* SISSON COOPER PRATT, Lieut. Col., Past Master.
* WILLIAM JAMES HUGHAN, P.G.D.
WILLIAM SIMPSON, *R.I.*, *M.R.A.S.*, Past Master.
WITHAM MATTHEW BYWATER, P.G.S.B., Past Master.
THOMAS HAYTER LEWIS, Professor, *F.S.A.*, *R.I.B.A.*, Past Master.
WILLIAM WYNN WESTCOTT, *M.B.*, Immediate Past Master.

## Officers of the Lodge:

| | |
|---|---|
| Worshipful Master | REV. CHARLES JAMES BALL, *M.A.* |
| Senior Warden | EDWARD MACBEAN. |
| Junior Warden | GUSTAV ADOLPH CÆSAR KUPFERSCHMIDT. |
| Treasurer | WALTER BESANT, *M.A.* |
| Secretary | GEORGE WILLIAM SPETH. |
| Senior Deacon | CASPAR PURDON CLARKE, *C.I.E.* |
| Junior Deacon | SYDNEY TURNER KLEIN, *F.L.S.*, *F.R.A.S.* |
| Director of Ceremonies | ROBERT FREKE GOULD, P.G.D. |
| Inner Guard | THOMAS BOWMAN WHYTEHEAD, P.G.S.B. |
| Steward | EDWARD CONDER, Jun. |

## Tyler:

JOHN W. FREEMAN, P.M., 147. Freemasons' Hall, Great Queen Street, W.C.

* Founders.

London, 27th December, 1894.

Dear Brethren,

THE choice of our members having raised me to the Chair of our Grand Master Solomon, it has become my agreeable duty to greet you lovingly, both for myself and for my officers, on this anniversary of our ancient solstitial festival.

The occasion is one of the happiest augury, as marking the conclusion of the first and the beginning of the second decade of our corporate existence. For although divisions in time are but imaginary, and the past for ever glides imperceptibly into the future, yet from a remote antiquity the number ten has been accounted the complete number; and having reached that point, we can only advance further by a return to the monad or unity. The lapse of ten years since our foundation would, therefore, appear to make the present a natural and appropriate occasion for reviewing our past, and resolving upon our future conduct and enterprises. I do not propose to do the former; it has been done for me, so far as regards mere statistics, by our Secretary, in the Card which accompanies this letter; and the long array of *Transactions*, *Reprints*, and other publications of our Lodge, will speak for themselves as to our special work. But as to the future I would say a few words. Let each one of us resolve that, so far as may depend upon him, the next decade shall excel the first in fruitfulness: let us, one and all, be even more ready than hitherto to contribute to the common stock of knowledge whatever we may ourselves, at whatever cost, have learnt: let us all individually strive to increase the general utility of our Lodge by extending the circle of its members: and, while never hesitating to add to the labours of our devoted Secretary, by seeking that information at his hands, which he is always so willing to give, let us make up our minds, once for all, to lighten those labours by immediate attention to his first demand for payment of dues. At present, alas! fully one third of his time is taken up by reminders, which should be needless, of the indebtedness of the Brethren. I would, therefore, appeal to all who are conscious of shortcomings in this respect, to amend their ways forthwith.

I conclude, Brethren, with the expression of my sincere wish that T.G.A.O.T.U. may prosper your going out and your coming in, and keep you safe from hurt and harm throughout the ensuing year.

Yours faithfully and fraternally,

C. J. BALL, W.M. 2076.

# MEMBERS OF THE LODGE

## IN THE ORDER OF THEIR SENIORITY.

1a **Warren**, Sir Charles, G.C.M.G., 44 *St. George's Road, London, S.W.* 245, 1417, 1832, 2076, P.M. Founder and first Worshipful Master. **Past Grand Deacon, District Grand Master, Eastern Archipelago.**

1b **Rylands**, William Harry. 37 *Great Russell Street, Bloomsbury, W.C., London.* 2, 2076, P.M. Founder and first Senior Warden. Past Master. **Past Grand Steward.**

1c **Gould**, Robert Freke, late 31st Regt., Barrister-at-Law. *Junior Army and Navy Club, St. James' Street, S.W., London.* 92, 153, 570, 743, 2076, P.M. Founder and first Junior Warden. Past Master and Director of Ceremonies. **Past Grand Deacon.**

1d **Speth**, George William. 7 *Lancaster Place, Margate, Kent.* 31, 183, 2076, P.M. Founder, Secretary.

1e **Besant**, Walter, M.A. *Frognel End, Hampstead, N.W., London.* 1159, 2076, P.M. Founder, Treasurer.

1f **Rylands**, John Paul, Barrister-at-Law. *Heather Lea, Charlesville, Claughton, Birkenhead.* 148, 1354, 2076. Founder.

1g **Pratt**, Sisson Cooper, Lieut-Colonel, Royal Artillery. *Junior Army and Navy Club, St. James' Street, S.W., London.* 92, 2076. Founder, Past Master.

1h **Hughan**, William James. *Dunscore, Torquay, Devon.* 131, 2076, P.M. Founder. *P.Pr.G.Sec., P.Pr. G.W., Cornwall.* **Past Grand Warden, Iowa. Past Grand Deacon.**

9 **Simpson**, William, R.I., M.R.A.S., &c. 19 *Church Road, Willesden, N.W., London.* 1159, 2076. Past Master. Joined 7th April 1886.

10 **Bywater**, Witham Matthew. 5 *Hanover Square, W., London.* 19, 2076, P.M. Past Master. **Past Grand Sword Bearer.** Joined 7th April 1886.

11 **Whytehead**, Thomas Bowman. *Acomb House, York.* 1611, 2076, 2328, P.M., *P.Pr.G.W., North and East Yorks.* **Past Grand Sword Bearer.** Inner Guard. Joined 7th April 1886.

12 **Riley**, John Ramsden. 49 *Grey Road, Walton, Liverpool.* 387, 2076, P.M., *P.Pr.G.D.C., West Yorks.* Joined 7th April 1886.

13 **Lewis**, Thomas Hayter, F.S.A., Past Vice President, R.I.B.A., Emeritus Professor of Architecture. 12 *Kensington Gardens Square, W., London.* 197, 2076. Past Master. Joined 3rd June 1886.

14 **Westcott**, William Wynn, M.B., Lond., 396 *Camden Road, N.W., London.* 814, 2076, P.M. *P.Pr.G.D.C., Somersetshire.* Immediate Past Master. Joined 2nd December 1886.

15 **Lane**, John, F.C.A. 2 *Bannercross Abbey Road, Torquay, Devon.* 1402, 2076, P.M., *P.Pr.G.R., Devonshire.* **Past Grand Warden, Iowa.** Local Secretary for Devon. Joined 2nd June 1887.

16 **Crawley**, William John Chetwode, LL.D., D.C.L., F.R.G.S., F.G.S., F.R.H.S., Member of the Senate, Dublin University. 11 *Merrion Square, Dublin.* 357 (I.C.), 2076, P.M., *Elected Grand Secretary of the G.L. of Instruction, and Past Registrar of the Grand Chapter of Instruction, Ireland.* **Senior Grand Deacon, Ireland.** Joined 2nd June 1887.

17 **Ball**, Rev. Charles James, M.A., Oxon., Clerk in Holy Orders, Chaplain to the Honourable Society of Lincoln's Inn. 21 *Upper Park Road, Hampstead, N.W., London.* 1820, 2076. **Worshipful Master.** Joined 8th September 1887.

18 **Burford-Hancock**, the Hon. Sir Henry James Burford, late 49th Regiment, Barrister-at-Law, Chief Justice, Gibraltar. *Conservative Club, St. James' Street, London, S.W.* 2, 153, 278, 1373, 1506, 2076, 2140, P.M., **Past District Grand Master, Past District Grand Superintendent (R.A.), Gibraltar.** Joined 8th September 1887.

19 **Castle**, Edward James, late Royal Engineers, Barrister-at-Law, Q.C. 8 *King's Bench Walk, Temple London.* 143, 2076, P.M. Joined 4th May, 1888.

20 **Macbean**, Edward. 113 *Douglas Street, Glasgow.* 1 (S.C.), 2076, *50* (S.C.), *600, 2029*, P.Z., *Depute Superintendent (R.A.), for the Lower Ward of Lanarkshire.* **Past Grand Chancellor, Scotland, Grand Representative of the Grand Chapter of Maine.** Senior Warden. Local Secretary for Glasgow and Vicinity. Joined 4th May 1888.

21 **Goldney**, Frederick Hastings. *Camberley, Surrey.* 259, 335, 626, 2076, P.M., *P.G.Treas., P.Pr.G.W., Wiltshire.* **Past Grand Deacon.** Joined 4th May 1888.

22 **Kupferschmidt**, Gustav Adolf Cæsar. 23 *Woodberry Grove, Finsbury Park, N., London.* 238, 2076, P.M., Junior Warden. Joined 4th January 1889.

23 **Clarke**, Caspar Purdon, C.I.E. 4 *The Residences, South Kensington Museum, S.W., London.* 1196, 2076. Senior Deacon. Joined 4th January 1889.

24 **Klein**, Sydney Turner, F.L.S., F.R.A.S. *The Observatory, Stanmore.* 404, 2076. Junior Deacon. Joined 8th November 1889.

25 **Richardson**, Sir Benjamin Ward, M.A., M.D., F.R.S., F.S.A., F.R.C.P., etc. 25 *Manchester Square, W., London.* 231, 2029, 2076, P.M. Joined 8th November 1889.

26 **Markham**, Albert Hastings, Rear Admiral. A.D.C. to the Queen, F.R.G.S. 21 *Eccleston Square, S.W., London.* 257, 1593, 2076, P.M. **District Grand Master, Grand Superintendent, Malta.** Joined 24th June 1891.

27 **Ninnis**, Belgrave, M.D., Deputy Inspector General R.N., F.R.G.S. *Royal Naval Hospital, Chatham.* 259, 1174, 1691, 2076, P.M. *P.Dis.G.D., Malta.* **Grand Standard Bearer.** Joined 9th November 1891.

28 **Malczovich**, Ladislas Aurèle de. *Belügyministerium, Budapest, Hungary.* Lodge Szent Istvan. Member of the Council of the Order, Hungary. **Representative and Past Grand Warden, Ireland.** Local Secretary for Hungary. Joined 5th January 1894.

29 **Conder**, Edward, jun. *Langston House, Charlbury, Oxfordshire.* 1036, 2076. Steward. Local Secretary for Oxfordshire. Joined 5th January 1894.

# MEMBERS of the CORRESPONDENCE CIRCLE.

## GOVERNING BODIES.

| | | | Joined. |
|---|---|---|---|
| 1 | Grand Lodge of England, Library | London | September, 1887 |
| 2 | Provincial Grand Lodge of Staffordshire | Stafford | May, 1889 |
| 3 | Provincial Grand Chapter of Staffordshire | Stafford | May, 1890 |
| 4 | Provincial Grand Lodge of West Yorkshire, Library | Wakefield | October, 1889 |
| 5 | District Grand Lodge of Gibraltar | Gibraltar | March, 1889 |
| 6 | District Grand Lodge of Malta | Valetta | January, 1890 |
| 7 | District Grand Lodge of Natal | Durban | June, 1889 |
| 8 | District Grand Lodge of Punjab | Lahore | May, 1888 |
| 9 | District Grand Lodge of Burma | Rangoon | June, 1890 |
| 10 | District Grand Lodge of Madras | Madras | May, 1894 |
| 11 | District Grand Lodge of the Argentine Republic | Buenos Ayres | January, 1891 |
| 12 | District Grand Lodge of the Eastern Archipelago | Singapore | October, 1890 |
| 13 | District Grand Lodge of Queensland, Scottish Constitution | Brisbane | October, 1891 |
| 14 | Grand Lodge of Iowa, Masonic Library | Cedar Rapids | October, 1888 |
| 15 | Grand Lodge of Kentucky, Library | Louisville | May, 1889 |
| 16 | Grand Lodge of Massachusetts | Boston | January, 1890 |
| 17 | Grand Lodge of New York, Masonic Library | New York | November, 1890 |
| 18 | Grand Lodge of Virginia | Richmond | January, 1893 |
| 19 | Grand National Lodge of Germany, Library | Berlin | May, 1887 |

| | | | Joined. |
|---|---|---|---|
| 20 | Provincial Grand Lodge of Lower Saxony, Library | Hamburg | January, 1894 |
| 21 | Grand Lodge of New Zealand | Wellington | November, 1891 |
| 22 | Grand Lodge of South Australia | Adelaide | January, 1890 |
| 23 | Grand Lodge of Victoria | Melbourne | November, 1890 |
| 24 | United Grand Lodge of New South Wales | Sydney | June, 1894 |
| 25 | Grand Orient of Italy | Rome | November, 1891 |
| 26 | Supreme Council, Ancient and Accepted Scottish Rite, England | London | May, 1888 |
| 27 | Supreme Council, Ancient and Accepted Scottish Rite, Italy | Rome | November, 1891 |
| 28 | Supreme Council, Ancient and Accepted Scottish Rite, Belgium | Brussels | May, 1887 |
| 29 | Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction of the United States of America | Washington | March, 1892 |
| 30 | The Grand Council of the Order of the Secret Monitor in England | London | June, 1888 |

## LODGES AND CHAPTERS (ON THE ROLL OF THE GRAND LODGE OF ENGLAND).

| | | | | | |
|---|---|---|---|---|---|
| 31 | No. | 19 | Royal Athelstan Lodge | London | January, 1890 |
| 32 | ,, | 39 | St. John the Baptist Lodge | Exeter | October, 1890 |
| 33 | ,, | 57 | Humber Lodge | Hull | May, 1889 |
| 34 | ,, | 61 | Lodge of Probity | Halifax, Yorkshire | November, 1890 |
| 35 | ,, | 68 | Royal Clarence Royal Arch Chapter | Bristol | October, 1891 |
| 36 | ,, | 107 | Philanthropic Lodge | King's Lynn, Norfolk | October, 1890 |
| 37 | ,, | 117 | Salopian Lodge of Charity | Shrewsbury | January, 1889 |
| 38 | ,, | 133 | Lodge of Harmony | Faversham, Kent | November, 1890 |
| 39 | ,, | 150 | Lodge Perfect Unanimity | Madras | October, 1893 |
| 40 | ,, | 168 | Mariners Lodge | Guernsey | May, 1891 |
| 41 | ,, | 174 | Lodge of Sincerity | London | March, 1894 |
| 42 | ,, | 195 | Lodge Hengist | Bournemouth | March, 1891 |
| 43 | ,, | 236 | York Lodge | York | October, 1888 |
| 44 | ,, | 253 | Tyrian Lodge | Derby | January, 1888 |
| 45 | ,, | 262 | Salopian Lodge | Shrewsbury | January, 1889 |
| 46 | ,, | 272 | Lodge of Harmony | Boston, Lincolnshire | March, 1890 |
| 47 | ,, | 278 | Lodge of Friendship | Gibraltar | October, 1888 |
| 48 | ,, | 297 | Witham Lodge | Lincoln | March, 1891 |
| 49 | ,, | 298 | Lodge of Friendship | Petersfield, Hants | November, 1894 |
| 50 | ,, | 309 | Lodge of Harmony | Fareham, Hampshire | March, 1888 |
| 51 | ,, | 331 | Phœnix Lodge of Honour and Prudence | Truro, Cornwall | November, 1887 |
| 52 | ,, | 342 | Royal Sussex Lodge | Landport, Hampshire | November, 1888 |
| 53 | ,, | 362 | Doric Lodge | Grantham, Lincolnshire | March, 1890 |
| 54 | ,, | 374 | St. Paul's Lodge | Montreal, Canada | June, 1888 |
| 55 | ,, | 387 | Airedale Lodge | Saltaire, Yorkshire | January, 1891 |
| 56 | ,, | 418 | Mentnria Lodge | Hanley, Staffordshire | May, 1889 |
| 57 | ,, | 422 | Yarborough Lodge | Gainsboro', Lincolnshire | March, 1890 |
| 58 | ,, | 450 | Cornubian Lodge, " Coombe " Library | Hayle, Cornwall | November, 1887 |
| 59 | ,, | 459 | Lodge Himalayan Brotherhood | Simla, Punjab | October, 1892 |
| 60 | ,, | 465 | Lodge Goodwill | Bellary, Madras | October, 1893 |
| 61 | ,, | 508 | Lodge Zetland in the East | Singapore | October, 1890 |
| 62 | ,, | 510 | St. Martin's Lodge | Liskeard, Cornwall | March, 1890 |
| 63 | ,, | 525 | Lodge Zetland | Hong Kong | October, 1888 |
| 64 | ,, | 539 | St. Matthew's Lodge | Wallsall, Staffordshire | January, 1889 |
| 65 | ,, | 542 | Lodge of Philanthropy | Maulmain, Burma | October, 1890 |
| 66 | ,, | 546 | Etruscan Lodge | Longton, Staffords | March, 1893 |
| 67 | ,, | 551 | Yarborough Lodge | Ventnor, I.W. | May, 1893 |
| 68 | ,, | 566 | Lodge St. Germain | Selby, Yorks | October, 1893 |

| | | | | | Joined. |
|---|---|---|---|---|---|
| 69 | No. | 611 | Lodge of the Marches | Ludlow, Shropshire | Jaunary, 1889 |
| 70 | ,, | 614 | Lodge Star of Burma | Rangoon | June, 1890 |
| 71 | ,, | 617 | Excelsior Lodge | Buenos Ayres | May, 1890 |
| 72 | ,, | 622 | St. Cuthberga Lodge | Wimborne, Dorsetshire | January, 1888 |
| 73 | ,, | 624 | Abbey Lodge | Burton-on-Trent | March, 1889 |
| 74 | ,, | 637 | Portland Lodge | Stoke-on-Trent | October, 1888 |
| 75 | ,, | 660 | Camalodunum Lodge | Malton, Yorks | March, 1891 |
| 76 | ,, | 696 | St. Bartholomew Lodge | Wednesbury, Staffords | January, 1889 |
| 77 | ,, | 711 | Goodwill Lodge | Port Elizabeth, South Africa | June, 1887 |
| 78 | ,, | 712 | Lindsey Lodge | Louth, Lincolnshire | May, 1889 |
| 79 | ,, | 726 | Staffordshire Knot Lodge | Stafford | March, 1888 |
| 80 | ,, | 735 | Southern Star Lodge | Nelson, New Zealand | January, 1892 |
| 81 | ,, | 751 | Eastnor Lodge | Ledbury, Herfordshire | January, 1889 |
| 82 | ,, | 752 | Combermere Lodge | Melbourne, Victoria | June, 1890 |
| 83 | ,, | 767 | Union Lodge | Karachi, Sind, India | January, 1894 |
| 85 | ,, | 773 | Gold Coast Lodge | Cape Coast, W. Africa | October, 1890 |
| 86 | ,, | 792 | Pelham Pillar Lodge | Grimsby, Lincolnshire | May, 1890 |
| 87 | ,, | 796 | North Australian Lodge | Brisbane, Queensland | January, 1892 |
| 88 | ,, | 804 | Carnarvon Lodge | Havant, Hampshire | November, 1887 |
| 89 | ,, | 809 | Lodge of United Good Fellowship | Wisbech, Cambridgeshire | March, 1892 |
| 90 | ,, | 832 | Lodge Victoria in Burma | Rangoon | June, 1890 |
| 91 | ,, | 859 | Isaac Newton University Lodge | Cambridge | May, 1891 |
| 92 | ,, | 876 | Acacia Lodge | Monte Video | June, 1890 |
| 93 | ,, | 897 | Lodge of Loyalty | St. Helen's, Lancashire | November, 1888 |
| 94 | ,, | 903 | Gosport Lodge | Gosport | May, 1893 |
| 95 | ,, | 904 | Phœnix Lodge | Rotherham, Yorkshire | January, 1891 |
| 96 | ,, | 913 | Pattinson Lodge | Plumstead, Kent | January, 1892 |
| 97 | ,, | 972 | Lodge St. Augustine | Canterbury | November, 1892 |
| 98 | ,, | 1010 | Kingston Lodge | Hull | November, 1889 |
| 99 | ,, | 1025 | Lodge Star of the South | Buenos Ayres | June, 1890 |
| 100 | ,, | 1039 | St. John's Lodge | Lichfield, Staffordshire | January, 1890 |
| 101 | ,, | 1060 | Marmion Lodge | Tamworth, Staffordshire | May, 1889 |
| 102 | ,, | 1066 | Lodge Rock of Gwalior | Jhansi, Bengal | January, 1894 |
| 103 | ,, | 1110 | Tyrian Lodge | Eastbourne | March, 1891 |
| 104 | ,, | 1152 | Lodge St. George | Singapore | October, 1890 |
| 105 | ,, | 1198 | Lodge Pitt-Macdonald | Vepery, Madras | October, 1893 |
| 106 | ,, | 1248 | Denison Lodge | Scarborough | November, 1889 |
| 107 | ,, | 1268 | Lodge Rangoon | Rangoon | June, 1890 |
| 108 | ,, | 1294 | St. Alban's Lodge | Grimsby, Lincolnshire | May, 1890 |
| 109 | ,, | 1331 | Aldershot Camp Lodge | Aldershot | May, 1888 |
| 110 | ,, | 1402 | Jordan Lodge | Torquay, Devonshire | January, 1888 |
| 111 | ,, | 1415 | Campbell Lodge | Hampton Court, Middlesex | November, 1891 |
| 112 | ,, | 1428 | United Service Lodge | Landport, Hampshire | January, 1889 |
| 113 | ,, | 1462 | Wharncliffe Lodge | Penistone, Yorkshire | March, 1888 |
| 114 | ,, | 1469 | Meridian Lodge | Cradock, Cape Colony | June, 1889 |
| 115 | ,, | 1481 | Forest Lodge | Wakefield,Nelson,New Zealand | March, 1894 |
| 116 | ,, | 1482 | Isle of Axholme Lodge | Crowle, Lincolnshire | May, 1890 |
| 117 | ,, | 1507 | Metropolitan Lodge of Instruction | London | March, 1894 |
| 118 | ,, | 1513 | Friendly Lodge | Barnsley, Yorkshire | January, 1888 |
| 119 | ,, | 1521 | Wellington Lodge | Wellington, New Zealand | November, 1887 |
| 120 | ,, | 1523 | St. Mary Magdalen Lodge | London | March, 1890 |
| 121 | ,, | 1529 | Duke of Cornwall Lodge | St. Columb, Cornwall | March, 1888 |
| 122 | ,, | 1544 | Mount Edgcumbe Lodge | Cambourne, Cornwall | March, 1891 |
| 123 | ,, | 1546 | Charters Towers Lodge | Charters Towers, Queensland | January, 1894 |
| 124 | ,, | 1554 | Mackay Lodge | Mackay, Queensland | May, 1894 |
| 125 | ,, | 1611 | Eboracum Lodge Library | York | May, 1887 |

| | | | | Joined. |
|---|---|---|---|---|
| 126 | No. 1621 | Castle Lodge | Bridgenorth, Shropshire | March, 1889 |
| 127 | „ 1644 | Alma Mater Lodge | Birmingham | November, 1891 |
| 128 | „ 1665 | Natalia Lodge | Pietermaritzburg, Natal | March, 1889 |
| 129 | „ 1680 | Comet Lodge | Barcaldine, Queensland | June, 1892 |
| 130 | „ 1746 | Lodge Fraternity and Perseverance | Benares, India | March, 1892 |
| 131 | „ 1747 | Transvaal Lodge | Pretoria, S.A.R. | November, 1893 |
| 132 | „ 1778 | Southern Cross Lodge | Harrismith, Orange Free State | January, 1889 |
| 133 | „ 1792 | Tudor Lodge | Harborne, Staffordshire | March, 1889 |
| 134 | „ 1806 | Corinthian Lodge | Amoy, China | March, 1889 |
| 135 | „ 1832 | Charles Warren Lodge of Instruction | Kimberley | October, 1892 |
| 136 | „ 1834 | Duke of Connaught Lodge | Landport, Hampshire | October, 1888 |
| 137 | „ 1838 | Tudor Lodge of Rifle Volunteers | Wolverhampton, Staffordshire | January, 1889 |
| 138 | „ 1850 | Raphael Lodge | Roma, Queensland | May, 1893 |
| 139 | „ 1861 | Claremont Lodge | Croydon, Surrey | November, 1893 |
| 140 | „ 1884 | Chine Lodge | Shanklin, Isle of Wight | March, 1888 |
| 141 | „ 1896 | Audley Lodge | Newport, Shropshire | January, 1888 |
| 142 | „ 1915 | Graystone Lodge | Whitstable, Kent | March, 1889 |
| 143 | „ 1960 | Stewart Lodge | Rawul Pindee, Punjab | May, 1889 |
| 144 | „ 1990 | Hampshire Lodge of Emulation | Portsmouth | January, 1888 |
| 145 | „ 1991 | Agricola Lodge | York | November, 1887 |
| 146 | „ 2036 | Lodge Waitohi | Picton, Marlboro', N.Z. | May, 1891 |
| 147 | „ 2046 | Robinson Lodge | Maidstone, Kent | May, 1893 |
| 148 | „ 2069 | Prudence Lodge | Leeds | November, 1887 |
| 149 | „ 2074 | St. Clair Lodge | Landport, Hampshire | January, 1889 |
| 150 | „ 2089 | Frere Lodge | Aliwal North, Cape Colony | May, 1891 |
| 151 | „ 2109 | Prince Edward Lodge | Heaton Moor, Lancashire | May, 1891 |
| 152 | „ 2113 | Lodge Umzimkulu | Umzimkulu, E. Griqualand | May, 1890 |
| 153 | „ 2153 | Lodge of Hope | Gosport, Hampshire | November, 1887 |
| 154 | „ 2155 | Makerfield Lodge | Newton-le-Willows, Lancashire | May, 1889 |
| 155 | „ 2208 | Horsa Lodge | Bournemouth, Hampshire | January, 1888 |
| 156 | „ 2225 | Lodge Perak Jubilee | Taiping, Malay Peninsula | October, 1890 |
| 157 | „ 2252 | Rocky Park Lodge | Barkly East, Cape Colony | October, 1891 |
| 158 | „ 2253 | St. Michael's Lodge | Bridgetown, Barbados | January, 1894 |
| 159 | „ 2264 | Chough Lodge | London | May, 1890 |
| 160 | „ 2280 | Lodge of St. John | Saugor, Cent. Prov., India | November, 1889 |
| 161 | „ 2300 | Aorangi Lodge | Wellington, New Zealand | November, 1891 |
| 162 | „ 2314 | El Dorado Lodge | Zeerust, S.A.R. | June, 1892 |
| 163 | „ 2370 | Lodge Albert Victor | Lahore, Punjab | January, 1891 |
| 164 | „ 2392 | Victoria Lodge | Accra, West Africa | June, 1894 |
| 165 | „ 2402 | St. George's Lodge | Larnaca, Cyprus | March, 1892 |
| 166 | „ 2419 | Hope Lodge | Allora, Queensland | March, 1893 |
| 167 | „ 2433 | Minerva Lodge | Birkenhead, Cheshire | November, 1892 |

## LODGES, &c., NOT UNDER THE GRAND LODGE OF ENGLAND.

| | | | |
|---|---|---|---|
| 168 | Royal Arch Chapter, No. IX. (I.C.) | Dungannon, Tyrone | November, 1893 |
| 169 | Ark Lodge, No. X. (I.C.) | Belfast | October, 1888 |
| 170 | Lurgan Lodge, No. 134 (I.C.) | Lurgan, Armagh | May, 1889. |
| 171 | St. Patrick's Lodge, No. 279 (I.C.) | Brisbane, Queensland | June, 1894 |
| 172 | Duke of Leinster Lodge, No. 283 (I.C.) | Brisbane, Queensland | June, 1894 |
| 173 | Star of the Border Lodge, No. 293 (I.C.) | Stanthorpe, Queensland | May, 1893 |
| 174 | West End Lodge, No. 331 (I.C.) | South Brisbane, Queensland | May, 1892 |
| 175 | Prince Frederick William of Prussia L., No. 431 (I.C.) | Ballymena | January, 1889 |
| 176 | Derriaghy Royal Arch Chapter, No. 602 (I.C.) | Lisburne, Antrim | October, 1893 |
| 177 | Darling Downs Royal Arch Chapter, No. 194 (S.C.) | Toowoomba, Queensland | October, 1892 |
| 178 | Saltcoats & Ardrossan St. John's R.A.L., No. 320 (S.C.) | Ardrossan, Ayrshire | June, 1893 |

| | | | Joined. |
|---|---|---|---|
| 179 | Southern Cross Lodge No. 398 (S.C.) | Cape Town | October, 1889 |
| 180 | Lodge St. Andrew, No. 435 (S.C.) | Brisbane, Queensland | November, 1891 |
| 181 | Lodge Athole and Melville, No. 455 (S.C.) | Brisbane, Queensland | June, 1893 |
| 182 | Lodge Morland, No. 569 (S.C.) | Hyderabad, India | March, 1894 |
| 183 | Lodge Caledonia, No. 661 (S.C.) | Meerut, Bengal | March, 1892 |
| 184 | Douglas Lodge, No. 677 (S.C.) | Rockhampton, Queensland | June, 1891 |
| 185 | St. John's in the South Lodge, No. 747 (S.C.) | Barberton, Transvaal | October, 1889 |
| 186 | Lodge Athole, No. 752 (S.C.) | Bundaberg, Queensland | October, 1893 |
| 187 | Mount Morgan Lodge, No. 763 (S.C.) | Mount Morgan, Queensland | June, 1891 |
| 188 | Mount Morgan Royal Arch Chapter (S.C.) | Mount Morgan, Queensland | June, 1891 |
| 189 | Golden Light Lodge, No. 766 (S.C.) | Potchefstrom, S.A.R. | January, 1892 |
| 190 | Lodge Sir William Wallace, No. 768 (S.C.) | Croydon, Qneensland | March, 1892 |
| 191 | Lodge Pretoria Celtic, No. 770 (S.C.) | Pretoria, South African Rep. | October, 1894 |
| 192 | Darling Downs Lodge, No. 775 (S.C.) | Toowoomba, Queensland | January, 1891 |
| 193 | Lodge de Goede Hoop (D.C.) | Cape Town | September, 1887 |
| 194 | Jubilee Lodge (D.C.) | Barberton, Transvaal | October, 1889 |
| 195 | Lodge Hiram Abiff | The Hague, Holland | October, 1891 |
| 196 | Lodge Archimedes zu den drei Reissbretern | Altenburg, Saxe-Altenburg | November, 1890 |
| 197 | Lodge Montana | Breslau | June, 1890 |
| 198 | Lodge Indissolubilis | Berlin | June, 1889 |
| 199 | Albion Lodge, No. 5 (N.S.C.) | New Glasgow, Nova Scotia | October, 1893 |
| 200 | New Caledonia Lodge, No. 11 (N.S.C.) | Pictou, Nova Scotia | May, 1893 |
| 201 | Deloraine Lodge, No. 40 (Man. C.) | Deloraine, Manitoba | October, 1894 |
| 202 | Orient Lodge, No. 395 (N.C.C.) | Wilmington, N. Carolina, U.S. | October, 1890 |
| 203 | Centennial Lodge, No. 25 (Wash. C.) | Snohomish, Washington, U.S.A. | May, 1894 |
| 204 | Lodge of Fidelity, No. 5 (S.A.C.) | Gawler, South Australia | May, 1892 |
| 205 | Lodge of St. John, No. 15 (S.A.C.) | Strathalbyn, South Australia | May, 1892. |
| 206 | Victoria Lodge, No. 26 (S.A.C.) | Jamestown, South Australia | November, 1892 |
| 207 | Holdfast Lodge, No. 30 (S.A.C.) | Unley, South Australia | May, 1892 |
| 208 | Emulation Lodge, No. 32 (S.A.C.) | Norwood, South Australia | October, 1892 |
| 209 | Mount Gambier Lodge, No. 35 (S.A.C.) | Mount Gambier, S. Australia | October, 1892 |
| 210 | Lodge St. Alban, No. 38 (S.A.C.) | Adelaide, South Australia | October, 1890 |
| 211 | Geelong Lodge of Unity and Prndence (V.C.) | Geelong, Victoria | May, 1888 |
| 212 | Maryborough Masonic Lodge, No. 22 (V.C.) | Maryborough, Victoria | October, 1888 |
| 213 | St. John's Lodge, No. 36 (V.C.) | Ballarat, Victoria | October, 1891 |
| 214 | Port Fairy Lodge, No. 67 (V.C.) | Port Fairy, Victoria | May, 1893 |
| 215 | Emulation Lodge, No. 141 (V.C.) | Box Hill, Victoria | June, 1893 |
| 216 | Lodge of Otago, No. 7 (N.Z.C.) | Dunedin, New Zealand | January, 1894 |
| 217 | Lodge St. Andrew, No. 8 (N.Z.C.) | Auckland, New Zealand | October, 1891 |
| 218 | Lodge Hawera, No. 34 (N.Z.C.) | Hawera, Taranaki, N.Z. | June, 1893 |
| 219 | Lodge Victory, No. 40 (N.Z.C.) | Nelson, New Zealand | January, 1889 |
| 220 | Ara Lodge of Instrnction (N.Z.C.) | Auckland, New Zealand | October, 1891 |
| 221 | Stratford Lodge, No. 75 (N.Z.C.) | Stratford, Taranaki, N.Z. | January, 1894 |
| 222 | Combermere Lodge, No. 61 (N.S.W.C.) | Albury, New South Wales | January, 1888 |
| 223 | Felix Gottlieb Conclave, No. 3 (O.S.M.) | Penang | January, 1889 |

## OTHER ASSOCIATIONS.

| | | | |
|---|---|---|---|
| 224 | Masonic Hall Library | Leicester | November, 1887 |
| 225 | London Library | St. James' Square, London | May, 1888 |
| 226 | Bureau of Ethnology, Smithsonian Institution | Washington, U.S.A. | November, 1889 |
| 227 | York College of Rosicrucians | York | March, 1890 |
| 228 | Newcastle College of Rosicrucians | Newcastle-on-Tyne | October, 1890 |
| 229 | Portland Masonic Library | Portland, Maine, U.S.A. | October, 1891 |
| 230 | Toowoomba Masonic Literary Society | Toowoomba, Queensland | January, 1892 |
| 231 | Masonic Historical Society | Duluth, Minnesota, U.S.A. | June, 1892 |

| | | | Joined. |
|---|---|---|---|
| 232 | Masonic Library Association | Minneapolis, Minnesota | October, 1893 |
| 233 | Masonic Library Association | Tacoma, Washington, U.S.A. | January, 1894 |
| 234 | United Lodge of Improvement | Swansea | March, 1894 |
| 235 | Oriental University Institute | Woking, Surrey | March, 1894 |

## BROTHERS.

(*The asterisk before the name signifies that the Brother is a Life-Member.*)

236 Aburrow, Charles. P.O.B. 534, *Johannesburg, South Africa.* 1574, 1832, P.M., *1574*, *153* (S.C.), P.Z. October 1888.

237 Adam, James Humber. *Freemantle, Western Australia.* 485. May 1894.

238 Adams, Arthur W. 17 *Wheeley's Road, Edgbaston, Birmingham.* 1644, P.M., *P.Pr.G.S.B., Warwick.* Local Secretary for Warwickshire. January 1892.

239 Adams, Matthew Valentine. *Freeman Street, Adelaide.* 32, P.M., *4*, J. Grand Inspector of Lodges, South Australia. May 1892.

240 Adkins, W. Ryland D. *Springfield, Northampton.* 1911. January 1894.

241 Adrianyi, Emile. *II. Kacsa-utca* 21, *Budapest.* L. Matthias Corvinus. October 1893.

242 Aland, Robert. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.), P.Z. May 1892.

243 Alexander, Adolphus B., L.D.S., R.C.S. 7 *Portland Place, W., London.* 2029. November 1889.

244 Alexander, William. *Perth, Western Australia.* 1315, P.M., *194* (S.C.), P.Z. January 1892.

245 Allan, John Scott. 566 *Calle San Martin, Buenos Ayres.* 617, W.M., *617*. October 1890.

246 Allen, George. *Staffield Lodge*, 163 *Ramsden Road, Balham, S.W., London.* 144, 720, P.M., *186*, *742*, P.Z. September 1887.

247 Amherst of Hackney, The Right Hon. Lord. *Didlington Hall, Brandon, Norfolk.* 10, 52, 2242, P.M. Past Grand Warden. May 1894.

248 Amos, S. J. *Bellevue Terrace, Rhyl, Wales.* 1674. March 1893.

249 Amphlett, George Thomas. *Standard Bank, Cape Town.* Goede Hoop Lodge. October 1891.

250 Amselem, Alfred. 526 *Casilla del Correo, Buenos Ayres.* 617, *617*. May 1890.

251 Anderton, Edward Dixon. *Oakroyd, Falmouth, Cornwall.* 331, P.M., *331*, P.Z., *P.Pr.G.W., P.Pr.G.Sec., P.Pr.G.H., Cornwall.* March 1889.

252 Andrews, John. *Homewood, Rondesbosch, Cape Town.* 398 (S.C.), P.M., *86* (S.C.), P.Z. October 1889.

253 Angel, Robert Parsons. *Gothic House, Canonbury, N., London.* 179, 183, *179*. January 1893.

254 Andy, S. Pulney, M.D. 1 *Ritherden Road, Egmore, Madras.* 273, 2031, P.M., *273*, P.Z., *P.D.G.D., P.D.G.Sc.N., Madras.* October 1893.

255 Annand, William. *Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) October 1894.

256 Ansdell, James Richard. 2 *Ryde Street, Beverley Road, Hull.* 57, 1605, P.M., *1605*, P.Z., *P.Pr.G.S.B., North and East Yorks.* May 1889.

257 Ansell, Frederick Henry. *Box* 530, *Johannesburg.* 2313. March 1891.

258 Apelt, Emil. *Hawthorn Cottage, Strawberry Vale, E. Finchley, N., London.* 186, W.M. June 1894.

259 Archibald, John. *Harwick, Queensland.* 456 (S.C.), 655 (S.C.), 1372 (E.C.), P.M., *206* (S.C.), P.Z. January 1893.

260 Armitage, Edward. 63 *Lincoln's Inn Fields, W.C., London.* 859, 1074, 1492, P.M., *859*, *1074*, *1* (S.C.), P.Z., *P.Pr.G.W., Cumberland and Westmoreland, P.Pr.G.J., Cambridge.* October 1888.

261 Armington, Arthur H. *City Hall, Providence, R.I., U.S.A.* 21, P.M., P.H.P. May 1893.

262 Armstrong, John. 79 *Kingsley Road, Liverpool.* 148, 1356, P.M., 2433, W.M., *148*, *605*, P.Z., *P.G.Sup.W., Cheshire.* May 1892.

263 *Armstrong, Thomas John. 14 *Hawthorne Terrace, Newcastle-on-Tyne.* 1626, P.M., *406*, P.Z., *P.Pr.G.St., Pr.G.R.* (R.A.), *Northumberland.* Past Grand Steward, England. February 1890.

264 Arnold, Jesse. *Cookeville, Tennessee, U.S.A.* 266, P.M. March 1894.

265 Arter, Thomas R. *Park Hill, Moseley, Worcestershire.* 925, 2034, P.M., *43*, *587*, P.Z., *P.Pr.G.S.B., Worcestershire.* March 1889.

266 Atherton, Jeremiah Leech. 2 *Leonard's Place, Bingley, Yorks.* 439, P.M., *387*, *600*, P.Z., *P.Pr.G.D.C., P.Pr.G.H., West Yorks.* Local Secretary for Province of West Yorks. November 1887.

267 Atkins, Henry John. *The Firs Glen, Bournemouth.* 195, 1764, P.M., *195*, *360*, P.Z., *P.Pr.G.W., P.Pr.G.Sc.N., Northamptonshire and Huntingdonshire, P.Pr.G.J., Hants and Isle of Wight.* March 1887.

268 Atkinson, Rev. Christie Chetwynd, M.A. *Ashton-upon-Mersey, Cheshire.* 321, 1045, *1045*, *Pr.G.Chap., Cheshire.* June 1894.

269 Austen, Arthur Elvey. *Cradock, Cape Colony.* 1469, P.M., *P.Dis.G.W., Dep.D.G.M., Eastern Division of South Africa.* May 1887.

270 **Austen**, Rev. Edward Gillmore. *Penselwood Rectory, Bath.* 976, 1357, P.M., *Pr.G.Ch., Dorsetshire.* June 1890.

271 **Avery**, William Randall. *Cincinnati Street Railway Company, Cincinnati, Ohio.* 483, P.M., *483.* October 1891.

272 **Aydelott**, James F. *Decaturville, Tennessee, U.S.A.* 218, P.M. March 1894.

273 **Ayling**, Robert Stephen, A.R.I.B.A. 1 *Victoria Street, London, S.W.* May 1894.

274 **Ayres**, George V. *Deadwood, South Dakota, U.S.A.* 7, P.M., *3*, P.H.P. **Past Grand Master, South Dakota.** October 1894.

275 **Bachert**, Augustus Ellsworth. *Orbisonia, Huntingdon Co., Pennsylvania, U.S.A.* 572, *201.* May 1894.

276 **Baht**, William. 195 *East Third Street, St. Paul, Minnesota, U.S.A.* 3, *55.* November 1894.

277 **Baikie**, Robert. *Pretoria, South African Republic.* 770 (S.C.) W.M. March 1894.

278 **Bailey**, F. J. Ferris. 6 *Custom House Street, Cardiff.* 1992. March 1891.

279 **Bain**, George Washington. *The Grange, East Bolden, Newcastle-on-Tyne.* 949, P.M., *80, 949,* Z., *P.P.G.R., P.G.Sc.N., Durham.* Local Secretary for Province of Durham. March 1889.

280 **Bain**, J. Wilson. 113 *West Regent Street, Glasgow.* 510, W.M. January 1894.

281 **Baker**, Charles A. *N.S.W.B.K., Warwick, Queensland.* 730 (S.C.), P.M. October 1892.

282 **Baker**, Edwin. 70 *Weybosset Street, Providence, R.I., U.S.A.* **Grand Secretary, Grand Musical Director** (R.A.) **of Rhode Island. Grand Representative, England.** Local Secretary for Rhode Island. May 1890.

283 **Baker**, Surgeon-Major Fawsett Maher. *Union Club, Malta.* 349, *407.* June 1892.

284 **Baker**, William King. *Tredorwin, Towednack, Penzance.* 1272, P.M. *124, 450,* P.Z., *P.Pr.G.D., P.Pr.So., Cornwall.* January 1890.

285 ***Balfour**, Charles Barrington. *Newton Don, Kelso, N.B.* 58. *Pr.G.W., Roxburgh and Selkirk.* March 1892.

286 **Ball**, Thomas J. *Port Elizabeth, South Africa.* 711, P.M., *P.Dis.G.W., Griqualand West.* May 1890.

287 **Ball**, William Thomas. *Oak Lodge, Harrow, Middlesex.* 435, P.M., *1260,* P.Z. November 1893.

288 **Banker**, S. M. *Helvellyn, Brownlow Road, New Southgate.* 186, 869, P.M., *192, 1385,* P.Z., *P.Pr.G.St.B., Herts.* June 1894.

289 **Bannatyne**, Brice McAlister. *Beechwood, Rock Ferry, Birkenhead.* 216, P.M., *216.* May 1891.

290 **Barker**, John. *Denby Leigh, Mirfield, Yorks.* 1102, P.M., *258,* P.Z., *P.Pr.G.Sup.W., P.Pr.G.D.C.* (R.A.), *West Yorks.* May 1888.

291 **Barlow**, William. *Ashbrooke, West Hartlepool.* 1862, 2494, P.M. October 1894.

292 **Barnard**, George William Girling. 4 *Surrey Street, Norwich.* 943, P.M., *213,* P.Z., *P.Pr.G.R., P.Pr.G.J., Pr.G.Sec., Norfolk.* June 1890.

293 ***Barnes**, Charles Barritt. 27 *Clements Lane, Lombard Street, E.C., London.* 19, P.M. June 1888.

294 **Barnes**, John George Waldegrave. *Brisbane, Queensland.* 455 (S.C.), P.M., *127* (S.C.), P.Z., *P.D.D.G.M., Queensland.* May 1891.

295 **Barnett-Clarke**, the Very Rev. Charles William, Dean of Cape Town. *The Deanery, Cape Town.* 1735. **District Grand Master, West Division of South Africa.** October 1891.

296 **Barnett**, John. 21 *Mincing Lane, E.C., London.* 177, 2192, 2205, P.M., *177.* October 1890.

297 **Barnwell**, John. 53 *William Street, Herne Bay, Kent.* 2049, W.M. March 1894.

298 **Barrett**, George R. *Drakesleigh, Plymouth.* 2025, P.M., *P.P.G.D., Devon.* March 1890.

299 **Barrett**, J. Leach. 53 *Blomfield Road, Maida Hill, W., London.* 1201, P.M. June 1892.

300 **Barron**, Edward Jackson, F.S.A. 55 *Lincoln's Inn Fields, W.C., London.* 2, P.M., *214,* P.Z. **Past Grand Deacon, Past Grand Standard Bearer** (R.A.) May, 1890.

301 **Barrow**, Charles James. *Mercantile Chambers, Upper Murray, Victoria.* 123, W.M. March 1894.

302 **Barrow**, William Woodward. *Box* 53, *Richmond, Virginia.* 9, *9.* Local Secretary for Virginia, West Virginia, District of Columbia, and North Carolina. January 1891.

303 **Baskett**, Samuel Russell. *Evershot, Dorchester.* 329, 1367, P.M., *707,* P.Z., *P.Pr.G.R.* (C. & R.A.), *Dorset.* March 1887.

304 **Bastick**, William. *Toowoomba, Queensland.* 1315, 2309, *194* (S.C.) May 1893.

305 **Bate**, Henry C. *Nashville, Tennessee, U.S.A.* 254, P.M. March 1894.

306 **Bate**, Osborn Hambrook. *Standard Bank, Malmesbury, Cape Colony.* 1824, L. St. Jan (D.C.), P.M., *2252, P.Dis.G.W., South Africa, E. Division.* June 1889.

307 **Bateman**, Arthur Henry. *The Woodlands, Belvedere, Kent.* 1973, P.M. March 1887.

308 **Bates**, Anderson. *Great Grimsby, Lincolnshire.* 792, 1294, P.M., *792, P.Pr.G.D.C., Lincoln.* March 1890.

309 **Battersby**, Charles. *Georgetown, Queensland.* 2366, P.M., *207* (S.C.), *P.D.G.St.B.* October 1894.

310 **Batty**, Fred. 21 *Marsden Square, Manchester.* 1231, 2231, *1730.* March 1889.

311 **Battye**, George. 6 *Woodlands, Frizinghall, Bradford, Yorks.* 176 (S.C.) October 1888.

312 **Beach**, Fletcher, M.D. *Winchester House, Kingston Hill, Surrey.* 231, 1837, PM., *1887*, P.Z. May 1892.

313 **Beacham**, Edward. *Nelson, New Zealand.* 735, W.M. May 1894.

314 **Beak**, Henry. *Pennard, Rockhampton, Queensland.* 677 (S.C.), *205* (S.C.), P.M. June 1891.

315 **Beaton**, C. F. *Kimberley, South Africa.* 1409, P.M. October 1890.

316 **Beaumont**, Charles G., M.D. 8 *West Terrace, Folkestone, Kent.* 26, 1112, P.M. *P.P.G.R., Hants and Isle of Wight.* March 1888.

317 **Beaumont**, Major Walter Henry. *New Club, Preston Street, Brighton.* 1466, P.M. May 1893.

318 **Beck**, Rudolph Carl. *Wettiner Strasse* 14, *Dresden.* Lodge Zum Goldenen Apfel, Dresden. March 1887.

319 **Beeby**, Rev. James. *All Saints' Parsonage, West Dulwich, S.E., London.* 1826, *217.* March 1893.

320 **Beech**, George. 37 *Temple Street, Birmingham.* 887, P.M., *587*, P.Z., *Pr.G.Sec., Warwicks.* **Past Grand Standard Bearer.** January 1893.

321 **Beever**, Cyril Howard. 19 *Ladybarn Road, Fallowfield, Manchester.* 1375, 2363, P.M., *1387.* March 1893.

322 **Begemann**, Dr. Georg Emil Wilhelm. *Rostock, Mecklemberg.* Vereinte-Loge, Rostock, P.M. **Provincial Grand Master of Mecklemberg.** February 1887.

323 **Bell**, Seymour. *Eldon Square, Newcastle-on-Tyne.* 1626, P.M. June 1891.

324 **Bellew**, Thomas Acheson. 13 *Percy Street, Liverpool.* 1380, 2316. May 1892.

325 **Bellew**, William Septimus. Captain Cape Police. *Kimberley, South Africa.* 83, 1417, P.M. June 1888.

326 **Bennett**, George Frederick. *Mort Estate, Toowoomba, Queensland.* 755 (S.C), *194* (S.C.) June 1891.

327 ***Bennion**, Thomas. *Ophir Cottage, Croydon, North Queensland.* 768 (S.C.), P.M. June 1892.

328 **Benson**, Charles Kenny. *Wrexham, North Wales.* 1336, P.M., *721*, P.Z., *P.Pr.G.W., P.Pr.G.So. N. Wales.* March 1894.

329 **Bentley**, William Rae Buchanan. *Craig's Royal Hotel, Ballarat, Victoria.* 36, W.M., *713* (E.C.) October 1891.

330 **Bernard**, Henry Boran. 4 *Kelly's Road, Perambue, Madras.* 273, P.M., *273*, P.Z., *P.D.G.W., P.D.G.H., Madras.* October 1893.

331 **Best**, Albert Sydney. *Standard Bank, Johannesburg.* 1467. October 1891.

332 **Bestow**, Charles Horton. 7 *Cricketfield Road, Lower Clapton, N.E., London.* 2374, *2374.* March 1894.

333 **Beuttell**, William. 43 *Lake Road, Landport, Hants.* 342, P.M., *342*, P.Z., *P.Pr.G.S. of W., P.Pr.G.D.C.* (R.A.), *Hants.* October 1894

334 **Beveridge**, George. *Kimberley, South Africa.* 591 (S.C.) June 1889.

335 ***Bevington**, Richard George. *P.O.B.* 27 *Johannesburg, S.A.R.* 744 (S.C.) August 1892.

336 **Bhownaggree**, M. M., C.I.E. *Jasmine Lodge, Spencer Road, Chiswick, W., London.* **Past Grand Steward, Scotland.** October 1893.

337 **Biccard**, François Louis. *Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.) October 1889.

338 **Biggleston**, Henry Moss. *Cornubia, Canterbury.* 31. March 1893.

339 **Bilson**, Frederick Eastall. 1 *Lansdowne Crescent, Bournemouth.* 195. March 1889.

340 **Bilson**, John. 23 *Parliament Street, Hull.* 1010, P.M., *1010*, J. March 1889.

341 **Bindley**, William Allen. *Avondale, Ampton Road, Birmingham.* 587, 938, *938.*, *Pr.G.W., Warwickshire.* October 1892.

342 **Bingham**, Harry. 20 *Mile, near Richmond, via Hughenden, N. Queensland.* 677 (S.C.) October 1894.

343 **Binney**, Joseph. 15 *Southbourne Road, Sheffield.* 139, P.M., *P.Pr.G.R., West Yorks.* Local Secretary for Sheffield and Vicinity. October 1890.

344 **Bird**, Frederick A. *The Shrubbery, Yardley, Birmingham.* 539. November 1894.

345 **Bissell**, Julius B. *Denver, Colorado, U.S.A.* P.M. March, 1893.

346 **Black**, William. *Falkirk, N.B.* 16, P.M., *210*, P.Z., *Dep.Pr.G.M., Stirlingshire.* **Grand Architect, Scotland.** October 1888.

347 **Blackbeard**, C. A. *Beaconsfield, Griqualand West, South Africa.* 1832, P.M., *1832*, P.Z. October 1890.

348 **Blackburn**, James Wood. *Astley House, Woodlesford, Leeds.* 1042, W.M. June 1893.

349 **Blackburn**, Peter. *Ariston, Waterloo, Liverpool.* 1380, P.M., *241*, *P.G.St., Cheshire.* May 1892.

350 **Blake**, Lieut.-Col. Charles John, R.A. *Colombo, Ceylon.* 349, W.M., *407*, J., *Dis.G.J.W., Dis.G.Reg.* (R.A.), *Malta.* March 1892.

351 **Blake**, William James. *P.O.B.* 329, *Johannesburg.* 918, 744 (S.C.), P.M. June 1890.

352 **Blamey**, John Mitchell. *Cornish Bank, Penryn, Cornwall.* 967. May 1890.

353 **Blanchard**, Jotham. *Maryborough, Queensland.* 292 (I.C.), P.M. June 1892.

354 **Bland**, William Edward. *Houghton House, Lord Street, Southport, Lancashire.* 2295. June 1894.

355 **Blatt**, William. *Yankton, South Dakota, U.S.A.* 1, P.M., *7*, P.H.P. **Grand Master, Past Grand High Priest, South Dakota.** October 1894.

356 **Blenkinsop**, Thomas. 3 *High Swinburne Place, Newcastle-on-Tyne.* 541, P.M., *24*, P.Z., *P.Pr.G.W.*, *P.Pr.G.H., Northumberland.* March 1890.

357 **Blomely**, George. 134 *Windermere Street, Ballarat, Victoria.* 63. October 1894.

358 **Blommestein**, Christian van. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *234* (S.C.) May 1893.

359 **Bloom**, Isidor. *Fordsburg, Johannesburg, S.A.R.* 744 (S.C.), *225* (S.C.) August 1892.

360 **Board**, George. *Stanley Grove, Sale, Cheshire.* 1798, P.M., *P.Pr.G.D., East Lancashire.* March 1894.

361 **Bobart**, Henry Tilleman. *Royston, Manby Road, Malvern, Worcestershire.* 1085, P.M., *P.Pr.G.A.D.C.*, *Derby, P.Pr.G.S.B., Leicester.* October 1894.

362 **Bodenham**, John. *Edgmond, Newport, Salop.* 726, 751, 1575, 1896, P.M., *601, 726*, P.Z., *P.Pr.G.R.*, *Hereford*; *P.Pr.G.Treas., Pr.G.W., Staffordshire*; *P.Pr.G.W., North Wales and Shropshire*; *P.Pr.G.J., Staffordshire*; **Past Grand Assistant Director of Ceremonies (Craft), and Past Grand Sword Bearer (R.A.), England.** Local Secretary for Provinces of Shropshire and Staffordshire. November 1887.

363 **Bodman**, Alfred James. *Harrogate, Yorks.* 1001, P.M., *239*, P.Z., *1001*, Z. March 1888.

364 **Boileau**, Sir Francis George Manningham, Bart. *Ketteringham Hall, Wymondham, Norfolk.* 52, P.M., *52*, P.Z., *P.Pr.G.W., Norfolk.* October 1894.

365 **Bonwick**, James, F.R.G.S., F.R.H.S. *South Vale, Upper Norwood, S.E., London.* Borrondera Lodge, Melbourne. May 1894.

366 **Boor**, Leonard George. *Nelson, New Zealand*, 1927, P.M., *P.Dis.G.W., Wellington, N.Z.* **Grand Deacon, New Zealand.** January 1889.

367 **Booth**, Major John. *Hazel Bank, Turton, Bolton, Lancashire.* 37, P.M., *37*, P.Z., *Pr.G.D., Pr.G.A.So.*, *East Lancashire.* November 1889.

368 **Borcher**, G. *Kimberley, South Africa.* 591 (S.C.), P.M. November 1891.

369 **Borg**, Raphael. *Cairo.* 1068, 1226, P.M., *1068*, P.Z., *P.Dep.Dis.G.M., Egypt.* **Past Grand Master, Egypt.** January 1892.

370 **Bories**, Emil. *Room 27, Haller Block, Seattle, Washington, U.S.A.* 3, *15*. May 1894.

371 **Borleffs**, Carel Jan Christian. *Haagschweer 17, Rotterdam.* Lodge Acacia. November 1891.

372 **Boswell**, Arthur George. 31 *Tankerville Road, Streatham, S.W., London.* 1339, P.M., *1339*, P.Z. May 1894.

373 **Boswell**, Major-General John James, C.B. *Darnlee, Melrose, N.B.* 26 (S.C.), 1279 (E.C.), P.M., *1448* (E.C.), P.Z., *Sub.Pr.G.M., Roxburgh and Selkirk.* February 1892.

374 **Boswell**, Walter George, M.R.C.V.S. 7 *Lavender Sweep, Clapham Junction, S.W., London.* 1863, 2417. March 1893.

375 **Boteler**, William Stewart. *Madras Harbour Works, Madras.* 1198, P.M., *1198*, P.Z., *D.G.S.B., Madras.* October 1893.

376 **Boulton**, James. 97 *The Grove, Stratford, E., London.* 1056, P.M. October 1891.

377 **Bourazan**, Frances. *Dane John, Canterbury.* 972, *31*. March 1894.

378 **Bourne**, Frederick. *Roma, Queensland.* 1850, P.M. October 1892.

379 ***Bourne**, Robert William. 18 *Hereford Square, South Kensington, S.W., London.* 32, P.M., *32*. June 1890.

380 **Boustead**, W. *Eyre Street, Ballarat City, Victoria.* 53, *10*. January 1894.

381 **Bowles**, Major Frederick Augustus, R.A. *Rawal Pindi, Punjab, India.* 1395, 1789, 1960, P.M., *1395, 1789, 1960*, P.Z., *P.Dis.G.D.C., Dis.G.W., Dep.Dis.G.M., P.Dis.G.Reg.* (R.A.), *Dis.G.J., Punjab.* October 1891.

382 **Bowring**, John Charles. 133 *Strand, Sydney, New South Wales.* 138. Local Secretary for New South Wales. June 1891.

383 **Boyce**, John Alexander. *City Police Court, Elizabeth Street, Brisbane, Queensland.* 775 (S.C.) June 1891.

384 **Boyd**, Thomas Hunter. *Niagara Hall, Westminster, S.W., London.* 28 (S.C.) January 1893.

385 **Boyle**, Cavendish, C.M.G. *British Guiana.* 278. March 1889.

386 **Bracewell**, William. *Blenheim Terrace, Padiham Road, Burnley, E. Lancashire.* 126, 1064, *Pr.G.Stew.*, *E. Lancashire.* January 1891.

387 **Bracewell**, Frederick Herbert. *Mentor, Wiley Street, Waverley, New South Wales.* 132. October 1893.

388 **Bradford**, William Keysall. *Kimberley, South Africa.* 1574. January 1889.

389 ***Bradley**, Herbert. *Coimbatore, India.* 150, 2188, P.M., *P.D.G.S.B., Madras.* October 1893.

390 **Bradshaw**, Lieut. Henry Buller, R.N. *Lifton Park, Devon.* 349, 399, *407*. October 1892.

391 **Braim**, C. A. *Heathfield House, Garforth, Leeds.* 289, W.M. May 1893.

392 **Braine**, Woodhouse. 67 *Wimpole Street, Cavendish Square, W., London.* 5, P.M. March 1892.

393 **Bramble**, Colonel James Roger, F.S.A., Local Mem. Council B.A.A., P. Clifton Antiquarian Club, Hon. A.R.I.B.A., etc. *Cleve House, Yatton, Somerset.* 103, 1199, 1404, P.M., *103*, P.Z., *P.Pr.G.W., Pr.H., Dep.Pr.G.M., Bristol.* Past Grand Assistant Director of Ceremonies (Craft) and Past Grand Sword Bearer (R.A.), England. February 1887.

394 **Bramley**, Edward Herbert. *Globe House, 206, Green Lane, Finsbury Park, N., London.* 957, P.M. June 1891.

395 **Brander**, Carl Magnus. 91 *Wimpole Street, Cavendish Square, W., London.* 1563, P.M., *1305*, Z. January 1893.

396 **Brayshaw**, John Lund. *Settle, Yorkshire.* 2091, *265*. January 1889.

397 **Breed**, Edward Aries Thomas. 41 *Grand Parade, Brighton.* 811. January 1894.

398 **Bremner**, Bruce George Laing. *Colombo, Ceylon.* 2170 (E.C.), 115 (I.C.), P.M., *107* (I.C.), *Pr.G.D.* (I.C.), *Ceylon.* May 1887.

399 **Brice**, Albert Gallatin. 18 *Camp Street, New Orleans, Louisiana.* 158, P.M., *1*. March 1891.

400 **Brine**, Philip Arthur Sherard. *Richmond, Virginia.* 10, *9*. October 1891.

401 **Brink**, John Godlieb. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), W.M., *234* (S.C.) January 1893.

402 **Brogden**, Thomas Skillbeck. *Walton House, Boston Spa, Yorks.* 236. June 1890.

403 **Bromhead**, H. M. Ffrench. *Whipp's Cross Road, Leytonstone, Essex.* 1662, 2318, 2374, P.M., *P.G.Sup.W., Essex.* March 1892.

404 **Brook**, Rev. Canon Alfred. 7 *Victoria Terrace, Inverness.* 1703 (E.C.), *63* (S.C.) October 1894.

405 **Brooke**, Colonel William Saurin. Dep. Com. *Raipur, Central Provinces, E.I.* 2230, P.M., *Dis.G.D., Bombay.* November 1889.

406 **Brooks**, William Edwin. *Griqua Town, Gruiqualand West, South Africa.* October 1888.

407 **Brough**, Sergt.-Major James Carroll. *Orderly Rooms, Ballarat, Victoria.* 114. October 1893.

408 **Brown**, Albert. 19 *Fairholt Road, Stamford Hill, N., London.* 1024. November 1894.

409 **Brown**, Ernest. 19 *Fairholt Road, Stamford Hill, N., London.* 1024. November 1894.

410 **Brown**, George. *Waitsburgh, Washington, U.S.A.* 16. January 1894.

411 **Brown**, George Herold. 3 *South Hill Grove, Oxton, Birkenhead.* 2433, P.M., *537*, P.Z., *Pr.G.D.C., Cheshire.* November 1892.

412 **Brown**, Henry Alderson. *P.O.B.* 333, *Johannesburg, S.A.R.* 744 (S.C.) October 1892.

413 **Brown**, J. *Gora Gali, Punjab.* 1960. June 1888.

414 **Brown**, John Archibald. *The Woodlands, Douglas, I.M.* 1004, 1242, 2049, 2050, 2197, P.M., *1004*, P.Z., *P.Dep.Pr.G.M., Man.* May 1894.

415 **Brown**, Julius L. 1 *& 2 Brown Block, Atalanta, Georgia, U.S.A.* 96, *16*. June 1892.

416 **Brown**, Robert. *Glen View, Macclesfield.* 295, P.M., *295*, P.Z., *P.Pr.G.St., Cheshire.* March 1894.

417 **Brown**, Robert Smith. 15 *Queen Street, Edinburgh.* 124, *1*, P.M., P.Z. Grand Scribe Ezra, Supreme Chapter of Scotland. May 1889.

418 **Brown**, William Grierson. *Arthur Street, Toowoomba, Queensland.* 1315. March 1892.

419 **Browne**, Rev. C. Gordon. *Lympstone Rectory, Exeter.* 182, P.M., *P.P.G.Ch., Hants.* October 1893.

420 **Browne**, Major Henry Buxton. *Norcot, Poulton Road, Seacombe, Cheshire.* 1350, 2132, P.M., P.Z., *P.Pr.G.D., Cheshire.* November 1889.

421 **Browne**, James Pelham. *Springfield Place, Manningham Lane, Bradford.* 1648, *600*. November 1888.

422 **Browne**, John. *Parr's Bank, Wigan.* 1335, P.M. June 1894.

423 **Browning**, A. G., F.S.A. *Spencer Lodge, Wandsworth Common, S.W., London* 33, 2140, P.M., *33*, P.Z. January 1891.

424 ***Bruennich**, Johannes Christian. *Homebush Mill, Port Mackay, Queensland.* 1554, P.M. October 1893.

425 ***Bruce**, Alexander. *Clyne House, Pollokshields, Glasgow.* 772, *69*. June 1894.

426 **Bruce**, Joseph W. 302 *Front Street, Memphis, Tennessee, U.S.A.* 299, P.M. January 1894.

427 **Bruton**, James. *Wotton Hill Cottage, Gloucester.* 839, P.M., *839*, P.Z., *P.Pr.G.D., Gloucester.* June 1890.

428 **Bryant**, R. R. 29 *Brunswick Square, Camberwell, S.E., London.* 1329, P.M., *720, 1329*, P.Z., *Pr.G.Std.B., P.Pr.G.A.So., Suffolk.* October 1889.

429 **Buchanan**, Francis C. *Clarinish, Row, Helensburgh, Dumbartonshire.* 503, W.M., *P.G.D.M., Dumbartonshire.* May, 1894.

430 **Buck**, Edward H. *The Priory, Hardway, Gosport.* 2153. October 1892.

431 **Buck**, Charles Francis. *Masonic Hall, New Orleans.* 46, P.M., Grand Master of Louisiana. May 1890.

432 **Buck**, Charles William. *Settle, Yorkshire.* 2091. October 1889.

433 **Budden**, Frederick. 32 & 33, *Townhall Avenue, Bournemouth.* 622, 2208, P.M., *P.Pr.G.D.C., Dorsetshire.* January 1888.

434 **Bunting**, William F. *St. John, New Brunswick, Canada.* Past Grand Master, Grand Lodge of New Brunswick. January 1888.

435 **Burgess**, Dr. Christopher Venning. 223 *Great Dover Street, S.E., London.* 206, 2024, P.M. January 1890.

436 ***Burnand**, Alphonse A. *Box 444, Leadville, Colorado.* 51, P.M., *10*, P.H.P. March 1891.

437 **Burne**, Thomas. *Royal Hospital, Chelsea, S.W., London.* 162, 1726, P.M., *907*, P.Z. January 1889.

438 **Burnham**, George Henry. *P.O.B. 223, Providence, Rhode Island, U.S.A.* 1, P.M., *1*, P.Z. Past Grand Secretary (R.A.), Rhode Island. February 1892.

439 **Burnet**, William. 71 *King William Street, Adelaide, South Australia.* 31, P.M., *4.* Past Grand Steward, Grand Standard Bearer, South Australia. May 1890.

440 **Burnett**, Edwin L. 283 *Westminster Street, Providence, R.I., U.S.A.* 4. May 1890.

441 **Burrall**, Sterling Hadley. *Waterloo, New York.* 113, *173*, P.K. October 1891.

442 **Burstow**, Thomas Steven. *Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) November 1892.

443 **Busbridge**, Walter. *Grasmere, Herbert Road, Plumstead, Kent.* 913, P.M. October 1893.

444 **Bush**, Oliver George. *Forton Barracks, Gosport.* 2153. March 1893.

445 **Bushby**, Thomas. *Market Street, Rye, Sussex.* 341. May 1892.

446 **Butterfield**, John. 17 *Howard Street, Bradford.* 600. *March* 1892.

447 **Byrne**, William Samuel, M.B. *Anne Street, Brisbane, Queensland.* 286 (I.C.), P.M., *908* (E.C.) November 1892.

448 **Caldwell**, Thomas. 11 *Waverley Terrace, Hawick, N.B.* 424, W.M. March 1892

449 **Calhoun**, Rev. S. F., D.D., M.D. 53 *Chestnut Street, New Bedford, Mass., U.S.A,* 10. Grand Chaplain of Grand Royal Arch Chapter, Vermont. September 1887.

450 **Cama**, Dorabjee Pestonjee. 3, *Great Winchester Street, E.C., London.* 1159, P.M. Past Grand Treasurer, England. September 1887.

451 **Cameron**, Duncan. *Lydiard Street, Ballarat, Victoria.* 53. June 1893.

452 **Campbell**, James A. *Merion, Montgomery Co., Pennsylvania, U.S.A.* 528, W.M. October 1888.

453 **Campbell**, John MacNaught, C.E., F.Z.S., F.R.S.G.S. *Kelvingrove Museum, Glasgow.* 0, 408, 553, P.M., *69, 244*, P.Z., *Pr.G.J.W., Glasgow, P.P.G.Chan., P.G.Tr.*, (R.A.), *Lower Ward, Lanarkshire.* Grand Marshall (Craft) and Member of Grand Committee; Grand Scribe N., Member of Supreme Committee (R.A.), Scotland; Grand Representative of G. C. of Maryland. March 1889.

454 **Campion**, Samuel S. *Mercury Office, Parade, Northampton.* 1764. November 1891.

455 **Cannington**, A. K. 21 *Exchange Chambers, Liverpool.* 2289. November 1889.

456 **Canton**, Manuel Gregorio. *Hotel de Luxembourg, 8 Rue Vaugiraud, Paris.* 1325. May 1894.

457 **Capel**, George William. 80 *Lansdowne Road, Croydon.* 493. May 1894.

458 **Carbert**, George. *Wakefield, Yorks.* 495, *495.* October 1888.

459 **Carey**, James. *Gothic House, Canonbury, N., London.* 179, *179.* January 1893.

460 **Carmichael**, Rev. Hartley, M.A. 203 *East Franklin Street, Richmond, Virginia, U.S.A.* 9, 207, P.M., *9.* March 1892.

461 **Carmon**, William Francis. 3 *Queen Street, Newcastle-on-Tyne.* 481, P.M., *481*, P.Z. November 1889.

462 **Carnell**, James. *Ormond, Volusia Co., Florida, U.S.A.* 81, P.M., *4, Dis.D.G.M.* May 1894.

463 **Carr**, Lieut. George Shadwell Quartano, R.N. *H.M.S. Mosquito, Zambesi River, South Africa.* 349, 1903, P.M., *407*, P.Z., *P.D.G.S.B., Malta.* March, 1890.

464 **Carrell**, Charles William. *Holmwood, Leytonstone, Essex.* 1816, 2291, 2312, P.M., *28*, H. January 1894.

465 **Carruthers**, John. 8 *Firpark Terrace, Dennistoun, Glasgow.* 465, W.M., *87*, P.Z., *P.G.D.C., Glasgow, P.G.1st.So., Lower Ward of Lanarkshire.* First Grand Sojourner and Member of Supreme Committee, Scotland; Representative of G.C. of Dakota. May 1892.

466 **Carsberg**, George Risden. 8 *Meredith Street, E.C., London.* 19. May 1893.

467 **Carson**, Enoch T. 236, P.M. *Cincinnati, Ohio.* January 1890.

468 **Carson**, Joseph Lougheed. *Alexandra Terrace, Enniskillen, Ireland.* 891, P.M., *205*, P.K., *P.G.O., Tyrone and Fermanagh.* March 1890.

469 **Carter**, Commander Arthur William, R.N. *H.M.S. Orlando, Australian Station.* 349, *407, P.D.G.A.Sc.E.* March 1892.

470 **Carter**, C. A. 18 *Clyde Street, Port Elizabeth, South Africa.* 863, P.M., *Dis.A.G.So., Eastern Division.* October 1888.

471 **Carter**, John Robert. 4 *St. Mary's Villas, Hoe Street, Walthamstow, Essex.* 2374, 2501, *2574, 201.* October 1894.

472 **Cartwright**, Ernest H., M.A., M.B., B.Ch. 1 *Courtfield Gardens, S.W., London.* 69, 357, *357, P.Pr.G.Pt., P.Pr.G.A.So., Oxon.* January 1891.

473 **Carus**, J. Victor. *Gellert Strasse 7, Leipsic.* W.M. Minerva zu den drei Palmen. President of the Union of the Five Independent Lodges of Germany. May 1890.

474 **Carus-Wilson**, Edward Willyams. *Penmount, Truro, Cornwall.* 331, 1529, P.M. March 1889.

475 **Carver**, James Edward. 15 *Brownswood Road, Finsbury Park, N., London.* 1298. March 1892.

476 **Casper**, Ezekiel. *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.) May 1891.

477 **Cass**, Rev. Charles Frederick Guise. *Hadley Rectory, Barnet, Herts.* 622. May 1888.

478 **Cassal**, Charles Edward. *Brenne House, Routh Road, Wandsworth Common, S.W., London.* 1415, P.M. March 1891.

479 **Cassil**, Austin Alfonso. *Weldon, Decatur Co., Iowa.* 437, W.M., *26* P.H.P. Local Secretary for Iowa. May 1891.

480 **Castello**, James. 38 *Throgmorton Street, E.C., London.* 227, P.M., *7, 81, 1929,* P.Z. January 1891.

481 **Caster**, G. C. *Market Place, Peterborough, Northamptonshire.* 442, P.M., *442,* Z., *P.G.W., Northants and Hunts.* March 1892.

482 **Caswell**, George. 47 *Jones Street, Dayton, Ohio, U.S.A.* 13, *16,* H.P. September 1887.

483 **Cator**, George Charles. *Kimberley, South Africa.* 1574, W.M. October 1888.

484 **Chadwick**, John. 2 *Cooper Street, Manchester.* 44, P.M., *Pr.G.Sec., East Lancashire.* **Past Grand Sword Bearer, England.** October 1888.

485 **Chamberlin**, H. B. *Trafalgar Buildings, Trafalgar Square, W.C., London.* 2 (S.C.) May 1892.

486 **Chamberlin**, Dr. Jehiel Weston. *Endicott Building, St. Paul, Minnesota, U.S.A.* 163, *45.* March 1893.

487 **Chambers**, H. A. *Chattanooga, Tennessee, U.S.A.* **Grand Master, Tennessee.** March 1893.

488 **Chand**, Rai Hukm, M.A., Chief Judge, City Court. *Hyderabad, Deccan, India.* 787 (S.C.), 1444, P.M., *159* (S.C.), *434,* P.Z. March 1894.

489 **Chapin**, A. C. *Poole, Dorset.* 137. May 1892.

490 **Chapman**, John. *The Lawn, Torquay, Devon.* 328, 551, 1402, 1884, P.M. *P.Pr.G.D., Devonshire.* May 1887.

491 **Chapman**, Squire. 16 *Chapel Street, Liverpool.* 1013, P.M., 2433, W.M., *241,* P.Z., *P.Pr.G.D., West Lancashire.* November 1892.

492 **Charlton**, Matthew Foster. *Chipping Norton, Oxfordshire.* 1036. May 1893.

493 **Charleton**, John Robert. 1215 *E. Main Street, Richmond, Virginia.* 9, W.M., *9, 48,* H.P. June 1891.

494 **Chataway**, James Vincent. *Mackay, Queensland.* 318 (I.C.), P.M., *304* (S.C.) May 1892.

495 **Cheesman**, William Norwood. *The Crescent, Selby, Yorks.* 566, P.M., *1611,* Z., *P.P.G.D.C., P.P.G.A.So., N. and E. Yorks.* January 1893.

496 **Cheetham**, Joseph Herbert. *Cape Coast, West Africa.* 773, P.M., *249.* October 1890.

497 **Chesterton**, Lewis Birch. *Barberton, South African Republic.* 72, Jubilee Lodge (D.C.) October 1891.

498 **Childe**, Henry Slade. *St. John's, Wakefield, Yorks.* 154, *154.* March 1890.

499 **Chirgwin**, Percy Teague. *Market Place, Penzance, Cornwall.* 121, *121.* May 1890.

500 **Christiansen**, Knud Ludwig. *Penang.* 1555, P.M., *1555, Dis.G.W., Eastern Archipelago.* June 1889.

501 **Clark**, David R., M.A., F.S.A., Scot. *Clairmont, Pollokshields, Glasgow.* 0, 617, 772. June 1890.

502 **Clark**, George W. *Little Rock, Arkansas.* 2, *2,* P.H.P. October 1891.

503 **Clark**, Robert Douglas, M.A. *The College, Pietermaritzburg, Natal.* 1665, P.M., *1665, P.D.G.W., Natal.* March 1889.

504 **Clarke**, Francis Edward, M.D., LL.D., M.R.I.A. *The Rectory, Boyle, Ireland.* 76, 161, 187, 242, 411, 891, P.M., *76, 242, 244,* P.K., *P.Pr.G.W., Armagh*; *P.Pr.G.Sec., Meath*; *Dep.Pr.G.M., North Connaught.* March 1892.

505 **Clarke**, John Richard. *Bridge Hotel, Sutton Bridge, Lincolnshire.* 985, P.M., *809,* P.Z., *Pr.G.A.P., Lincoln.* March 1891.

506 **Clarke**, Joseph. 11 *Horatio Street, Birkenhead.* 1576, P.M., *477,* P.Z., *P.G.A.So., Cheshire.* November 1893.

507 **Clarke**, Rev. W. J., M.A. *The Rectory, Abbotsford Grove, Kelso, N.B.* P.M. January 1894.

508 **Clarke**, William. *George Street, Junee, New South Wales.* November 1894.

509 **Clarke**, William John. *High Street, Margate, Kent.* 133, P.M., *429.* November 1892.

510 ***Clendinning**, James Hermon. 95 *Hill Street, Lurgan, Ireland.* 134. May 1890.

511 **Clegg**, John. 18 *Masonic Temple, New Orleans, U.S.A.* 191, *33.* **Grand Warden, Grand Scribe, Louisiana.** May 1894.

512 **Clift**, James Monroe. *Petersburg, Virginia, U.S.A.* 63, *22.* March 1892.

513 **Clowes**, Richard. *Clayton-Wickham, Hassocks, Sussex.* 2201, P.M. **Past Grand Standard Bearer.** November 1894.

514 **Cobham**, George R., F.S.I. 1 *&* 3 *Edwin Street, Gravesend, Kent.* 20, 1343, 2205, P.M., *20,* P.Z. January 1891.

515 **Cochran**, William Allison. 501 *Chestnut Street, Philadelphia, U.S.A.* 368, P.M., *183.* Local Secretary for the State of Pennsylvania. May 1888.

516 **Cochrane**, William Percy. 6 *Tankerville Terrace, Jesmond, Newcastle-on-Tyne*, 1448, *602*. November 1890.

517 **Cock**, Williams. 147 *Queen's Road, Peckham, S.E., London.* 1597, 2024, 2272, P.M., *1297*, *2005*, H., *Pr.G.St., Middlesex.* November 1889.

518 **Cockburn**, Brigade Surgeon J. Balfour, M.D. *Elm House, Guernsey.* 84, 278, 1043, 1049, P.M., *278*, *1043*, P.Z., *P.Dis.G.W., Gibraltar.* **Provincial Grand Master, Guernsey and Alderney.** Local Secretary for the Channel Islands. October 1890.

519 **Cockrem**, Rev. Dr. Oliver C. *London Orphan Asylum, Watford, Herts.* 404, 1802, P.M., *404*, *1802*, H., *P.Pr.G.Ch., Nottinghamshire and Herts.* May 1888.

520 **Cockson**, Edward Herbert. *Engcobo, Tembuland, South Africa.* 2451. June 1893.

521 **Cockson**, William Vincent Shepstone. *Engcobo, Tembuland, South Africa.* May 1889.

522 **Codding**, James H. *Towanda, Pennsylvania.* 108, P.M., *Dis.Dep.G.H.P.* May 1890.

523 **Coffin**, H. E. 204 *Front Street, Memphis, Tennessee, U.S.A.* 299. January 1894.

524 **Cohu**, Thomas. 61 *High Street, Plaistow, E.* 192, P.M., *192*, P.Z. November 1890.

525 **Cole**, William T. *Kimberley, South Africa.* 882. January 1892.

526 **Coleman**, Frank William. *Glen Iffa, Walliscote Road, Weston-super-Mare, Somersetshire.* 1222. October 1892.

527 **Collard**, Frank Ernest Wotton. 9 *Southwark Street, S.E., London.* 19, P.M. November 1892.

528 **Collins**, Howard J. *General Hospital, Birmingham.* 887, *43*. January 1894.

529 **Collins**, James Tertius. *Churchfield, Edgbaston, Birmingham. Dep.Pr.G.M., Warwick.* **Past Grand Sword Bearer.** May 1892.

530 **Collins**, William James. 121 *Conti Street, New Orleans, Louisiana.* 1, *1*. March 1891.

531 **Collins**, William John. *Banna, Indooroopilly, Brisbane, Queensland.* 286 (I.C.), *127* (S.C.) May 1891.

532 **Colmer**, John W. 7 *King William Street, E.C., London.* 1426. January 1893.

533 **Coltman**, William. *Lydiard Street, Ballarat, Victoria.* 40. June 1893.

534 **Coltman**, William Frederick. *Creswick Road, Ballarat, Victoria.* 114. October 1893.

535 **Colvin**, James W. *Kimberley, South Africa.* 591 (S.C.), W.M. October 1890.

536 **Conder**, Edward. *New Court, Colwall, Malvern, Herefordshire.* 1204. May 1893.

537 **Contreras**, Eduardo. Editor of "España Masónica." *Relatores 13, Madrid.* 20. May 1887.

538 **Convent**, J. M. Friedhelm. *Leliegracht 62, Amsterdam.* Lodge La Charité. November 1893.

539 **Cook**, Thomas. *Cato Manor, Durban, Natal.* 738, P.M., *738*, P.Z., *Dis.G.W., Natal.* March 1889.

540 **Cook**, William Edward. 27 *Stradda Stretta, Valletta, Malta.* 107, 515, 317 (I.C.), P.M., *515*, P.Z., *P.Dis.G.H., P.Dis.G.So., Malta.* June 1892.

541 **Cooper**, Edwin Ernest. 20 *Hyde Park Place, W., London.* 8, 1494, P.M., *8*, *19*, P.Z., *P.Pr.G.W., Middlesex.* **Past Grand Steward, England.** May 1894.

542 **Cooper**, Captain F. E., R.A. *Clarence Lodge, Chester.* 231, 2386, P.M. March 1893.

543 **Cooper**, G. C. *Graaf Reinet, Cape Colony.* 882, P.M. May 1889.

544 **Cooper**, John William. *P.O.B.* 586, *Johannesburg, Transvaal.* 1574. June 1890.

545 **Cooper**, Robert Thomas, M.D. 17 *Stanley Gardens, Notting Hill, W., London.* 130, 1694. January 1894.

546 **Cooper**, William. 11 *Ridley Place, Newcastle-on-Tyne.* 1342, *481*. *P.Pr.G.D., Northumberland.* June 1892.

547 **Cooper**, William Henry. *P.O.B.* 244, *Auckland, New Zealand.* 8, P.M., P.Z. **Past Grand Warden, New Zealand.** Local Secretary for Auckland, N.Z. May 1893.

548 **Cooper-Oakley**, Alfred John, M.A. *Pachaiyappa's College, Madras.* 150. June 1894.

549 **Corble**, George. *Waltham Abbey, Essex.* 453, P.M., *P.P.G.W., Essex.* March 1893.

550 **Corkhill**, Louis Robert. 3 *Primrose Avenue, Douglas, I.M.* 2050, 2197, *1242*. Local Secretary for Isle of Man. October 1893.

551 **Cornish**, James Mitchell. *Stanley House, Alverton, Penzance, Cornwall.* 121, *121*. May 1890.

552 **Corsham**, Reuben. 69 *Skinner Street, E.C., London.* 183, P.M. November 1891.

553 **Corwin**, R. W., M.D. *Pueblo, Colorado.* 31. October 1891.

554 **Couch**, Richard Pearce. 21 *Chapel Street, Penzance, Cornwall.* 121, *121*. March 1890.

555 **Cowan**, James Bryce. *Commercial Bank, Hawick, N.B.* 111, P.M., *89*. January 1892.

556 **Cowell**, Sidney George. *Chester Street, Teneriffe, Brisbane, Queensland.* 2119, *908*. March 1894.

557 **Cowley**, Thomas. 10 *Market Cross, Birkenhead.* 477, 2433. March 1893.

558 **Cowper**, Frederick Spencer. 8 *Park Place East, Sunderland.* 2039, P.M., *97*, Z., *P.Pr.G.Sup.W., P.Pr.G.Sc.N., Durham.* November 1890.

559 **Cowper**, William Henry. *Ravenscroft, Grove Hill, Middlesborough, Yorks.* 602, P.M., *602*, P.Z., *P.Pr.G.R., P.P.G.So., North and East Yorks.* March 1888.

560 **Cox**, Charles Henry. 148 *Great Dover Street, Borough, S.E., London.* 163, *141*. May 1890.

561 **Cox**, John Samuel. *Ardhallow, Dunoon, N.B.* 2095, P.M., *2095*, P.Z., *P.Dis.G.R., Hong Kong and South China.* February 1887.

562 **Crabtree**, Charles. *Hillside Villas, Bradford.* 600, P.M., *600*, P.Z., *P.Pr.G.D., P.Pr.G.So., West Yorks.* March 1888.

563 **Craine**, John. 4 *Waterloo Road, Ramsay, I.M.* 1075, P.M., *1004, 1242*, J., *Pr.G.A.D.C., Man.* May 1894.

564 **Cran**, Dr. Alexander. *Townfield House, Great Harwood, Lancashire.* 1504. March 1893.

565 **Cranswick**, William F. *Kimberley, South Africa.* 1409. March 1888.

566 **Craven**, Rev. James Brown. *St. Olaf's Epis. Church, Kirkwall, Orkney.* 38 *bis. P.M., 209*, Z., *Pr.G.Ch., Caithness, Orkney and Zetland.* February 1887.

567 **Crawford**, Robert. *Edina House, Grangemouth, Scotland.* 16, P.M., *429*. November 1892.

568 ***Cresswell**, John. 5 *Penmartin Road, Brockley, S.E., London.* 957. January 1894.

569 **Creswick**, James Frost. *Pelham Cottage, East Molesey, Surrey.* 957, 2183, P.M., *77*, P.Z., *P.G.Treas., Middlesex.* March 1893.

570 **Criswick**, George Strickland, F.R.A.S. *Rothley, Mycenæ Road, Westcombe Park, Blackheath, S.E., London.* 1593, P.M., *1593*, Z. January 1891.

571 **Cross**, Edward William. 1 *Granville Crescent, Bournemouth.* 195, 2208, P.M., *195*. Local Secretary for Bournemouth and vicinity. March 1887.

572 **Crossle**, Francis C., M.B. *The Chestnuts, Newry, Ireland.* 18, P.M., *P.G.Sec., Down.* January 1893.

573 **Crossley**, Herbert. *Somerleyton Avenue, Kidderminster.* 61, P.M., *61*. March 1889.

574 **Crossman**, Thomas J. *Off Union Street, Torquay, Devon.* 1402. May 1891.

575 **Crowe**, Frederick Joseph William. *Marsden, Torquay, South Devon.* 328, *710, P.Pr.G.O., Pr.G.O.* (R.A.), *Devon.* November 1888.

576 **Crowe**, Oswald Bryne. 17 *Parr Street, Kendal, Westmoreland.* 129, *219*. March 1892.

577 **Cumberland**, J. S. *Stanley, Elm Road, Beckenham, Kent.* 1611, 2128, P.M., *P.Pr.G.W., North and East Yorks.* November 1887.

578 **Cundill**, Thomas Jordan. *Tanugs, British Bechuanaland.* 2486. November 1894.

579 **Cunliffe**, William Joseph. 16 *Byrom Street, Deansgate, Manchester.* 317, P.M., *317*, P.Z., *P.Pr.G.D., East Lancashire.* January 1889.

580 **Curtis**, William Edward. *Bundaberg, Queensland.* 1628. March 1894.

581 **Cushing**, John, M.I.C.E. *P.O.B.* 455, *Johannesburg, South African Republic.* March 1894.

582 **Dallas**, Trevanion B. *Nashville, Tennessee, U.S.A.* P.M. March 1893.

583 **Dally**, Dr. Frederick. 51 *Waterloo Road South, Wolverhampton,* 526, P.M., *Pr.G.D., Stafford.* March 1888.

584 **Dangerfield**, Frederick, jun. 115 *Endlesham Road, Balham, S.W., London.* 1260, P.M., *1260*, P.Z. May 1894.

585 **Daniels**, L. E. *Morris, Grundy Co., Illinois, U.S.A.* 124, *31*. May 1887.

586 **Danziger**, Bernhard. *Johannesberg, Transvaal.* 1603. Star of the Rand Lodge (D.C.), P.M. May 1889.

587 **Darby**, James Thomas. 54 *Brook Street, Bootle, Liverpool.* 1380, *241*. June 1892.

588 **Darly**, James Edward. 33 *Ligar Street, Ballarat, Victoria.* 36. October 1894.

589 **Darley-Hartley**, W., M.R.C.S., L.R.C.P. *East London, Cape Colony.* 1824, 2092, P.M., *1824*, P.Z., *P.Dis.G.D., P.Dis.G.J., East Division, South Africa.* October 1888.

590 **D'Armond**, James G. *Kingston, Tennessee, U.S.A.* 38, P.M. March 1894.

591 **Davidson**, William, B.A. *Grammar School, Morpeth, Northumberland.* 636, P.M., *481*. *P.P.G.W., Northumberland.* Local Secretary for Northumberland. October 1891.

592 **Davies**, James John. *Heathcote, Brownlow Road, Redhill, Surrey.* 782, 1215, P.M., *782*, P.Z. *P.D.G.Sec., P.Dis.G.Treas., Punjab.* October 1892.

593 **Davis**, G. B. 242 *South Lambeth Road, S.W., London.* 2128. June 1894.

594 **Davis**, Loyal Lensey. *Glens Fall, New York.* 456, P.M., *55, P.D.D.G.M., New York.* Local Secretary for the State of New York. January 1891.

595 **Day**, Edward P., M.D. 15 *Old Steine, Brighton.* 1636. June 1894.

596 **Deaney**, J. S. 186 *Mair Street, Ballarat, Victoria.* 36. October 1894.

597 **Dearden**, Verdon George Steade. *Bush House, Attercliffe Common, Sheffield.* 904, 1239, 2263, *139, 904*. March 1890.

598 **Debenham**, Edward Percy. *Ivy House, St. Alban's, Herts.* 1479, P.M., *1479, P.P.G.Reg., Herts.* January 1893.

599 **De Casseres**, J. 16 *Tredegar Square, Bow, E., London.* 1349, P.M. January 1894.

600 **De Castro**, William Waring. *Nelson, New Zealand.* 40 (N.Z.C.), W.M., 663 (S.C.), 478 (I.C.), 42 (N.Z.C.), P.M. **Past Grand Sword Bearer, New Zealand.** October, 1891.

601 ***De Fabeck**, Surgeon-Major-General (I.M.S. retired) William Frederick, M.D. *Madras.* 150, 1198, P.M., *150*, J., *1198*, *P.D.G.Stew., Madras.* January 1893.

602 **Denholm**, William Munro. 33 *La Crosse Terrace, Hillhead, Glasgow.* 0, 553, P.M., *69*, *244*, P.Z., *P.Pr.G.I.G., Glasgow, P.Pr.G.So., Lower Ward of Lanarkshire.* **Grand Inner Guard, Grand Sojourner, Scotland: Grand Representative of G.C. of Delaware.** March 1891.

603 **De Ridder**, Louis E. 54 *White Ladies Road, Clifton, Bristol.* 152, 1222, *68*. January 1890.

604 **De Roos**, Frank Henri. *P.O.B.* 515, *Johannesburg, Transvaal.* Star of the Rand Lodge. January 1890.

605 **Derrick**, George Alexander. *Masonic Hall, Singapore.* 1152, W.M., *Dis.G.Sec., Eastern Archipelago.* October 1890.

606 ***Dewell**, James D. *New Haven, Connecticut, U.S.A.* 1. January 1888.

607 **De Wet**, Clemens Matthiesson. *P.O.B.* 1191, *Johannesburg, Transvaal.* 608, P.M. June 1890.

608 **De Witt**, Franklin J. *Yankton, South Dakota, U.S.A.* 1, P.M. **Past Deputy Grand Master, South Dakota.** November 1890.

609 **Dickinson**, Thomas Edward. 51 *Pembroke Road, Walthamstow, Essex.* 2318. May 1893.

610 **Dickson**, Henry Hughes. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *234* (S.C.) May 1893.

611 **Dickson**, J. 342 *Essex Road, Islington, N., London.* 720. November 1887.

612 **Dickson**, Robert. *Jönköping Sweden.* **Grand Secretary, Grand Lodge of Sweden.** September 1887.

613 **Diederich**, Henry William. *P.O.B.* 183, *Kimberley, South Africa.* 1409. March 1892.

614 **Dieperink**, Arend Abraham Johannes Christoffel. *Krugersdorp, S.A.R.* Lodge Libertas (D.C.), W.M. Local Secretary for Krugersdorp. May 1892.

615 **Dieperink**, Hendrik Willem, M.D. *Somerset West, Cape of Good Hope.* Lodge de Goede Hoop (D.C), P.M., *334* (E.C.), *86* (S.C.), *P.Pr.G.W., Pr.G.Almoner, Netherlands, South Africa.* Local Secretary for West Divison, South Africa. May 1887.

616 **Dingle**, William Alfred. 46 *Finsbury Square, E.C., London.* 869, P.M., *192*, P.Z., *P.Pr.G.Pt., Middlesex.* June 1894.

617 **Dinning**, Thomas. *Percy Iron Works, Newcastle-on-Tyne.* 481, P.M., *481*, J., *P.Pr.A.G.D.C., Northumberland.* November 1890.

618 **Dinwiddle**, William Alexander. *Bridge Bank, Dumfries, N.B.* 63, P.M., *174*, P.Z., *S.Pr.G.M., Dumfriesshire.* May 1892.

619 **Dixon**, Rev. Edward Young. *Mount Ayliff, East Griqualand.* 2113. November 1889.

620 **Dobbs**, Henry James. *Amherst Court House, Virginia, U.S.A.* 73, *10*, *Dis.Dep.G.M.* May 1892.

621 **Docker**, Robert Arthur. *Money Order Office, Sydney, New South Wales.* 57. October 1894.

622 **Dod**, Thomas Crewe Wolley. *Pretoria, South African Republic.* 770 (S.C.), *231* (S.C.) October 1894.

623 **Dodd**, Matthew Henry. 96 *Holly Avenue, Newcastle-on-Tyne.* 48, P.M., *240*, *1119*, P.Z., *P.Pr.G.R., Durham.* March 1890.

624 **Dodds**, Edward Turner. 92 *Clumber Street, Newcastle-on-Tyne.* 1676. June 1892.

625 **Doesburgh**, L. Van, M.D. *Prinsengracht* 592, *Amsterdam.* Concordia vincit Animos Lodge. P.M. January 1889.

626 **Dolby**, Rev. Reginald, M.A., R.N. *H.M.S. Galatea, Queensferry, Scotland.* 309, *407*, *Dis.G.Ch., Malta.* March 1890.

627 **Don**, John, M.A., B.Sc. *Raining's School, Inverness.* 329. June 1894.

628 **Doneraile**, the Right Hon. Viscount. 87 *Victoria Street, Westminster, S.W., London.* 387. March 1892.

629 **Donovan**, Fergus. *Johannesburg, Transvaal.* 744 (S.C.) October 1889.

630 **Dorman**, Thomas Phipps. *Reincliffe House, Cliftonville, Northampton.* 1764, *360*, *P.Pr.G.S. of W., Northants and Hunts.* March 1889.

631 **Douglas**, the Hon. John, C.M.G. *The Residency, Thursday Island, Queensland.* **District Grand Master (S.C.), Queensland.** January 1892.

632 **Douglas**, William, M.D., F.R.G.S. *Dalkeith House, Clarendon Place, Leamington Spa.* 248, P.M. October 1890.

633 **Drage**, Rev. Evelyn William, M.A. 4 *Park Terrace, Gateshead, Durham.* 48, 357. October 1889.

634 **Drake-Brockman**, Colonel Ralph Renius Evans, R.E. *Madras, India.* 150, 1199, P.M., *1198*, P.Z., *P.D.G.Sup.W., P.D.G.A.So., Madras.* May 1893.

635 **Drinkwater**, Harry George Walter. 2 *St. Michael's Chambers, Oxford.* 340, P.M., *340*, P.Z., *P.Pr.G.W., P.Pr.G.So., Oxon.* *June* 1891.

636 **Drummond**, Josiah Hayden. *Portland, Maine, U.S.A.* 33. **Past Grand Master, Past Grand High Priest, Maine: Past General Grand High Priest, U.S.A.** November 1891.

637 **Drury**, A. C. *P.O., Buningyong, Victoria.* 10, P.M. October 1894.

638 **Drury**, Charles Dennis Hill, M.D., J.P. *Bondgate, Darlington, Durham.* 85, 1379, 2352, P.M., *52, 111*, P.Z., *P.Pr.G.Reg.* (C. and R.A.) *Norfolk, P.Pr.G.W., P.Pr.G.H., Durham.* March 1892.

639 **Duke**, Richard Thomas Walker, jun. 546 *Park Street, Charlottesville, Virginia.* 60, P.M., *58*, P.H.P. **Grand Deacon, Virginia.** January 1893.

640 **Dumolo**, William. 20 *Bridge Street, Aberdeen, N.B.* 3 (I.C.), P.M., *3* (I.C.), P.K., *P.Pr.G.I.G., Munster.* October 1888.

641 **Duncan**, Alexander, F.R.S.E., F.S.A., Scotland. *King William's Town, Cape Colony.* 631 (S.C.), P.M. June 1889.

642 **Duncan**, James Dalrymple, F S.A., Lond. and Scot., F.R.S.E. *Meiklewood, Stirling.* 0, 1, 3½, 4, 9, 18, 28, 102, 384, 607, P.M., *50, 189*, P.Z., *Dep.Pr.G.M., Dumbartonshire, P.Pr.G.H., Lower Ward of Lanarkshire.* **Past Senior Grand Deacon, Senior Grand Warden, Deputy Grand Zerubbabel, Scotland.** June 1888.

643 **Duncan**, William J. 317 *Broadway, New York.* 628, P.M., *18* (Ky.C.), P.H.P. **Grand Librarian, New York.** November 1888.

644 **Dunkley**, George Joseph. *Maisonette*, 52 *Cheriton Square, Balham, S.W., London.* 1851, P.M., *65, 1503, 1777, P.Pr.G.O., Middlesex and Surrey.* September 1887.

645 **Dunn**, Andrew McClure. *Lands Office, Tamworth, New South Wales.* 209. October 1894.

646 **Dunn**, Charles Henry. *Princess Café, Field Street, Durban, Natal.* 1937. November 1888.

647 ***Dunstan**, Charles Waller. 1109 *East Main Street, Richmond, Virginia.* 10, 75, 76, *9*. October 1891.

648 **Dunstan**, Capt. H. Mainwaring. 7 *Kensington Gate, W., London.* 2030, P.M., *10*, P.Z. June 1894.

649 **Dunsterville**, Frederick. *Madras.* 150, 273, P.M., *150*, P.Z., *P.D.G.W., P.D.G.H., Madras.* May 1894.

650 **Dutt**, Prosonno Coomar. 14 *Seetaram Ghose's Street, Calcutta.* 131, 234, P.M., *234, 486, 203*, (S.C.), P.Z., *P.Dis.G.W., P.Dis.G.H.* (R.A.), *Bengal.* March 1887.

651 **Dutton**, Arthur. 65 *Tulse Hill, S.E., London.* 34, 2395, P.M., *34*, H. May 1894.

652 **Dwyer**, William Henry. 1449 *St. Charles Avenue, New Orleans, U.S.A.* 102. June 1894.

653 **Dyke**, Charles P. 33 *Park Road, Haverstock Hill, N.W., London.* 665, P.M., *P.Pr.G.D., Dorset.* June 1890.

654 **Edwards**, Charles Lund Fry. *The Court, Axbridge, Somersetshire.* 291, 357, 1199, 1750, *357, 446, P.Pr.G.Sup.W., Oxfordshire, Pr.G.Treas., and P.Pr.G.J., Somersetshire.* October 1888.

655 **Edwards**, Edward Ticker. *Camp Field, Overhill Road, Dulwich, S.E., London.* 788, 2264, P.M. October 1889.

656 **Egan**, Charles James, M.D. *Grey's Hospital, King William's Town, South Africa.* 853, P.M., **District Grand Master, Eastern Division of South Africa.** January 1889.

657 **Ellis**, Frank Tate. *Mount Zion, Jerusalem.* 1545. October 1888.

658 **Ellis**, Lilley. 9 *Rock Park, Rock Ferry, Birkenhead.* 1289, P.M., *537*, P.Z., *P.P.G.D., P.P.G.R.* (R.A.), *Cheshire.* November 1893.

659 **Errington**, John J. *Kingsthorpe, Northampton.* 360. March 1890.

660 **Evans**, Oliver Rhys. *Port Fairy, Victoria.* 17. October 1892.

661 **Evans**, William. 91 *Armstrong Street, South Ballarat, Victoria.* 36. October 1894.

662 **Eve**, Richard. *Aldershot, Hants.* 723, P.M., *P.Pr.G.W., Hants and Isle of Wight.* **Past Grand Treasurer, England.** March 1888.

663 **Evens**, Richard. 81 *Bromfelde Road, Clapham, S.W., London.* 1949, 2419, P.M., *1589*. January 1893.

664 **Everett**, George. *Claremont, Gauden Road, Clapham, S.W., London.* 177, 1381, 1608, 2012, P.M., *177, 975, 1381*, P.Z. **Past Grand Treasurer, England.** October 1890.

665 **Everingham**, Edward. *Toowoomba, Queensland.* 77, 1315, 1573, *127, 194* (S.C.) June 1894.

666 **Eversley**, William Pinder. 13 *Upper King Street, Norwich.* 10, P.M. June 1893.

667 **Ewing**, Alexander. *Castleton, Georgetown, Queensland.* 2366. October 1894.

668 **Ezard**, Edward Henry, M.D., D.Sc. 220 *Lewisham High Road, Brockley, S.E., London.* 171, 2410, *25*. 2410. January 1891.

669 **Fair**, Rev. James Young, D.D. 215 *South Third Street, Richmond, Virginia.* 10. October 1894.

670 **Fairbairn**, John. *Senekal, Orange Free State, South Africa.* 762 (S.C.) June 1890.

671 **Fairchild**, *George E.* 19 *Harrington Square, N.W., London.* 173, W.M. June 1894.

672 **Fairclough**, Rev. John. *Moulmein, Burma.* 832. **District Grand Master, Grand Superintendent, Burma.** June 1890.

673 **Falconer**, William. 67 *Hope Street, Glasgow.* 556, *69, 223, P.Pr.G.Pres. of Stew., Glasgow.* June 1890.

674 **Fales**, Edward Lippett. 19 *West Delos Street, St. Paul, Minnesota, U.S.A.* 171, P.M. June 1893.

675 **Fendelow**, Charles. *Brooklyn House, Sanderson Road, Newcastle.* 1 (S.C.), 419, 468, 526, 1838, P.M., *419*, P.Z., *P.Pr.G.W.*, *P.Pr.G.J.*, *Staffordshire.* **Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies** (R.A.), **England.** November 1887.

676 **Fenwick**, John. *Brisbane, Queensland.* 908, P.M., *908*, P.Z., *Dis.G.Sec.*, *Queensland.* October 1891.

677 **Ferguson**, Lewis. *Grampian Lodge, Westwood Park, Forest Hill, S.E., London.* 1997, W.M. March 1894.

678 **Ferry**, C. E. *Pelham Lodge, College Road, Spring Grove, Isleworth.* 65, P.M., *65*, P.Z. February 1887.

679 **Field**, Henry C. *Providence, Rhode Island.* March 1891.

680 **Fillingham**, Rev. Robert Charles. *Hexton Vicarage, Ampthill, Bedfordshire.* 393, *393.* June 1890.

681 **Finlay**, David Alexander Manning, J.P. 64 *Cornhill, E.C., London.* 2089, W.M., *2252.* May 1891.

682 **Finlay**, Robert. *Ardrishaig, Scotland.* 754, *69.* January 1893.

683 ***Finnemore**, Robert Isaac, Crown Solicitor. *Pietermaritzburg, Natal.* **District Grand Master and Grand Superintendent, Natal.** Local Secretary for Natal. January 1889.

684 **Firth**, Arthur James. *Graysbrook House, Sandown, Isle of Wight.* 1869, P.M., *175*, *P.Pr.G.O.*, *Hants and Isle of Wight.* October 1888.

685 **Firth**, Oliver. *Rushcroft, Baildon, Shipley, Yorks.* 1545. May 1891.

686 **Fischer**, Geheim-Regierungs-Rath Robert. Editor of "Latomia." *Gera, Germany.* L. Archimedes z.d.e.B., W.M. October 1894.

687 **Fisher**, Lyle M. Editor of "Masonic Record." 63 *East Third Street, St. Paul, Minnesota, U.S.A.* March 1893.

688 **Fletcher**, Archibald Henry John, M.A. *Crowtree House, Rastrick, Brighouse, Yorks.* 275, 2227, *275.* November 1888.

689 **Fletcher**, Charles, B.A. 125 *Victoria Street, S.W., London.* 10. January 1891.

690 **Fletcher**, Henry. 47 *Charles Street, Providence, R.I., U.S.A.* 21, *1.* May 1893.

691 **Fletcher**, James. *Point Durban, Natal.* 1937, W.M., *Dis.G.A.Sec.*, *Natal.* October 1888.

692 **Flockton**, William. *Oulton, near Leeds, Yorks.* 1042, P.M., *304*, J. November 1888.

693 **Flohr**, Professor August. *Berlin, N.W., Mittelstrasse,* 49, *III.* Lodge Friedrich Wilhelm z.g. G., Berlin. **President of the Innermost Orient and Deputy Grand Master of the Grand Lodge "Royal York," Berlin.** November 1887.

694 **Fooks**, William, LL.B. 2 *Brick Court, Temple, E.C., London.* 2033. October 1891.

695 **Foot**, George Conway. *Orley House, Ashburton, Devon.* 2189, *710.* June 1890.

696 **Forbes**, Samuel Russell, Ph.D. 93 *Via Babuino, Rome.* Lodge Universo. November 1887.

697 **Ford**, J. H. 39 *Great George Street, Leeds.* 1221. January 1894.

698 **Forrest**, William. *Inglehurst, Gilnow Park, Bolton, Lancashire.* 37, 221. November 1889.

699 **Forshaw**, Charles F., LL.D. *Winder House, Bradford.* 2417. October 1892.

700 **Forshaw**, James Hampton. *Imperial Hotel, Aberdeen, N.B.* 93, W.M., *155.* October 1888.

701 **Forsyth**, Frank L., M.D. 139 *Broadway, Providence, Rhode Island.* 37, *1.* June 1889.

702 **Foss**, John. 22 *Leicester Square, W.C., London.* 1260, *1260.* May 1894.

703 **Foster**, John Belcher. 4 *Nelson Road, Hastings, Sussex.* 1184, W.M. March 1892.

704 **Foster**, Walter A. *Lorne House, Bangor, North Wales.* 1113, *384.* May 1894.

705 **Foster**, Wilbur Fisk. *Nashville, Tennessee, U.S.A.* **Past Grand Master, Past Grand High Priest, Tennessee.** March 1892.

706 **Fowler**, Thomas Benjamin Davis. 34 *Calle Florida, Buenos Ayres.* 1025, P.M., *617.* October 1890.

707 **Fowler**, Thomas Walker. 317 *Modern Chambers, Collins Street, Melbourne.* Doric Lodge. **Past Grand Warden, Victoria.** October 1892.

708 **Fox**, Clement Lyman. *Allora, Queensland.* 2419, P.M. March 1893.

709 **Fox**, Walter Caughey. *Kenwood Glen, Cheerytree, Sheffield.* 1260, 2263, P.M., *139*, *296*, *1260.* May 1891.

710 **France**, Joseph. *Church Street, Rotherham, Yorkshire.* 904. November 1890.

711 **Francis**, Charles King. 425 *Walnut Street, Philadelphia, U.S.A.* 265, P.M. February 1887.

712 **Francis**, Robert C. *Pretoria, South African Republic.* 1665. March 1894.

713 **Francis**, Thomas. *Havant, Hants.* 804, P.M., *P.Pr.G.D.*, *Sussex.* May 1887.

714 **Francis**, Wesley. *Pietermaritzburg, Natal.* 1665, P.M., *1665*, P.Z., *Dep.Dis. G.M.*, *Natal.* **Past Grand Sword Bearer, Past Grand Standard Bearer** (R.A.) March 1889.

715 **Franklin**, William Robert. *Otaki, near Wellington, New Zealand.* P.M. October 1894.

716 **Fraser**, Thomas Donald. *Survey Office, Brisbane, Queensland.* 755 (S.C.) January 1892.

717 **Freeman**, Vincent Paine. 9 *St. George's Place, Brighton.* *Pr.G.Sec.*, *Sussex.* **Past Grand Deacon.** October 1894.

718 ***Frias**, Guillaume Raphael. *Sagua-la Grande, Cuba.* Hijos de la Fé Masónica. October 1889.

719 **Frizzell**, John. *Nashville, Tennessee, U.S.A.* Past Grand Master, Grand Secretary, Tennessee, Past Grand High Priest, U.S.A. March 1892.

720 **Frost**, Fred. Cornish, F.S.I. 5 *Regent Street, Teignmouth, Devon.* 303, P.M., *303*, P.Z., *P.Pr.G.Sup.W.*, *P.Pr.G.Treas.* (R.A.), Devon. June 1891.

721 **Fruen**, Charles. *Albert Mansions*, 110 *Victoria Street, S.W., London.* 1632, 2381, P.M., *720*. January 1891.

722 **Fulford**, Frederick Henry. *Holly Bush Villa*, 95 *Ashley Road, Bristol.* 68, 610, *68*. January 1891.

723 **Furby**, William Stafford. *Auckland, New Zealand.* 1338. November 1893.

724 **Galloway**, F. C. *Greenfield House, Bowling Old Lane, Bradford.* 2417. January 1893.

725 **Gamble**, George Cliffe. *Parkinson's Chambers, Bradford.* 600, 1214. January 1893.

726 **Ganly**, Rev. Charles W. *Mageny, Co. Kildare, Ireland.* P.M., *P.Pr.G.D.*, *S E.Cics.* June 1894.

727 **Garden**, John. *National Bank, Winburg, Orange Free State.* Unity Lodge (D.C.) October 1893.

728 **Gardiner**, Thomas Asko. *Longlands, Vaal River, South Africa.* 1417. January 1889.

729 **Gardner**, George. *Goldhawk House, Hammersmith, W., London.* *P.G.S.B., Bucks.* March 1891.

730 **Garland**, Rev. David John. *Church Office, Perth, Western Australia.* 485. October 1894.

731 **Garner**, Frederick. *Brisbane, Queensland.* 455 (S.C.) June 1892.

732 **Garrett**, John Berry. *Nashville, Tennessee, U.S.A.* Grand High Priest, Tennessee. March 1892.

733 **Gartley**, John Alexander. 5 *Sackville Street, W., London.* 205, P.M., *142*, P.Z. March 1893.

734 **Gates**, William Stanford. *Glenthorne, West Worthing, Sussex.* 13, *31*. June 1890.

735 **Geddes**, James, LL.B. *Dumfries, Scotland.* 63. *174*, *Pr.G.St., Dumfries.* October 1892.

736 **Geesteranus**, Anne Marie Maas, LL.D. *Laan van Meerdervort* 82, *The Hague, Holland.* W.M. Lodge L'Union Royale. Deputy Grand Master, Grand Orient of the Netherlands. June 1888.

737 **Gerrard**, John Henry, *Barkly West, South Africa.* 1417, W.M. October 1894.

738 **Gibbons**, Willard S. 54 *Tweddle Building, Albany, New York.* 334, *242*. October 1891.

739 **Gibbs**, Charles Henry. 262 *Kennington Road, S.E., London.* 1949. January 1893.

740 **Gibson-Sugars**, John Sugars. *H.M.S. Vernon, Portsmouth.* 349, 1973, *407*, *1973*, *D.G.St.B.*, *D.G.S.B.* (R.A.), *Malta.* Local Secretary for H.M. Navy. March 1889.

741 **Gieve**, John William. *High Street, Portsmouth.* 309, 1990, P.M., *Pr.G.Treas.*, *Pr.G.Sc.N.*, *Hants and Isle of Wight.* January 1889.

742 **Gilbert**, William George Prout. 2 *Essex Villas, Phillimore Gardens, Kensington, W., London.* 257, P.M., *257*, Z. June 1890.

743 **Gilchrist**, Percy Carlyle, F.R.S. *Frognal Bank, Finchley, N.W., London.* 1258. June 1894.

744 **Gildersleve**, George F. 100 *Victoria Park Road, South Hackney, N.E., London.* 1278. January 1894.

745 **Giles**, Henry Richard. *Fernside, Ellesmere, Shropshire.* 2131, P.M., *Pr.G.Reg., Shropshire.* October 1888.

746 **Gilks**, William S. 2201, P.M. November 1894.

747 **Gill**, Alfred. *Batley, near Leeds.* 264, P.M., *264*, J. November 1888.

748 **Gill**, Henry Frederick. *P.O.B.* 242, *Bloemfontein, Orange Free State.* 1022, P.M., *241* (S.C.), P.Z. January 1894.

749 **Gilles**, W. Charles. 29 *Newgate Street, E.C., London.* 1910, P.M. June 1894.

750 **Gillies**, David. *Hong Kong.* 525, P.M., *Dis.G.D., Hong Kong and South China.* October 1888.

751 **Giraud**, Francis Frederick. 50 *Preston Street, Faversham, Kent.* 133, P.M., *31*, *133*, *784*, P.Z., *P.Pr.G.D.*, *Pr.G.J., Kent.* May 1891.

752 **Glaeser**, Edward Nicholas. *Cairngorm, Ullathorne Road, Streatham Park, S.W., London.* 1627. May 1893.

753 **Glass**, John. 4 *Lordship Park, Green Lanes, N., London.* 453, P.M., *P.Pr.G.S. of W., Essex.* May 1890.

754 **Glenn**, Henry. 42 *Poultry, E.C., London.* 19, P.M. March 1894.

755 **Glenn**, Joseph Barber. 67 *Packhurst Road, Holloway, N., London.* 2. March 1888.

756 **Goblet D'Alviella**, Le Comte, Membre de l'Academie Royale. *Court St. Etienne, Brabant, Belgium.* Past Grand Master, Belgium. February 1890.

757 **Goddard**, John Williams. 10 *Garville Avenue, Rathgar, Co. Dublin.* 728, P.M., *728*, P.Z. May 1888.

758 **Godding**, Clarence Miles, M.D. 312 *Benefit Street, Providence, R.I., U.S.A.* 33, P.M. May 1893.

759 **Godding**, J. W. S. *Members' Mansions, Victoria Street, S.W., London.* 387. March 1890.

760 **Goffage**, John. *State School, Mt. Walker, Ipswich, Queensland.* 1315, 755 (S.C.), *194* (S.C.) May 1891.

761 **Goodisson**, John Ralph. *Pall Mall, Bendigo, Victoria.* 52, P.M., *7.* November 1894.

762 **Goold**, George Hawkins. *Picton House, Gloucester.* 493, 246, *493.* November 1890.

763 **Gordon**, Douglas Hamilton. 41 *Tedworth Square, Chelsea Embankment, S.W., London.* 1691, W.M. June 1894.

764 **Gordon**, George. *Roebourne, West Australia.* 2297 (E.C.), 7 (N.Z.C.), P.M., *P.Dis.G.S.B., Canterbury, N.Z.* **Past Grand Registrar, South Australia.** Local Secretary for West Australia, Northern Division. May 1888.

765 **Gordon**, John, M.D. 20 *Wickham Road, Brockley, S.E., London.* 1769, 1924, *140.* March 1891.

766 **Gossett**, Dr. George. *Leeston, Canterbury, New Zealand.* 1917, W.M. March 1890.

767 **Gottlieb**, George Spencer Harris. *Penang.* 1555, 2127, 2236, P.M., *Dis.G.Sup.W., Eastern Archipelago.* Local Secretary for Penang. January 1889.

768 **Gowan**, Robert A. *Clydesdale, East Finchley, N., London.* 2029, *141.* May 1888.

769 **Graham**, William Martin. *Algoa Villa, Julian's Road, Stevenage, Herts.* 65. March 1889.

770 **Grandsagne**, Count Paul Emile Ajasson de. 11 *Passage Saulnier, Paris.* L. Temple des Amis de l'honneur Français. October 1889.

771 **Granja**, Dr. Edward de la. 265 *Shawmut Avenue, Boston, U.S.A.* Gate of the Temple Lodge. October 1888.

772 **Grant**, Captain Donald. *The Chantry, near Frome, Somersets.* 2328. May 1890.

773 **Grant**, George, M.D. *Woodthorpe, Padiham, East Lancashire.* 1504. Local Secretary for Padiham and District. March 1892.

774 **Grant**, Peter Clouston. 53 *George Street, Edinburgh.* 1, *1.* October 1894.

775 **Grant**, William T. *Milton, near Dunedin, New Zealand.* 256, 869, P.M. *P.Pr.A.D.C., Herts.* March 1894.

776 **Gratton**, Frederick Montague. 16 *The Bund, Shanghai.* 570, *570.* *P.D.G.W., N. China.* Local Secretary for North China. June 1894.

777 **Graveley**, George. *Cheops, Wanstead, Essex.* 898, P.M., *554, 898,* P.Z., *P.Pr.G.So., Essex.* November 1894.

778 **Gravell**, John. *Custom House Court, Quayside, Newcastle-on-Tyne.* 1427, 1664, *1664.* May 1892.

779 **Gray**, James Burns, Bandmaster 3rd Reg. *Brougham Street, Ballarat, Victoria.* 53. October 1893.

780 **Gray**, John Richard. *Victoria Street, Douglas, Isle of Man.* 2197. June 1892.

781 **Greatbatch**, D. H. *Kimberley, South Africa.* 1574. May 1892.

782 **Greatorex**, John Thomas. *Hall's Road, Egmore, Madras.* 273, 1198, P.M., *150, 273, 1198,* P.Z., *P.D.G.W., D.G.Sec., D.G.Sc.E., Madras.* **Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer** (R.A.) October 1893.

783 **Green**, Arthur Digby. 163 *Earlham Grove, Forest Gate, E., London.* 19, P.M. May 1890.

784 **Green**, Edward Thaddeus. *Georgetown, Queensland.* 2366, W.M. October 1894.

785 **Green**, J. E. *Box* 340, *Johannesburg, Transvaal.* 1469, 2313, P.M., *Dis.G.W., South Africa, Eastern Division.* November 1887.

786 **Green**, John D. *Superior, Wisconsin, U.S.A.* 499 (Pa.C), P.M., *242* (Pa.C.), P.H.P. *P.Dis.Dep.G.H.P., Pennsylvania.* **Representative of Connecticut at Grand Lodge of Pennsylvania.** October 1802.

787 **Green**, Michael. *P.O.B.* 490, *Johannesburg, Transvaal.* 1467. October 1891.

788 **Green**, Robert Sheddon St. John. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *Dep.M., 234* (S.C.) May 1893.

789 **Greenwood**, Charles. 26 *Akeds Road, Halifax, Yorks.* 448. Local Secretary for Halifax. November 1888.

790 **Greenwood**, Frederick. 158 *Main Street, Norfolk, Virginia.* 2, *1,* P.H.P. October 1891.

791 **Greenwood**, Thomas. *Harnham Cliff, Salisbury.* 357, P.M., *357,* Z., *P.Pr.G.St., P.Pr.G.Sc.N., Oxfordshire.* March 1888.

792 **Gregory**, George. 25 *Barnsbury Park, N., London.* 1538, 2087, P.M., *1538,* P.Z., *P.Pr.G.D., Pr.G.Treas.* (R.A.), *Middlesex.* October 1889.

793 **Gregory**, Harry. 133 *Westminster Street, Providence, Rhode Island, U.S.A.* 37. May 1892.

794 **Gregson**, George, M.R.C.S. 63 *Harley Street, W., London.* 231. October 1889.

795 **Greiner**, Ernest. 10 *Milton Street, E.C., London.* 92, W.M. November 1894.

796 ***Greiner**, G. 10 *Milton Street, Cripplegate, E.C., London.* 92, W.M. January 1888.

797 **Gribble**, James Dunning Baker. *Hyderabad, Deccan, India.* 569 (S.C.), P.M, 1406 (E.C.), *569* (S.C.), P.Z , *G.W., M.C.* (R.A.), *India* (S.C.) October 1893.

798 **Griffith**, Sir Samuel Walker. Chief Justice. *Merthyr, Brisbane, Queensland.* 1186, 286 (I.C.) *796.* **Provincial Grand Master** (I.C.), **Queensland.** March 1894.

799 **Gripper**, Walter, M.D. *The Poplars, Wallington, Surrey.* 1826, W.M., *2000.* November 1894.

800 **Grisewood**, Rev. Arthur G. *Daylesford Rectory, Chipping Norton, Oxfordshire.* 1036. May 1893.

801 **Grove**, Lieut.-Colonel John Percy. *Candie, Guernsey.* 84, W.M. March 1891.

802 **Gundelfinger**, Isaac. *P.O.B.* 207, *Johannesburg, S.A.R.* Lodge Star of the Rand. October 1892.

803 **Gundersen**, A. 72 *Armagh Street East, Christchurch, New Zealand.* 609. November 1889.

804 **Gunn**, Rev. George. *The Manse, Stichill, Kelso, N.B.* 58, W.M. March 1888.

805 **Gunn**, John W. *Everett, Washington, U.S.A.* 97. October 1893.

806 **Gurner**, John Robert. *North Terrace, Adelaide, South Australia.* 1, P.M., *38.* Past Grand Registrar, Vice-President Board of General Purposes, Grand Lodge of South Australia. May 1889.

807 **Guthrie**, Adam White. *Port Elizabeth, South Africa.* 711, P.M., *Dis.G.Sup.W., Eastern Division, South Africa.* June 1887.

808 **Guthrie**, James. 13 *Bourtree Place, Hawick, N.B.* 424. March 1894.

809 ***Haarhoof**, Daniel Johannes. *Kimberley, South Africa.* 1409, P.M. January 1889.

810 **Haigh**, John. *Somerville, Massachusetts, U.S.A.* P.M., P.H.P. Past Deputy Grand High Priest of the Grand Chapter, Massachusetts. November 1887.

811 **Hale**, Albert H. 3 *York Street, Broadstairs, Kent.* 429, 1209, P.M., *429.* November 1892.

812 **Hall**, A. G. 125 *Calabria Road, Highbury Place, N., London.* 2128. June 1894.

813 **Hall**, George W. 1131 *Arch Street, Philadelphia.* 121, P.M., *183.* May 1891.

814 **Hall**, James J. 141 *Boleyn Road, Forest Gate, E., London.* 1278. November 1892.

815 **Hall**, Robert J. 73 *St. John's Hill, S.W., London.* 1679, *742.* June 1894.

816 **Hallett**, Frederick Charles. 23 *Brunswick Street, Teignmouth, Devon.* 303, P.M., *303,* P.Z., *P.Pr.G.St.B., Pr.G.D., P.Pr.G.S.B.* (R.A.), *Devon.* March 1890.

817 **Halliwell**, Frederick William. *North Eastern Hotel, York.* 1611. January 1888.

818 **Hamm**, Johannes M. 54 *Bethune Road, Stoke Newington, N., London.* 238, P.M. March 1891.

819 **Hammond**, Josiah. 76 *Heaton Park Road, Newcastle-on-Tyne.* 481, P.M., *481,* H. May 1893.

820 **Hammond**, Stocks, Mus. Doc. *Reading, Pennsylvania, U.S.A.* 24 (S.C.) October 1893.

821 **Hammond**, Dr. William. *Stuart House, Liskeard, Cornwall.* 510, P.M., *510,* P.Z., *P.Pr.G.S. of W., Warwickshire.* March 1888.

822 **Hancock**, Frank Rider. 566 *Calle San Martin, Buenos Ayres.* 687, P.M., *Dis.G.Treas., Argentine Republic.* May 1890.

823 **Hanks**, Walter Samuel. 78 *Rodwell Road, East Dulwich, S.E., London.* 5 (S.C.) March 1893.

824 **Hanson**, Ole Christian. *Morris, Steven's Co., Minnesota, U.S.A.* 133, P.M., *47,* H.P. Past Grand Deacon, Minnesota. May 1893.

825 **Hantke**, Theodore John Charles. 82 *Rundle Street, Adelaide.* 32, *4.* Assistant Grand Pursuivant, Assistant Grand Sojourner, South Australia. November 1889.

826 **Harbord**, Walter Forsyth. 44 *Rylett Road, Shepherd's Bush, S.W., London.* 1541. November 1893.

827 **Hardwick**, Charles Arthur. *Cambridge House, Sutton, Surrey.* 1347, P.M., *P.G.Stew., Surrey.* March 1893.

828 **Hare**, Sholto Henry. 7 *Litfield Place, Clifton, Bristol.* 189, 970, 1954, 2025, P.M., *970,* Z., *Pr.G.D., Cornwall.* January 1892.

829 **Harger**, Dr. Frank Arnold. *Komati Poort, South African Republic.* 183. March 1894.

830 **Harries**, Frederick James. Editor of the "Craftsman." 283 *Cambridge Road, Cardiff.* May 1894.

831 **Harris**, Arthur William. 84 *South Road, Waterloo, Liverpool.* 1380. November 1893.

832 **Harris**, Alfred. 249 *George Street, Sydney, N.S.W.* 809 (S.C.) Proprietor of "Queensland Keystone." October 1892.

833 **Harris**, Henry. 1 *Bancroft Road, E., London.* 1349. March 1894.

834 **Harris**, Herbert. *East Machias, Maine, U.S.A.* Grand Marshall, Maine. March 1894.

835 **Harris**, Rev. John Frederic. *Standish, Wigan, Lancashire.* 2269. March 1894.

836 **Harris**, John William. *Hook Norton, Banbury, Oxfordshire.* 1036. May 1894.

837 **Harris**, Richard. *Aliwal North, Cape Colony.* 2089, P.M., *P.Dis.G.Stew., South Africa, Eastern Division.* May 1891.

838 **Harris**, W. H. *Pietermaritzburg, Natal.* 956, P.M. June 1891.

839 **Harris**, Walter. *Fern Cottage, Kingston Road, Oxford.* 1515, W.M. November 1894.

840 **Harrison**, Adam Sang. 105 *High Street, Dumfries, N.B.* 62, P.M., *174, Pr.G.D., Dumfries.* June 1892.

841 **Harrison**, Frank Drake. 17 *Carlton Road, Burnley, Lancashire.* 600. October 1888.

842 **Harrison**, James Robert. *Barberton, S.A.R.* 447 (S.C.), 738 (S.C.), P.M., *175* (S.C.), P.Z. Local Secretary for Barberton. May 1892.

843 **Harrisson**, Rev. Henry Robert. *Balme Vicarage, Snaith, Yorks.* 910, *910.* May 1894.

844 **Harsh**, George. *Castalian Springs, Tennessee, U.S.A.* 432, P.M. March 1894.

845 **Hart**, Albert E. *Heathdale, Radnor Road, Handsworth, Birmingham.* 539 November 1894.

846 **Hart**, Arthur. *Crewkerne.* 814, P.M., *P.Pr.G.St.*, *P.G.Sup.W.*, *Somersetshire.* May 1889.

847 **Hart**, Asher. *Johannesburg, S.A.R.* 744 (S.C.), P.M. October 1889.

848 **Hart**, Ellis. *Kimberley, South Africa.* 1409, *153* (S.C.) June 1889.

849 **Harte**, Albert Edward. *Charters Towers, Queensland.* 908, 1546, *908*. January 1894.

850 **Harty**, John. *P.O. No.* 11, *East London Div., Cape Colony.* 853, P.M., *853*, P.Z., *D.G.W., E. Div., South Africa.* August 1892.

851 **Harvey**, John. *Caer Gwent, Bournemouth.* 195, 694, P.M., *195*, P.Z., *P.Pr.G.St., P.Pr.G.D., P.Pr.A.So., Hants and Isle of Wight.* October 1889.

852 **Harwood**, John. *Southbourne-on-Sea, Christchurch, Hants.* 586, P.M. May 1891.

853 **Hascall**, Lee Clafin. 36 *Bromfield Street, Boston, Massachusetts.* Mt. Hermon Lodge. January 1891.

854 **Haslip**, Lewis Christopher. 40 *Hoe Street North, Walthamstow.* 813, P.M., *813*, P.Z. January 1891.

855 **Hatherly**, William Firmer. *Hong Kong.* 1341. October 1888.

856 **Haward**, Edwin, F.R.C.S. 34*a*, *Gloucester Place, Portman Square, W., London.* 231. October 1889.

857 **Hawkins**, G. T. *Elmwood, Kingsley Road, Northampton.* 360. June 1891.

858 **Hay**, Thomas A. H., M.A. *Hay's Court, Easton, Pennsylvannia, U.S.A.* 152, P.M., *173*. **Grand Steward, Pennsylvania.** January 1888.

859 **Haynes**, Captain Alfred Ernest, R.E. 4 *Kingswood Villas, New Brompton, Kent.* 1890. October 1893.

860 **Head**, Henry Frederick. *Rand Club, Johannesburg, Transvaal.* 1824, *1824*. June 1890.

861 **Heard**, Henry Charles. *Hailey Hall, Hertford.* 449, P.M., *P.Pr.G.D., Herts.* May 1890.

862 **Heath**, Meyrick William. *Mortimer House, Clifton, Bristol.* 686. May 1893.

863 **Heath**, Rev. William Mortimer. *Lytchett Matravers, Poole, Dorset.* 622, P.M., *586, 622, 1037, 1146*, P.Z., *Pr.G.Ch., Dorset.* **Past Grand Chaplain.** November 1887.

864 **Heathcote**, James William. *Encobo, Tembuland, South Africa.* 1875, 2451, P.M. June 1893.

865 **Hebb**, Rev. Harry Arthur. *Royal Masonic Boy's School, Wood Green, N., London.* 444, 2126, P.M., *P.Pr.G.Ch., Devon.* May 1892.

866 **Hehner**, Otto. 11 *Billiter Square, E.C., London.* 238, W.M. February 1887.

867 **Helman**, John H. *Kimberley, South Africa.* 591. May 1892.

868 **Helmrich**, Charles. *Eden, Duxford Street, Paddington, New South Wales.* 181, P.M. **Past Grand Sword Bearer, New South Wales.** October 1893.

869 **Hemsworth**, Edward. *James Street, Toowoomba, Queensland.* 775 (S.C.) May 1893.

870 **Henderson**, Thomas Hope. *Pall Mall, Bendigo, Victoria.* 7, P.M., *7*, P.Z. **Past Grand Warden, Past Grand Joshua, Victoria.** November 1894.

871 **Henderson**, William, J.P. *Klipdom, Kimberley, South Africa.* 1417, 2486, P.M., *1417*, P.Z. November 1887.

872 **Henderson**, William D. *Athens, Tennessee, U.S.A.* 50, P.M. March 1894.

873 **Hendry**, Major John Burke. *Albert Mansions, 94 Victoria Street, S.W., London.* 396 (N.Y.C.), *173* (N.Y.C.) June 1889.

874 **Hensley**, Henry Clay. *Nashville, Tennessee, U.S.A.* P.M. **Past High Priest, Tennessee.** March 1892.

875 **Herman**, Henry Edward. 92 *Bartholomew Close, E.C., London.* 2501, W.M. October 1894.

876 **Hertzberg**, Herman. *East Street, Rockhampton, Queensland.* 775 (S.C.), *194* (S.C.) August 1892.

877 **Hervey**, Rev. G. Augustine, M.A. *Far End Lane, Honley, Huddersfield.* 1826. June 1893.

878 **Heumann**, C. E. *Station Hotel, Inverness..* 6, 115. October 1894.

879 **Hewett**, Thomas. 8 *Ashbourne Grove, Dulwich, S.E., London.* 2025. January 1894.

880 **Hey**, John. 18 *Edmond Street, Horton Lane, Bradford.* 387, P.M., *387*, P.Z. October 1888.

881 **Heymann**, Samuel Leopold. *P.O.B.* 84, *Johannesburg, S.A.R.* 744 (S.C.) October 1892.

882 **Hibble**, Charles. *W. & S. Board, Newcastle, New South Wales.* 15. October 1894.

883 **Hicks**, Thomas. *Tregomere, St. Columb, Cornwall.* 1529, P.M., *331*, P.Z., *P.Pr.G.W., Cornwall.* June 1889.

884 **Higerty**, Alexander Charles Ancel. 14 *Garrick Street, W.C., London.* 1044, 1714, P.M., *946*, Z., *P.Pr.G.D.C., Surrey.* October 1889.

885 **Higgs**, Charles James. *c/o Addison and Co., Mount Road, Madras.* 1198, P.M., *1198*, H. October 1893.

886 **Higman**, John Wheeler. *St. Austell, Cornwall.* 496, P.M., *P.Pr.G.D., Cornwall.* May 1888.

887 **Hill**, Frank B. *Denver, Colorado, U.S.A.* P.M. March 1893.

888 **Hillis**, John. 28 *School Street, Boston, U.S.A.* Charles A. Welch Lodge, P.M. January 1889.

889 **Hillman**, W. 44 *Paradise Street, Birmingham.* 539, P.M. November 1894.

890 **Hindle**, John James. *Lallangatta, Upper Murray, Victoria.* 153. March 1894.

891 **Hingston**, Francis Phillip. *Weldon, Decatur Co., Iowa, U.S.A.* 437, *75*. May 1892.

892 **Hitchcock**, John Franklin. 297 *Broadway, New York.* 197, W.M., *160*. May 1893.

893 **Hobbs**, George Radley, Major, O.S.D. *Fort Napier, Pietermaritzburg, Natal.* 1665. January 1894.

894 **Hobbs**, Hugh Marcus. *Lloyds, E.C., London.* 1790, 2096, P.M., *463*, *2096*, P.Z., *P.Pr.G.W.*, *P.Pr.G.J.*, *Surrey.* January 1890.

895 **Hodge**, Arthnr. *Lydenburg, South African Republic.* 738 (S.C) W.M. October 1894.

896 **Hodges**, Richard. 217 *Old Christchurch Road, Bournemouth.* 195, W.M. March 1889.

897 **Hodgkins**, Lancelot Clancarthy. *Pietermaritzburg, Natal.* 956. Jnne 1891.

898 **Hodgson**, Richard. *Clifton House, Halifax, Yorks.* 448. March 1888.

899 **Hodson**, James. *Mill House, Robertsbridge, Hawkhurst, Sussex.* 1184. May 1892.

900 **Hogard**, Charles Frederick. 40 *Grosvenor Road, Highbury New Park, N., London.* 205, P.M., *P.Pr.Sup.W.*, *Essex.* **Past Grand Standard Bearer, England.** May 1887.

901 **Hogg**, Capel Jenner. *Standard Bank, Cape Town.* 1938, W.M. Jnne 1892.

902 **Hogg**, Guy Weir. *Prince's Lodge, St. Helena.* 488, 912. March 1894.

903 **Hogg**, Jabez. 1 *Bedford Square, W.C., London.* 172, 1260, P.M., *1260*, P.Z. **Past Grand Deacon, Past Grand Sword Bearer** (R.A.), **England.** March 1889.

904 **Hogg**, James C. 9 *Bridge Street, Kelso, N.B.* 58, P.M. January 1894.

905 **Hokanson**, Carl Gustaf. 22 *Neville Street, Onslow Gardens, S.W., London.* 1513. May 1894.

906 **Holden**, James Austin, A.B., A.M. 27 *Elm Street, Glens Falls, New York.* 456, *55*, P.H.P. October 1891.

907 **Holdsworth**, Hugh Sugden. 9 *Clare Road, Halifax.* 408, 448, P.M., *408*, P.Z., *P.Pr.G.D.C.*, *West Yorks.* March 1888.

908 **Hollander**, George Henry. *Winburg Road, Orange Free State, South Africa.* Unity Lodge (D.C.), W.M. Local Secretary for Orange Free State, Northern Division. November 1892.

909 **Holme**, Richard Hopper. 6 *Chester Street, Newcastle-on-Tyne.* 1676, *48*. October 1890.

910 **Holmes**, John Richard. *Cape Coast, West Africa.* 387. Local Secretary for the Gold Coast. June 1888.

911 **Holt**, William Henry. 11 *Ashville Road, Birkenhead.* 537, W.M. November 1894.

912 **Holtorp**, Oscar James von. 105 *Forest Road, Dalston, N.E., London.* 1897, P.M., *1602*, *P.P.G.D.*, *Middlesex.* January 1893.

913 **Homer**, William Frederick. 5 *South Street, Ballarat, Victoria.* 53. October 1893.

914 **Hope**, Andrew. *Prospect Villa, Prospect Park, Exeter.* 39, W.M., 0 (S.C.) November 1889.

915 **Hope**, Rev. Walter Muirhead, M.A. 122 *Bartholomew Street, Newbury, Berks.* 357, 1703, 1726, P.M., *357*, *Pr.G.Ch.*, *Pr.G.A.So.*, *Oxon.* March 1890.

916 **Hopekirk**, Walter. *Crystal Palace, Sydenham, S.E., London.* 179, 1858, 1986, P.M., *179*, *746*, P.Z., **Past Grand Pursuivant, England.** March 1888.

917 **Hopkinson**, William. 96 *Bedford Road, Rock Ferry, Birkenhead.* 477, P.M., *477*. March 1894.

918 **Hornby**, William Frederick. *Bloemfontein, Orange Free State.* 1022. October 1893.

919 **Horne**, George Henry. *Mount Pleasant, Douglas, Isle of Man.* 1242, P.M. June 1893.

920 **Hornor**, Guy M. *Morris Building, New Orleans, U.S.A.* 1. May 1894.

921 **Horsley**, Rev. John William. *St. Peter's Rectory, Walworth, S.E., London.* 913. June 1891.

922 **Horton**, Edward. *Stanley Street, Rockhampton, Queensland* 932, 205 (SC.) Jannary 1892.

923 **Houlden**, John William. *The Cemetery, Burnley, Lancashire.* 126, 1504. March 1893.

924 **Houndle**, Rev. Edward Laffan Garvock. *Homeleigh, Epsom, Surrey.* 1670, 1826, *Pr.G.Ch.*, *Surrey.* March 1890.

925 **Houndle**, Henry Charles Herman Hawker. *Radnor House, Upper Tooting, S.W., London.* 1826, P.M., *1706*, *P.G.W.*, *Surrey.* January 1890.

926 **Howard**, Charles Caleb. *Picton, Marlboro', New Zealand.* 2036, W.M. October 1890.

927 **Howard**, J. W. *Westpark Brewery, Glasgow.* 1731, 1960. June 1888.

928 **Howard**, Sir Richard Nicholas. *Greenhill House, Weymouth.* 1037, P.M. **Past Grand Deacon.** January 1894.

929 **Howe**, George. *Tallarook, N.E. Line, Victoria.* 87. March 1894.

930 **Howell**, Alexander Nathaniel Yatman. 109 *High Street, Portsmouth.* 257, 309, 1834, 1990, P.M., *257*, *309*, *1776*, *2068*, *2074*, J., *Pr.G.O.* (R.A.), *Hants.* Local Secretary for Hampshire and Isle of Wight. March 1888.

931 **Hubbard**, Edmund Isle. *Moorgate Street, Rotherham, Yorks.* 904. November 1890.

932 **Hudson**, Charles W. *Terminus Gate, Brighton.* 315, 1540, 2201, P.M., *315*, *1507*, *1540*, P.Z., *Pr.G.W.*, *Sussex.* November 1894.

933 **Hudson**, Robert. 24 *Hotspur Street, Tynemouth.* 2039, *80*, *Pr.G.Sec. and Pr.G.Sc.E.*, *Durham.* **Past Grand Sword Bearer and Past Grand Standard Bearer** (R.A.) **England.** March 1889.

934 **Hughes**, Snrgeon-Captain Matthew Louis, A.M.S. *Union Club, Malta.* 349, W.M., 1971, *407*, H., *D.G.P.B.Gen.P.*, *P.D.G.St.B.*, *D.G.P.So.*, *P.D.G.D.C.* (R.A.), *Malta.* May 1892.

935 **Hughes**, Robert. *St. Oswald's, Alexandra Park, Hastings.* 1184, P.M., *P.Pr.G.St.B.*, Sussex. Local Secretary for East Sussex. February 1887.

936 **Hughes**, William. 66 *High Street, Sandgate, Kent.* 349, P.M., *407*, P.Z., *P.Dis.G.W.*, *P.Dis.G. 3rd P., Malta.* May 1892.

937 **Hull**, Charles. *Lyttleton Times Office, Christchurch, New Zealand.* 609, W.M., *Dis.G.D.*, *Canterbury.* **Grand Steward of Grand Lodge of New Zealand.** Local Secretary for Canterbury, New Zealand. June 1889.

938 **Humphreys**, Alfred W. 44 *Canonbury Square, N., London.* 1677, 1839. June 1892.

939 **Humphreys**, Frederick John. 44 *Canonbury Square, N., London.* 1839, 2448. June 1894.

940 **Hunt**, Joshua. *Avondale, Chester Co., Pennsylvania.* 475. October 1890.

941 **Hunt**, Thomas Spawton. 7 *Island Road, Garston, Liverpool.* 1675. May 1892.

942 **Hunter**, Colonel Charles, F.R.S. Edin., F.S.A. Scot. *Plas Coch, Anglesey.* 755, 1615, P.M., P.Z., *P.P.G.W., North Wales, P.P.G.M., Aberdeenshire, E.* **Past Grand Warden, Greece.** March 1893.

943 *Hunter, William Sutherland. *Kildonan, Maxwell Drive, Pollokshields, Glasgow.* 0, 1, 772, S.M., 50. **Grand Standard Bearer (R.A.), Scotland.** March 1890.

944 **Hurlbut**, Orion L. *Chattanooga, Tennessee, U.S.A.* P.M. **Past High Priest, Tennessee.** March 1892.

945 **Hurst**, John Stephen. *Buck's Head Hotel, Ballarat, Victoria.* 163, W.M., *10.* October 1894.

946 **Hutchons**, Arthur Newman Maskell. *Aliwal North, Cape Colony.* 1467, P.M., *Dis.G.Stew., South Africa, Eastern Division.* October 1891.

947 **Ingamills**, John Norman. *Observatory, Melbourne, Victoria.* Doric Lodge. October 1893.

948 **Ingleby**, John. 23 *Bentley Street, Bradford.* 302, P.M., *302.* March 1893.

949 **Innes**, David Charles. *Wellington, New Zealand.* October 1888.

950 **Irving**, Malcolm Murray. *Sydney, New South Wales.* 477 (S.C.), P.M., *116* (S.C.) May 1892.

951 **Isebree-Moens**, Joost. *Villa Bloois, Kralingen, Holland.* L. Frederick Royal, W.M. **Grand Expert, Grand Lodge of the Netherlands.** October 1890.

952 **Jackman**, Joseph. 4 *Kenwood Park Road, Sharrow, Sheffield.* 139, *139.* June 1891.

923 **Jackson**, Richard. 17 *Commercial Street, Leeds.* 289, P.M. Local Secretary for Leeds and Vicinity. January 1893.

954 **Jackson-Jones**, W. *B.I.S.N.Co.*, 13 *Strand, Calcutta.* 1198, *1198.* March 1894.

955 **Jacob**, William Henry. *Magdala Villas, Winchester.* 76, 1813, P.M., *52*, P.Z., *Pr.G.Sup.W., and P.Pr. 2nd A.So., Hants and Isle of Wight.* March 1888.

956 **Jacobs**, Jacob. 1 *Holly Villas, Clapton Square, N., London.* 1839, 2265, *1839.* March 1893.

957 **James**, John. *High Street, Haverford West, South Wales.* 464, P.M., *366*, *2001*, P.Z., *Pr.G.Sec., South Wales, West Division.* March 1891.

958 **James**, John Daubin. 615 *East Second Street, Plainfield, New Jersey, U.S.A.* 149, *220.* June 1894.

959 **Jefferis**, Arthur Henry. 24 *Mosley Street, Manchester.* 645, 1161, P.M., *P.Pr.G.A.D.C., East Lancashire.* September 1887.

960 **Jenkins**, Henry. *Gutta Percha Co., Wharf Road, City Road, N., London.* 860, P.M. June 1894.

961 **Jenkins**, Joseph Molyneux. *West Street, Rye, Sussex.* 341, P.M. January 1892.

962 **Jervis**, Rev. Edward. 57 *Linden Gardens, Chiswick, W., London.* 357. May 1890.

963 **Joel**, Jenkin. 18 *Knatchbull Road, Camberwell, S.E., London.* 2381. June 1893.

964 **Johns**, Frederick. *South Australian Register Office, Adelaide.* 1, 39, *4.* **Grand Steward, South Australia.** November 1891.

965 **Johnson**, Edward, *Jagersfontein, Orange Free State.* Lodge Star of Africa, *P.D.M.*, *234* (S.C.), H. June 1893.

966 **Johnston**, George, M.D., C.M. 13 *Great George Street, Liverpool.* 1182. March 1894.

967 **Jolley**, Philip Henry. *Waipukurau, Hawkes Bay, New Zealand.* 25, P.M., **Past Grand Assistant Sword Bearer, New Zealand.** May 1894.

968 **Jones**, Samuel George. *Freemasons' Hall, Flinders Street, Adelaide, South Australia.* 32. Local Secretary for South Australia. November 1889.

969 **Jones**, Samuel. 13 *Elm Grove, Birkenhead.* 477, 2433, P.M., *477*, P.Z., *P.Pr.G.D., Pr.G.H., Cheshire.* Local Secretary for Liverpool and Cheshire. November 1892.

970 **Jones**, Thomas. 110 *Amhurst Road, Lower Clapton, N.E., London.* 1607, P.M. January 1890.

971 **Jones**, Thomas. *Wednesbury, Staffordshire. P.Pr.G.P., Staffordshire.* May 1891.

972 **Jones**, Young. 825 *East Broad Street, Richmond, Virginia, U.S.A.* 10, W.M., *43.* January 1893.

973 **Joseph**, David Davis. 4 *Montpelier Terrace, Swansea, Glamorganshire.* 237, *237.* October 1890.

974 **Joye**, W. A. 17 *Clerkenwell Road, E.C., London.* 1278, P.M. October 1894.

975 **Kallender**, Harry James. *Matamata, Auckland, New Zealand.* 12. May 1894.

976 **Kauffman**, Andrew John. *Columbia, Pennsylvania, U.S.A.* 286, P.M., *224*, P.H.P., *Dis.Dep.G.M., No.* 1, *Pennsylvania.* June 1888.

977 **Keay**, Charles Henry. *Sidney Terrace, Waterloo, Blyth, Northumberland.* 659, *659.* June 1893.

978 **Keble**, Harman. *Wharfedale, Albert Terrace, Margate.* 183. *March* 1894.

979 **Keith**, William. *P.O.B.* 167, *Pretoria, South African Republic.* 770 (S.C.), W.M., *231* (S.C.) October 1894.

980 **Kemp**, Alexander. *Glenelg, South Australia.* 30, P.M. Grand Deacon, Grand Lodge of South Australia. May 1889.

981 **Kemp**, Charles. *Southbrook, Toowoomba, Queensland.* 2338, 775 (S.C.), *194* (S.C.) June 1891.

982 **Kemp**, William Coster. 56 *Milton Road, Birkenhead.* 477, *477.* November 1893.

983 **Kemp**, William David. 32 *Academy Street, Inverness.* 339, *115.* May 1894.

984 **Kempster**, William Henry, M.D. *Chesterfield, Clapham Common North Side, S.W., London.* 60, 890, 1420, 1853, P.M., *766, 890,* P.Z. Past Grand Steward. March 1888.

985 **Kemsley**, Jesse. 44 *Bark Place, Kensington Gardens, W., London.* 2329. October 1891.

986 **Kendall**, Lieut.-Colonel J. *St. Martin's Square, Scarborough.* 200, *200.* March 1890.

987 **Kennedy**, John E. *Nashville, Tennessee, U.S.A.* 131, P.M. March 1894.

988 **Kenning**, Frank Reginald. *Upper Sydenham, S.E., London.* 192. March 1894.

989 **Kenning**, George. "Proprietor of "Freemason." *Upper Sydenham, S.E., London.* 192, 249, 1657, 2191, P.M., *192, 1657,* P.Z., *P.Pr.G.D. and P.Pr.G.D.C.* (R.A.), *Middlesex.* November 1887.

990 **Kenyon**, George Henry. 123 *North Main Street, Providence, Rhode Island, U.S.A.* 30, P.M. Grand Master, Rhode Island. October 1890.

991 **Kenyon**, William John Charles. 228 *Laurel Terrace, St. Paul, Minnesota, U.S.A.* 25 (Neb. C.), *45.* January 1893.

992 **Kerr**, James A. S. 44 *St. Vincent's Place, Glasgow.* 0, 592, 772, *50,* H. November 1893.

993 **Keyser**, Charles Edward. *Aldermaston Court, Reading.* 2, 403, 404, 1479, 1549, 2323, P.M., *2, 403, 404, 1479, 1549,* P.Z., *P.P.G.W., P.P.G.J., Herts, P.P.G.A.So., Middlesex.* Grand Deacon, Grand Sword Bearer (R.A.) January 1893.

994 **Khory**, Edalji Jamsedji. 8 *Raffles Place, Singapore.* 832, 1415, P.M., *508,* P.Z., *Dis.G.S.W., Eastern Archipelago.* Local Secretary for Singapore. October 1890.

995 **Khoshro**, K. R. 8 *Elphinstone Circle, Bombay.* 1260. March 1893.

996 **Kidd**, Alfred. *Freemasons' Hall, Auckland, New Zealand.* 1, P.M. President, Board of General Purposes, New Zealand. May 1893.

997 **Kiddle**, Hugh Charles. *Walbundrie, New South Wales.* P.M. Local Secretary for New South Wales, Southern District. June 1894.

998 **Kiddle**, Surgeon-Captain Walter. 37 *Common, Woolwich, Kent.* 2277, P.M., *25* (I.C.) January 1892.

999 **Kilham**, John. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.), P.Z. May 1891.

1000 **King**, Alfred, Mus. Doc., Oxon. 30 *Buckingham Place, Brighton.* 271, 2201, P.M., *271,* P.Z., *P.P.G.O., P.P.G.J., Sussex.* October 1893.

1001 **King**, Charles Southcote. *Roma Downs, Roma, Queensland.* 730 (S.C.), *3* (V.C.). Past Grand Warden, Victoria. June 1894.

1002 **King**, Frank. *Clora Road, Forest Gate, E., London.* 1607. January 1890.

1003 **Kingsbury**, William Henry. *Bailey's Terrace,* 99 *Lydiard Street, Ballarat, Victoria.* 114, *10.* Local Secretary for Ballarat and Vicinity. January 1893.

1004 **Kingston**, William Richard. *Strada Reale, Valletta, Malta.* 107, *407, D.G.Stew., Malta.* January 1893.

1005 **Kipps**, William. 93 *Lewisham High Road, S.E., London.* 1275, 1310, 1531, P.M., *P.Pr.G.O., Kent.* June 1894.

1006 **Kirchhoffer**, Samuel G., M.A., F.G.S., F.R.G.S. *Yately Grange, Blackwater, Hants.* 859, 1492, 1714, 1899, P.M., *948, 1395,* P.Z., *P.Pr.G.W., Surrey*; *P.Pr.G.S.B., Cambridge*; *P.Pr.Sc.N., Berks and Bucks*; *P.G.W., Berks.* Deputy Grand Director of Ceremonies. November 1887.

1007 **Kirk**, Alfred. *Gainsboro', Lincolnshire.* 422, P.M., *422,* P.Z., *P.Pr.G.W., P.Pr.G.H., Lincolnshire.* March 1889.

1008 **Kite**, Edwin. *Somerville, Seacombe, Cheshire.* 823, 2433, P.M., *823.* November 1892.

1009 **Kitson**, George H. 44 *Florence Road, New Cross, S.E., London.* 548, P.M., *79,* Z. October 1894.

1010 **Klein**, William. 24 *Belsize Park, N.W., London.* 238, P.M. October 1890.

1011 **Kleinkauf**, Richard Francis. *Barkly West, South Africa.* 1417. October 1894.

1012 **Knight**, Charles Neil. 31 *Holland Park, W., London.* 1036. May 1893.

1013 **Knight**, Herbert Manning. 406 *Collins Street, Melbourne, Victoria.* 123. June 1892.

1014 **Koch**, John Godfrey. *Penang.* 1555, W.M., *1555, Dis.G.A.D.C., Eastern Archipelago.* May 1889.

1015 **Kortrecht**, A. H. 318 *Front Street, Memphis, Tennessee, U.S.A.* 299. January 1894.

1016 **Krichauff**, Frederick Charles. *New Government Offices, Adelaide, South Australia.* 28. March 1891.

1017 **Lake**, William. *Kenwyn, Queen's Road, Beckenham, Kent.* 131, P.M., *P.Pr.G.R., Cornwall.* May 1887.

1018 **Lamb**, Theodoric Benjamin. *Meridian, Mississippi, U.S.A.* 398, *25.* May 1892.

1019 **Lambert**, James J. 83 *Mosley Street, Manchester.* 1387, P.M., *P.Pr.G.R., West Lancashire.* March 1891.

1020 **Lambert**, Lieut-Colonel George, F.S.A. 10 *Coventry Street, Piccadilly, W., London.* 198, 504, 2021, P.M., *7, 21,* P.Z. **Past Grand Sword Bearer.** May 1891.

1021 **Lambert**, Richard. *P.O.B.* 81, *New Orleans, U.S.A.* 59, P.M. **Grand Secretary of Grand Lodge and Past Grand High Priest of Grand Chapter of Louisiana.** Local Secretary for Louisiana. June 1887.

1022 **Lamette**, Alphonse Fortuné. *Dudley Mansion, Brighton.* 271, 1303, 1947, 2187, *271.* June 1891.

1023 **Lamonby**, William Farquharson. 62 *Ivydale Road, Nunhead, S.E., London.* 962, 1924, 1073, P.M., *119,* P.Z., *P.Pr.G.W., P.Pr.G.J., Cumberland and Westmoreland.* **Past Grand Warden, Grand Lodge of Victoria.** November 1889.

1024 **Lancaster**, George Felton. *Admiralty Cottage, Forton, Gosport.* 903, 1990, 2153, P.M., *342, 903, 1428,* P.Z., *P.Pr.G.R., P.Pr.G.J., Pr.A.G.Sec., Hants and Isle of Wight.* May 1887.

1025 **Lane**, Charles Sheriff. *Newstead House, West Hartlepool, Durham.* 764, 1862, P.M., *764,* P.Z, *P.Pr.G.D., Pr.G.W., P.Pr.G.Sw.B., Pr.G.H.* (R.A.), *Durham.* March 1888.

1026 **Lane**, Edward George. *Oamaru, Otago, New Zealand.* 11. May 1893.

1027 **Lange**, Paul. *Senekal, Orange Free State.* Lodge Unity (D.C.) May 1893.

1028 **Langley**, W. C. *Cleveland House, Stockton-on-Tees.* 1674. May 1890.

1029 **Lapin**, Bernard. *Johannesburg, S.A.R.* 744 (S.C.) June 1889.

1030 **Lardner**, Henry Joseph. 27 *Clement's Lane, E.C., London.* 60, 1623, 1745, 1929, P.M., *3, 907, 1381, 1623, 1745, 1929,* P.Z., *P.Pr.G.A.D.C., Surrey.* May 1890.

1031 **Large**, James Rickard. *Trentham House, Bush Hill Park, Enfield, Middlesex.* 1607, P.M., *174.* March 1890.

1032 **Larter**, F. W. 63 *Kent Road, Glasgow.* 4, W.M., *69,* H. June 1894.

1033 **Last**, John Thomas. 48 *Sunbridge Road, Bradford.* 2321, *387.* March 1887.

1034 **Lavery**, Hugh. *Bennalla, Victoria.* 64. October 1892.

1035 **Lawless**, James Frederick. *Great Northern Express Company, St. Paul, Minnesota, U.S.A.* 3, W.M. November 1892.

1036 **Lawrence**, Rev. John Thomas, M.A. Editor of "Indian Masonic Review." *Church Road, Vepery, Madras.* 237, 1198, P.M., *1198,* J., *P.D.G.Ch., D.G.O., Madras.* May 1893.

1037 ***Lawrence**, General Samuel Crocker. 28 *Lancaster Street, Boston, Massachusetts, U.S.A.* **Past Grand Master of Grand Lodge of Massachusetts.** March 1888.

1038 **Lawson**, Thomas Mann. *Hill Top, Armley, Leeds.* 600, *600.* January 1889.

1039 **Leaver**, T. W. *Westpelaer, Sutton, Surrey.* 1347. March 1893.

1040 **Lee**, Edwin C. E. 67 *Reginald Terrace, Leeds.* 265, P.M., *408,* P.Z., *P.Pr.G.S.B., P.Pr.G.So., W. Yorks.* June 1891.

1041 **Lee**, J. St. John. *Walbundrie, New South Wales.* 93. October 1894.

1042 **Lee**, William Henry. 195 *Norwood Road, Herne Hill, S.E., London.* 975, 1524, 1897, P.M., *975, 1423, 1524,* P.Z., *P.Pr.G.D., Pr.A.G.S., Pr.G.Sc.E., Middlesex.* March 1890.

1043 **Leech**, Rev. Alick Charles. *The Rectory, Roma, Queensland.* 730 (S.C.), *758* (S.C.) June 1894.

1044 **Leeson**, Charles John. *Post and Telegraph Department, Croydon, Queensland.* 768 (S.C.), P.M. January 1892.

1045 **Le Feuvre**, John Emilius, J.P. 1 *Waterloo Place, Southampton.* 130, P.M., *Dep.Pr.G.M., Pr.G.H., Hants and Isle of Wight.* **Past Grand Deacon and Past Grand Sword Bearer** (R.A.), **England.** September 1887.

1046 **Leggs**, Joseph Henry. *Criswick Road, Ballarat, Victoria.* 36. October 1894.

1047 **Leicher**, Julius. *Tanugs, British Bechuanaland.* 2232. June 1890.

1048 **Lemon**, Rev. Thomas William, D.D., S.C.L. *Erme House, Ivybridge, Devon.* 70, 189, 223, 1071, 1205, 2025, P.M., *70, 189, 223, 494, 2025,* P.Z., *P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.Prin.So., Pr.G.H., Devonshire.* September 1887.

1049 **Leslie**, Captain John Henry, R.A. *Peshawur Road, Rawal Pindi, Punjab.* 1960, P.M., *1960,* P.Z., *D.G.W., D.G.A.D.C.* (R.A.), *Punjab.* Local Secretary for the Punjab. October 1891.

1050 ***Le Strange**, Hamon. *Hunstanton Hall, Norfolk.* 10, P.M., *10,* P.Z., *P.Pr.G.Treas., D.Pr.G.M., P.Pr.G.H., Norfolk.* **Junior Grand Deacon, England.** June 1890.

1051 **L'Estrange**, Guy S., M.D. *Roma, Queensland.* 730 (S.C.) October 1892.

1052 **Levander**, Frederick William, F.R.A.S. 30 *North Villas, Camden Square, N.W., London.* 1415, P.M., *142, 2048,* P.Z., *P.Pr.G.D., P.Pr.G.Treas.* (R.A.), *Middlesex.* Local Secretary for Middlesex and North London. January 1890.

1053 **Levoy**, Lewis G. *Webster, South Dakota, U.S.A.* 54, P.M., *23,* P.H.P. **Grand High Priest, South Dakota.** Local Secretary for South Dakota. October 1893.

1054 **Levy**, Albert. *Box 423, Johannesburg, Transvaal.* 1409, *153.* May 1889.

1055 **Lewenberg**, Jacob Frank, M.D. 2321 *Oxford Street, Philadelphia, U.S.A.* 11 (D.C.), *3* (D.C.) May 1891.

1056 **Lewis**, Charles Edwardes, *Breda Street, Cape Town.* De Goede Hoop Lodge, W.M. October 1892.

1057 **Lewis**, Harold. *Mercury Office, Bristol.* 686, 2257, P.M., *P.Pr.G.St., Keeper of the Archives, Bristol.* February 1887.

1058 **Lidgey**, William. *Devoran, Truro, Cornwall.* 589, P.M., *1006,* P.Z. October 1889.

1059 **Life**, Edward. 167 *Fleet Street, E.C., London.* 1381. March 1893.

1060 **Life**, William. 107 *Portland Street, Southport, Lancashire.* 1313. March 1893.

1061 **Lightfoot**, Bruce. *Station Master, Shoreham, Kent.* 1915. March 1889.

1062 **Lightfoot**, Richard Henry. *Homebush, Mackay, Queensland.* 737 (S.C.) May 1894.

1063 **Liley**, Joseph Henry. *Beaconsfield, South Africa.* 1832. June 1891.

1064 **Limerick**, Samuel Benton. *Snohomish, Washington, U.S.A.* 25, *15.* May 1894.

1065 **Lindsay**, Thomas A. *Carnoustie, N.B.* 225, 679, P.M., *6,* P.Z., *Pr.G.H., Angus and Mearns.* May 1984.

1066 **Lindsey-Renton**, George Henry. *Hazel Dene, W. Dulwich, S.E., London.* 183, P.M. January 1890.

1067 **Lines**, H. Wales. *Meriden, Connecticut, U.S.A.* 77, P.M., *27.* November 1893.

1068 **Lipinski**, Louis. *Box 119, Johannesburg, Transvaal.* 738 (S.C.) May 1889.

1069 **Lissack**, Simeon. *Box 511, Johannesburg, Transvaal.* 744 (S.C.) January 1891.

1070 **Lister**, Colville William. *Harrisville, Queensland.* 775 (S.C.) May 1893.

1071 **Lithgow**, Robert Alexander Douglas, M.D., LL.D. *27a Lowndes Street, Belgrave Square, S.W., London.* 1616, 809, P.M., *809, P.Pr.G.W., Cambridge.* March 1892.

1072 **Little**, Surg. Lieut. Col. Charles Colhoun, M.D., I.M.S. *Amraoti Camp, Berar, India.* 1449, P.M., *P.D.G.W., Bombay.* October 1894.

1073 **Livsey**, Milton. *Maple Street, Providence, R.I., U.S.A.* 36, *Dis.Dep.G.M.* May 1893.

1074 **Lloyd**, William Thomas. *P.O. Roodepoort, Krugersdorp, South African Republic.* 2480. October 1894.

1075 **Locke**, Dr. Charles Alfred. *Cawdor House, Rotherham, Yorks.* 904. June 1893.

1076 **Lockwood**, Luke A. 115 *Broadway, New York, U.S.A.* **Past Grand Master of Connecticut.** October 1894.

1077 **Lockwood**, L. J. *2nd and Madison, Memphis, Tennessee, U.S.A.* 229. January 1894.

1078 **Lockwood**, Thomas Meakin, F.R.I.B.A. 80 *Foregate Street, Chester.* 425, P.M., *P.Pr.G.Sup.W., Chester.* March 1888.

1079 **Lodder**, Charles. *Fourne-a-Mara, Largs, Ayrshire.* 173, P.M., *55.* January 1892.

1080 **Loewy**, Benno. 206 *Broadway, New York, U.S.A.* 220, *220.* May 1894.

1081 **Lofthouse**, Henry Wilson. *South Lodge, Taddenham Road, Ipswich.* May 1891.

1082 **Logan**, William. *Langley Park, Durham.* 124, 2135, P.M., *P.Pr.G.R., Durham.* February 1887.

1083 **Lomte**, F. E. 116 *Darlington Road, Darlington, New South Wales.* 7. June 1894.

1084 **Lovegrove**, Henry, F.S.I., A.R.I.B.A. *Eboracum, Herne Hill, S.E., London.* 1507, 1777, 1949, 2048, 2416, P.M., *72, 1549,* P.Z., *P.Pr.G.S.W., and P.Pr.G.Treas.* (R.A.), *Middlesex* November 1887.

1085 **Lowe**, William George. 85 *Breakspears Road, Brockley, S.E., London.* 1769, P.M. May 1894.

1086 **Luck**, Henry Courtenay, A.K.C., F.R.G.S., F.R.M.S., A.S.E. *Toowong, Brisbane, Queensland.* 908, 2306, P.M., *908.* October, 1891.

1087 **Lupton**, William Charles. *Cheapside, Bradford.* 974, P.M., *302,* P.Z., *P.Pr.G,D., West Yorks.* March 1888.

1088 **Mabin**, Frank. 10 *Union Street, Plymouth.* 105. January 1891.

1089 **Macadam**, William Ivison, F.R.S. Edin., F.I.C., F.C.S., F.S.A. Scot. *Surgeon's Hall, Edinburgh.* 145, W.M., *85, P.Pr.G.M.* (S.C.), *Jamaica.* **Representative of Grand Lodge of Arkansas, near Grand Lodge of Scotland.** March 1890.

1090 **Macarthy**, George Eugene. 9 *Dean Street, Newcastle-on-Tyne.* 1427, P.M., *481* P.Z., *P.Pr.G.R., P.Pr.G.H., Northumberland.* May 1892.

1091 **MacBride**, Andrew Somerville. *Ashbank, Alexandria, Glasgow.* 170, W.M., *P.G.W., Dumbartonshire.* May 1893.

1092 **MacCalla**, W. A. Editor of "Keystone." 239 *Dock Street, Philadelphia, U.S.A.* March 1894

1093 **MacClenachan**, C. T. 31 *Chambers Street, New York, U.S.A.* 271, P.M. **Representative of Grand Lodge of Pennsylvania at Grand Lodge of New York.** May 1887.

1094 **MacConnell**, Thomas John. *Lisburne, Wills Street, Ballarat, Victoria.* 36. March 1893.

1095 **MacCullough**, William. *High Street, Auckland, New Zealand.* 418 (S.C.), P.M., *197* (S.C.), P.Z., *Pr.G.M., Dep.G.Sup.* (R.A.), *North Island.* March 1891.

1096 **MacDonald**, John Young. 12 *Eyre Street, Ballarat, Victoria.* 10. **Past Grand Steward, Victoria.** October 1894.

1097 **Macdonald**, Alexander. *Thornwood, Ardrishaig, Scotland.* 754, P.M., *69.* January 1893.

1098 **Macdonald**, Robert. 37 *Marquis Street, Glasgow.* 128, P.M., *67*, P.Z., *P.Pr.G.D.C., Glasgow.* **Grand Steward, Scotland.** June 1891.

1099 **Macdougall**, Hamilton C. 24 *Summers Street, Providence, Rhode Island, U.S.A.* 21. **Grand Organist, Rhode Island.** March 1888.

1100 **MacDowall**, Andrew. 44 *Compton Road, Highbury, N., London.* 948, P.M. March 1893.

1101 **MacDowall**, G. A. *Bramber, Plaistow, Essex.* 2291. January 1892.

1102 **Mace**, Albert E. *Chipping Norton, Oxfordshire.* 1036. March 1894.

1103 **Macfarlane**, Edward. *Makaretu, Napier, New Zealand.* 30. May 1893.

1104 **MacGee**, Robert. 34 *South Castle Street. Liverpool.* 1675, W.M. May 1892.

1105 **MacGregor**, George Robert. *Bingley, Yorkshire.* 439. May 1889.

1106 **MacGregor**, James. 8 *Stratford Grove, Heaton, Newcastle-on-Tyne.* 541. March 1890.

1107 **MacIntosh**, William Mouzon. *Tallahassee, Florida, U.S A.* 1, P.M., *1*, P.H.P. **Deputy Grand High Priest, Florida.** June 1893.

1108 **MacIntyre-North**, Charles Niven. 27 *Old Queen Street, Queen Anne's Gate, S.W., London.* 1559, W.M., *1275.* October 1890.

1109 **Mackay**, George J. *Olrig Bank, Kendal.* 129, *P.Pr.G.W., P.Pr.G.Sec., Dep.Pr.G.M., Cumberland and Westmoreland.* **Grand Standard Bearer, England.** October 1890.

1110 **Mackenzie**, Allan. 17 *St. Andrew's Square, Edinburgh.* 2, P.M., *56*, P.Z. **Grand Steward, Scotland.** November 1888.

1111 **Mackenzie**, Alexander F. 15 *Union Street, Inverness.* 339, W.M., *115*, Z., *Pr.G.W., Invernesshire.* Local Secretary for Inverness. November 1893.

1112 **Mackenzie**, Hector Rose. 39 *Union Street, Inverness.* 761, 339, *115.* May 1894.

1113 **Mackey**, John Brunt. 2 *Bouverie Street, Fleet Street, E.C., London.* 257, *319.* October 1888.

1114 **MacLachlan**, D. C. *Barcomville, Barcom Avenue, Darlinghurst, New South Wales.* 181, P.M. June 1894.

1115 **MacLean**, Lachlan. *Capetown.* 398 (S.C.), W.M. March 1893.

1116 **MacLean**, Peter. *Roma, Queensland.* 730 (S.C.). October 1894.

1117 **MacLeavy**, James. *Wirral Hotel, New Ferry, Birkenhead.* 477, *477.* January 1894.

1118 **Macleod**, James. *Bundaberg, Queensland.* 752 (S.C.) June 1894.

1119 **MacLeod**, James Morrison. 6 *Freemasons' Hall, W.C., London.* 113, 884, 1661, P.M., *1661*, P.Z., *P.Pr.G.St.B., P.Pr.G.W., Derby, P.Pr.G.S.B., Notts.* Secretary, R.M.I.B. November 1890.

1120 ***MacMillan**, Frederick Douglas. *Box 1541, Johannesburg, Transvaal.* 744 (S.C.) November 1890.

1121 **MacNair**, Thomas S. *Hazleton, Pennsylvania, U.S.A.* 242, P.M., *181*, P.H.P. **Past Deputy District Grand Master, Pennsylvania.** May 1887.

1122 **MacNaught**, George C. H. *Melrose Lodge, Shawlands, Glasgow.* 275, 556, P.M., *87*, P.Z., *P.P.G.W., Pr.G.Sec., Glasgow.* **Grand Deacon, Scotland.** January 1894.

1123 **MacNeill**, Percy Russell. *Longlands, Griqualand West, S. Africa.* 1417. October 1894.

1124 **MacNeilly**, A. *P.O. Sydney, New South Wales.* 32, W.M. October 1894.

1125 **MacNeilly**, J. *P.O. Sydney, New South Wales.* 32, P.M. October 1894.

1126 **Macpherson-Grant**, John. *Milton Cottage, Kingussie, N.B.* 527, W.M., *53.* May 1894.

1127 **Mager**, William Kelk. *Queenstown, South Africa.* P.M. May 1893.

1128 **Malden**, Rev. Charles Herbert, M.A. *c/o Addison and Co., Publishers, Madras, India.* 1841, 1906, P.M., *1906*, P.Z., *P.Dis.G.Ch., Madras.* Local Secretary for South India. November 1889.

1129 **Manfield**, Harry. *Cliftonville, Northampton.* 1764, *360.* May 1889.

1130 **Mann**, Edgar Montague. *Bath Mount, Exeter.* 39. March 1892.

1131 **Mann**, John William. *Oakes and Co., Madras.* 1198. October 1894.

1132 **Manning**, John J. 132 *Nassau Street, New York City.* 271, *241.* October 1891.

1133 **Mannix**, George Felix. *P.O.B.* 86 *Bloemfontein, Orange Free State.* 1022. October 1893.

1134 **Manton**, James Odom. *Wharfedale Villa, Swinburne Street, Derby.* 253, 1085, 2224, P.M., *253*, P.Z., *P.Pr.G.A.D.C., P.Pr.G.D.C.* (R.A.), *P.Pr.G.Sc.N., Derbyshire.* March 1892.

1135 **Manuel**, Robert. 5 *Pump Court, Temple, E.C., London.* 1196, P.M., *1196*, P.Z. October 1893.

1136 **Mapleton**, Cuthbert Walter. 29 *Schubert Road, Putney, S.W., London.* 256, 2243. June 1890.

1137 **Markham**, Christopher A., F.S.A. *Spratton, Northampton.* 360, 1911, P.M. May 1892.

1138 **Marsh**, Henry. *Wellington Street, Leeds.* 1221, W.M. June 1893.

1139 **Marshall**, James. 219 *Buchanan Street, Glasgow.* 4, 304, P.M., *50*. March 1892.

1140 **Marshall**, Walter Crawford. 179 *Liverpool Street, Sydney, New South Wales.* 181 P.M. Grand Deacon, N.S.W. October 1893.

1141 **Marshall**, William Bayley, F.S.S., M.I.C.E., M.I.M.E. *Richmond Hill, Birmingham.* 938, 1644, P.M., *938*, P.Z., *P.Pr.G.R., Warwickshire.* June 1892.

1142 **Marson**, James Thomas. *Sandon Road, Stafford.* 726, *726*. November 1893.

1143 **Marston**, Edward. 125 *Park Road, Newcastle-on-Tyne.* 1767, P.M., *24*, P.Z., *P.P.G.St.B. P.G.J., Northumberland.* March 1893.

1144 **Martin**, George. 62 *Hawkshead Street, Southport, Lancashire.* 600, 702, *600, 839*. January 1890.

1145 **Martin**, George Wyndham. *Queen Street, Wigan, Lancashire.* 2269. May 1894.

1146 **Martin**, Robert. 157 *Fenchurch Street, E.C., London.* 453, P.M., *142*, P.Z., *P.P.G.D., Essex.* January 1893.

1147 **Martin**, Walter A. *Lake Wendourne, Ballarat, Victoria.* 36, W.M. November 1894.

1148 **Martyn**, Reginald Alexander. 48 *Kenilworth Road, Kilburn, N.W., London.* 192. January 1894.

1149 **Marvin**, Harry Forbes Churton. *Caskgate Street, Gainsborough, Lincoln.* 422. March 1894.

1150 **Mason**, Charles Letch. 1 *Moorland Terrace, Leeds.* 304, 2069, P.M., *P.Pr.G.Treas., P.Pr.G.H., West Yorks.* June 1887.

1151 **Mason**, Rev. Henry J. *Wigston Magna Vicarage, Leicester.* 1146, P.M., *1146*, P.Z., *P.Pr.G.Chap., Dorset.* January 1891.

1152 **Mason**, J. J. *Grand Lodge of Canada, Grand Sec's. Office, Hamilton, Ontario.* Grand Secretary of the Grand Lodge of Canada. March 1888.

1153 **Mason**, John William. *Church Street, Pietermaritzburg, Natal.* 956, P.M. *P.Dis.G.Std.B., Dis.G.Sup.W., Natal.* November 1888.

1154 **Mason**, William, M.R.C.S. *St. Austell, Cornwall.* 496, P.M., P.Z., *P.Pr.G.D., Cornwall.* November 1889.

1155 **Massey-Hicks**, John Moses. *P.O.B. 42, Johannesburg, Transvaal.* 853, 2313, P.M. October 1890.

1156 **Massie**, E. J. *Simla House, Spring Road, Bedford.* 1513, P.M. January 1888.

1157 **Masson**, David Parkes. *Lahore, Punjab, E.I.* 1960, *P.Dis.G.Treas., Punjab.* June 1888.

1158 **Masters**, William. *Rosslyn, St. Alban's.* 60, 428, 1479, 2128, P.M., *428*, P.Z. Grand Steward. October 1889.

1159 **Matalha**, E. Baron de. *Pretoria, South African Republic.* 738, 744, 1747 (S.C.), Star of the Rand (D.C.), P.M., *738*. October 1889.

1160 **Mather**, John Lawrence. 4 *&* 6 *Grafton Street, Gower Street, W.C., London.* Past Assistant Grand Director of Ceremonies, Past Grand Standard Bearer (R.A.) May 1890.

1161 **Mathers**, S. L. Macgregor. 1 *Avenue Du Quesne, Paris.* 195. October 1890.

1162 **Mathew**, Dr. Thomas Philip Ogden. *Johannesburg, Transvaal.* 989, P.M., *131* (S.C.), P.Z. June 1890.

1163 **Matier**, Charles Fitzgerald. *Mark Masons' Hall, Great Queen Street, W.C., London.* Past Grand Standard Bearer, England. June 1888.

1164 **Matlock**, P.N. *Kenton, Tennessee, U.S.A.* Grand Warden, Tennessee. March 1893.

1165 **Matzinger**, Captain Theodore. *Glen Lyn*, 18 *Erlanger Road, Hatcham, S.E., London.* 174. May 1894.

1166 **Maugham**, Rev. Henry M. *The Vicarage, Whitstable, Kent.* 31, 1915, P.M., *31, 133*, P.Z., *P.Pr.G.Chap., P.Pr.G.R.* (R.A.), *Kent.* March 1894.

1167 **Maxwell**, John M. *Room* 1, *Chicago Block, East Fifth Street, Leadville, Colorado, U.S.A.* 51, P.M. Grand Master, Colorado. May 1890.

1168 **May**, Thomas. *P.O. Toowoomba, Queensland.* 1315, P.M. May 1892.

1169 **Maye**, William Bennett. *Abham, Buckfastleigh, Devon.* 710, P.M., *710*, P.Z., *P.Pr.G.D.C., P.Pr.G.Std.B.* (R.A.), *Devon.* January 1889.

1170 **Mayfield**, Joseph. *Roma, Queensland.* 730 (S.C.), P.M., *190* (S.C.) October 1892.

1171 **Mead**, Colonel J. *Red Hill, Surrey.* 257, 785, 1789, 1826, 1971, P.M. September 1887.

1172 **Mears**, Arthur. *Townsville, North Queensland, Australia.* 1978, P.M., *P.Dis.G.St., P.Dis.G.S.B., Queensland.* March 1888.

1173 ***Mehta**, Roostumjee Dhunjeebhoy. 55 *Canning Street, Calcutta.* 232, 360 (S.C.), P.M., *203* (S.C), P.Z. *Dis.G.D., Bengal.* June 1891.

1174 **Mendelssohn**, Max. 412 *Strand, W.C., London.* 212, *1839*. January 1889.

1175 **Mendelssohn**, Sidney. *Kimberley, South Africa.* 1409. January 1889.

1176 **Merrick**, Rev. George Purnell. *Chaplain's House, Camden Road, N., London.* 1826, P.M., *706, P.Pr.G.Chap., Surrey.* June 1891.

1177 **Metcalf**, George Reuben, M.D. 110 *West Fourth Street, St. Paul, Minnesota, U.S.A.* 3. March 1892.

1178 **Meyers**, A. S. *Memphis, Tennessee, U.S.A.* Past Deputy Grand Master, Tennessee. March 1893.

1179 **Mickley**, George, M.A., M.B. *St. Luke's Hospital, E.C., London.* 63, P.M., *P.Pr.G.W., Herts.* May 1889.

1180 **Miles**, Charles George. *Port Elizabeth, Cape of Good Hope.* 711. March 1888.

1181 **Milledge**, Zillwood, J.P. *The Fernery, Weymouth, Dorset.* 170, P.M., *170,* P.Z., *P.Pr.G.D.C., Pr.G.W., P.Pr.G.Pr.So., Pr.G.D.C.* (R.A.), *Dorsetshire.* May 1890.

1182 **Millen**, John. *Toowoomba, Queensland.* 775 (S.C.), P.M., *164* (I.C.), P.K. May 1891.

1183 **Miller**, Alexander. *Cragie, Ligar Street, Ballarat, Victoria.* 36, P.M., *10.* Past Assistant Grand Director of Ceremonies, Victoria. March 1893.

1184 **Miller**, Francis Hugh. *Royal Victoria Yard, Deptford, S.E., London.* 1593, P.M , *1593.* March 1890.

1185 **Miller**, George Henry. *Millview, Edgeworthstown, Ireland.* 65, 76, 83, 308, P.M., *76,* P.K., *Pr.G.Sec., Meath.* March 1892.

1186 **Miller**, Robert Talbott. 626 *Greenup Street, Covington, Kenton Co., Kentucky.* 157. May 1890.

1187 **Millington**, James. *Carlton Cottage, Horsforth, near Leeds.* 1221. May 1893.

1188 **Mitchell**, John Layton. *Wintheuvel, Malmani G. F., Marisco, Transvaal.* 1417. October 1889.

1189 **Mitchell**, Thomas Wiseman. *Arbuthnot & Co., Madras.* 1198. October 1893.

1190 **Mold**, Charles Trevor. 655 *Piedad, Buenos Ayres.* 617, 2329, P.M., *617,* P.Z., *P.D.G.W., D.G.Sec.* Local Secretary for Argentine Republic. June 1894.

1191 **Monckman**, Joseph Woodhead. 19 *Charles Street, Bradford.* 1018, P.M., *600,* P.Z., *P.Pr.D.C.* (Craft), *P.Pr.Soj.* (R.A.), *West Yorks.* March 1888.

1192 **Monks**, James. *Rugelly, Staffordshire.* 124, P.M., *124,* P.Z., *P.Pr.G.W., Pr.G.J., Durham.* January 1890.

1193 **Monteith**, Robert. *East State School, Toowoomba, Queensland.* 775 (S.C.) October 1894.

1194 **Montgomery**, Thomas. *St. Paul, Minnesota, U.S.A.* 54, P.M., *22,* P.H.P. Grand Secretary, Minnesota. May 1893.

1195 **Moore**, George. *Nashville, Tennessee, U.S.A.* 8, P.M. March 1894.

1196 **Moore**, Lieut.-Col. George Montgomerie John, R.A., C.I.E. *Madras.* 150, P.M., *150, 273,* P.Z. District Grand Master, District Grand Superintendent, Madras. May 1893.

1197 **Moore**, Robert M. *Elizabeth, New Jersey, U.S.A.* Past Grand Master, New Jersey. Grand Representative of Grand Lodge of England. October 1890.

1198 **Moors**, Henry. 498 *Punt Hill, South Yarra, Victoria.* Doric Lodge. October 1892.

1199 **Monro**, H. C. *Local Government Board, S.W., London.* 1826. May 1892.

1200 **Morecroft**, Arthur Hubert. 32 *Linnet Lane, Sefton Park, Liverpool.* 2316, 2335. March 1890.

1201 **Morgan**, Charles Talgai. *Mackay, Queensland.* 1554. June 1894.

1202 **Morgan**, George H. *Cookeville, Tennessee.* Deputy Grand Master, Tennessee. March 1893.

1203 **Morgan**, Henry. *Casilla del Correo* 358, *Buenos Ayres.* 617, P.M. May 1890.

1204 **Morgan**, Henry Pendleton. *Custom House Street, Providence, R.I., U.S.A.* 36, W.M. May 1893.

1205 **Morgan**, Robert Barton. 3 *Lincoln's Inn, Corporation Street, Birmingham.* 925, P.M., *742,* P.Z., *P.P.G.St.B., Warwickshire.* November 1893.

1206 **Morgan**, Thomas. *Learmouth, Ballarat, Victoria.* 114. October 1893.

1207 **Morley**, Edward. *Aramai, Rockhampton, Queensland.* 2338. May 1894.

1208 **Morley**, William. 145 *Cheapside, E.C., London.* 1769, P.M., *140,* P.Z. March 1892.

1209 **Morrell**, Edward. *Maud Villa, Sugden Road, Lavender Hill, S.W., London.* 1963, 2417. January 1894.

1210 **Morris**, John Jones. 24 *Lombard Street, Portmadoc, North Wales.* 1509, P.M., *P.Pr.G.St., N. Wales.* May 1894.

1211 **Morris**, Spencer William. 48 *Christchurch Road, Streatham Hill, S.W., London.* 231, W.M. January 1894.

1212 **Morris**, Thomas Owen. *Nashville, Tennessee, U.S.A.* Past Grand Master, Past Grand High Priest, Tennessee. March 1892.

1213 **Morrison**, Robert, 99 *Napiershall Street, Glasgow, N.B.* 413, Dep.M., *50,* P.Z. October 1888.

1214 **Morrison**, William Epps. *Mondello Lodge, Eastbourne.* 916, 1110, 2434, P.M., *916,* P.Z., *P.P.G.W., P.G.H., Sussex.* January 1893.

1215 **Morton**, Charles Robert. *State School, Maytown, North Queensland.* 775 (S.C.) May 1891.

1216 **Moss**, Thomas B.A. *Hampden House, Phœnix Street, N.W., London.* 2427. May 1893.

1217 **Moss**, J. William. *Frering, Kelvedon, Essex.* 2342. October 1894.

1218 **Moyle**, J. Copley. *Moulmein, Burma.* 542, P.M., *P.D.G.W., D.D.G.M., D.G.H., Burma.* March 1893.

1219 **Muckleston-Allen**, Major Francke. *Glyn Padarn, Llanberis, N. Wales.* 1861, *384.* March 1893.

1220 **Mudie**, Henry Dring. *Main Road, Ballarat East, Victoria.* 114. June 1893.

1221 **Muggeridge**, Richard William. *The Brewery, Park Street, Southwark, S.E., London.* 1704, P.M., *5, 1704*, P.Z. March 1894.

1222 **Muller**, Cornelius Johannes. *Catheart Villa, Cape Town.* Lodge De Goede Hoop (D.C.), P.M., *86*, (S.C.), *P.Pr.G.Ins., Netherlands.* March 1889.

1223 **Mullins**, Arthur Ernest. 97 *Barry Road, East Dulwich, S.E., London.* 1446. March 1893.

1224 **Munday**, Rev. J. G. *Clee Rectory, Cleethorpes, Grimsby.* 712, *712, P.P.G.Ch., Lincoln.* March 1893.

1225 **Munro**, John. *P.O.B.* 174, *Pretoria, South African Republic.* 770 (S.C.), P.M. Local Secretary for Pretoria. January 1894.

1226 **Murphy**, James Alexander. *Police Station, Toowoomba, Queensland.* 330 (I.C.), 775 (S.C.), *194* (S.C.) May 1894.

1227 **Murray**, Henry Athol. *Caixa* 725, *Rio de Janeiro, Brazil.* 3. October 1894.

1228 **Murray**, James. 118 *Onslow Drive, Denistoun, Glasgow.* 102, 437, P.M., *50. Pr.G.Mars, Glasgow.* March 1894.

1229 **Murray**, John, A.R.I.B.A. *Adelphi Chambers,* 7 *St. John Street, W.C., London.* 171. June 1894.

1230 **Murrow**, Baron. *Highbury House, St. Leonard's.* 2189. March 1889.

1231 **Myers**, Rev. E. M. *Waco, Texas, U.S.A.* Petersburg Lodge and Chapter, 654 (N.Y.C.), *P.Pr.G.Ch.* (S.C.), *Melbourne.* March 1888.

1232 **Mylchreest**, Joseph. *Kirk Michael, Isle of Man.* Peace and Harmony Lodge (D.C.), Cape. January 1889.

1233 **Mylne**, Thomas. *Brisbane, Queensland.* 435 (S.C.), P.M., *127* (S.C.), P.Z., *Acting D.G.M.* Provincial Grand Superintendent (S.C.), Queensland. March 1892.

1234 **Naphtali**, David S. 67 *Bow Road, E., London.* 1349. May 1894.

1235 **Napier**, Thomas William Adam, M.B. *Darlington House, Egremont, Cheshire.* 2132, W.M. October 1890.

1236 **Nash**, Henry Frederick. 19 *Larkfield Road, Richmond, Surrey.* 1769, 2032, P.M., *140*, J. March 1891.

1237 **Nayler**, Edward. 140 *Lake Road, Landport, Hants.* 1776, P.M., *1776*, P.Z., *P.Pr.G.St-B.* (C. & R.A.), *Hants.* October 1894.

1238 **Neecle**, George Christian. *Geham, Toowoomba, Queensland.* 2207. May 1894.

1239 **Nelson**, George. *La Hiedra, Lomas de Zamara, Buenos Ayres.* 1025, 2329, P.M., *617, Dis.G.D., Dis.G.A.D.C., Argentine Republic.* March 1891.

1240 **Nelson**, Richard. 32 *Mile Street, Burnley, Lancashire.* 126, 308, P.M., *126, 308*, P.Z. January 1890.

1241 **Nelson**, William Cowper. 136 *Gravier Street, New Orleans, U.S.A.* 1, *1*, P.H.P. May 1894.

1242 **Nesbitt**, Charles Albert. 1109 *East Main Street, Richmond, Virginia, U.S.A.* 207, P.M., *43*, P.H.P. March 1892.

1243 ***Newitt**, William Thomas, M.I.E.E., M.S.A., F.I.I. *Eastern Extension Telegraph Co., Madras.* 150, 1198, 2470, P.M., *150, 273, 1198*, P.Z., *P.Dis.G.W., P.Dis.G.H., Madras.* Local Secretary for Madras and Vicinity. March 1892.

1244 **Newman**, Frederick L. *Portage La Prairie, Manitoba, Canada.* Past Grand Warden, Manitoba. October 1892.

1245 ***Newman**, Henry Field. 16 *High Street, Shrewsbury, Salop.* 117. October 1888.

1246 **Newnham**, Ernest Edmund. *Barkly East, Cape Colony.* 2252, P.M., *2252*, P.Z., *D.G.S.B., D.G.So. Eastern Division, South Africa.* October 1889.

1247 **Newsome**, Marks, J.P. 23 *Albert Road, Aldams, Southport.* 208, 613, 827, 2295, P.M., *208, 1214*, P.Z., *P.Pr.G.D., P.Pr.G.Se.N., West Yorks.* June 1891.

1248 **Newton**, James. 23 *Silverwell Street, Bolton, Lancashire.* 37, P.M., *P.Pr.G.D., Pr.G.A.Sec., East Lancashire.* February 1887.

1249 **Newton**, John, F.R.A.S. *Glen Lyn,* 18 *Erlanger Road, Hatcham, S.E., London.* 174, 1607, P.M., *174*, P.Z. October 1889.

1250 **Newton**, William Watson. 52 *St. Enoch Square, Glasgow.* 0, W.M., 67, H. Member of the Supreme Council, Scotland. May 1894.

1251 **Nicholas**, Edgar Henry. *Barkly Street, Mount Pleasant, Ballarat, Victoria.* 40. June 1893.

1252 **Nicklin**, John Bailey. *Chattanooga, Tennessee, U.S.A.* P.M. March 1892.

1253 **Nickols**, Frederick Emanuel. 121 *Norfolk Street, Sheffield.* 1513. June 1891.

1254 **Nippel**, Professor Pierre. *Neuchatel, Switzerland.* Loge Bonne Harmonie. February 1887.

1255 **Niven**, Francis William. *Lydiard Street, Ballarat, Victoria.* 53. October 1894.

1256 **Niven**, John. *Osborne House, Clayton, Bradford.* 750. June 1889.

1257 **Noakes**, H. W. 3 *Kirkstall Road, Streatham Hill, S.W., London.* 108, 1982. May 1892.

1258 **Nock**, George Arthur. *National Provincial Bank of England,* 112 *Bishopsgate, E.C., London.* 1896. January 1889.

1259 **Norfolk**, Thomas. 16 *Grosvenor Road, Bradford.* 600. January 1888.

1260 **Norman**, George. *Alpha House, Bays Hill, Cheltenham, Gloucestershire.* 246, P.M., *82*, P.Z., *P.Pr.G.R., Pr.G.So., Gloucestershire.* May 1888.

1261 **Northey**, Edward, Lieut. K.R.R.C. *Rifle Depôt, Winchester.* 1960. October 1893.

1262 **Norton**, Jacob. 419 *Washington Street, Boston, U.S.A.* 188. November 1887.

1263 **Nunn**, Richard Joseph, M.D. 119½ *York Street, Savannah, Georgia, U.S.A.* 15, P.M., *3*, P.K. November 1889.

1264 **Oates**, John, F.S.S., F.S.A. *Rutland House, Saltoun Road, Brixton, S.W., London.* 1379. March 1892.

1265 **Odell**, Joseph. *Warwick House, Loats Road, Clapham Park, S.W., London.* 1769. May 1894.

1266 **Officer**, William. 21 *Castle Street, Edinburgh.* 1, P.M. **Past Grand Deacon, Scotland.** October 1894.

1267 **Oliver**, G. 34 *Telfourd Avenue, Streatham, S.W., London.* 694, *694*. March 1893.

1268 ***Oortman-Gerlings**, J. D. *Old Canal* 72, *Utrecht, Holland.* P.M., Ultrajectina Lodge. May 1891.

1269 **Oosthuizen**, Philippus Rudolph. *Box* 1052, *Johannesburg, Transvaal.* Star of the Rand Lodge. March 1891.

1270 **Oppenheimer**, B. *Kimberley, South Africa.* 1574. November 1891.

1271 **Ord**, Charles Augustus. *Pay Department, General Post Office, Sydney, New South Wales.* 57, W.M. **Grand Sword Bearer, New South Wales.** October 1893.

1272 **Orde-Powlett**, Lieut.-Col. the Hon. W. T. *Wensley Hall, Wensley, Yorkshire.* 123, P.M., *Dep.Pr.G.M., North and East Yorks.* **Past Grand Warden, England.** September 1887.

1273 **Orttewell**, Richard. *Maldon, Essex.* 1024. November 1894.

1274 **Ososki**, David. 84 *Bow Road, E., London.* 704, W.M., *1056*. May 1894.

1275 **Owen**, Herbert Charles. *Compton, Wolverhampton.* 526, P.M. March 1888.

1276 **Oxland**, Rev. John Oxley, J.P., F.R.G.S., etc. *Incumbent of Clydesdale, East Griqualand, South Africa.* 1383, 2113, P.M., *P.Dis.G.W., Dis.G.Ch., Natal.* May 1888.

1277 **Packer**, Henry John. *Asylum for Insane, Toowoomba, Queensland.* 775 (S.C.) October 1894.

1278 **Page**, Augustus Hammond. *Cobar, New South Wales.* 97. October 1894.

1279 **Page**, W. S. *The Gales, Woodford Bridge, Essex.* 186. October 1894.

1280 **Pakes**, John James. 10 *Malpas Road, Brockley, S.E., London.* 871, P.M., *140*, P.Z. January 1890.

1281 **Palmer**, Rev. James Nelson. *Bembridge, near Ryde, Isle of Wight.* 10, 357, 498, 1990, P.M., *175*, P.Z. *P.Pr.G.W., P.Pr.J., Hants and Isle of Wight.* **Past Grand Chaplain and Past Principal Sojourner, England.** November 1888.

1282 **Papenfus**, Herbert B. *Tillingbourne, Ewell Road, Surbiton, Surrey.* Star of the Rand Lodge. October 1891.

1283 **Papworth**, Oliver. 9 *St. Andrew's Hill, Cambridge.* 88, P.M., *88*, P.Z., *P.Pr.G.W., Pr.G.Sec., P.Pr.G.A.So., Cambs.* June 1894.

1284 **Paramore**, David Lewis. *Snohomish, Washington, U.S.A.* 25, *15*, P.K.P. **Grand Royal A. Captain, Washington.** October 1893.

1285 **Parker**, John Burruss. 36 *Perdido Street, New Orleans, U.S.A.* 102, *1*. November 1890.

1286 **Parker**, Owen, junior. *Higham Ferrers, Northamptonshire.* 737. June 1891.

1287 **Parmelee**, Edward Carroll. *Room* 39, *Masonic Temple, Denver, Colorado, U.S.A.* 48, P.M. **Grand Secretary, Colorado.** March 1893.

1288 **Pascoe**, William James. *Burnett Heads, State School, Bundaberg, Queensland.* 752 (S.C.), P.M. October 1892.

1289 **Parsons**, Selby. *High Road, Lower Tottenham.* 1237, P.M., *1237*, *P.Pr.G.S.B., Middlesex.* May 1890.

1290 **Partridge**, Samuel Steads. 16 *De Montfort Square, Leicester.* 523, 1560, P.M., *279*, *1560*, P.Z., *Dep.Pr.G.M., Pr.G.H., Leicester and Rutland.* **Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer (R.A.), England.** January 1889.

1291 **Paterson**, James. *Moulmein, Burma.* 542. October 1894.

1292 **Patlansky**, Joseph Manuel. *P.O.B.* 378, *Johannesburg, S.A.R.* De Goede Trouw Lodge. May 1892.

1293 **Paton**, John Roper. 98 *West George Street, Glasgow, N.B.* 3½, Dep.M., *50*, P.Z., *Pr.G.J., Lower Ward, Lanarkshire.* June 1888.

1294 **Patterson**, George. 20 *Havelock Street, Wilton, Hawick, N.B.* 424. March 1894.

1295 **Patton**, Thomas R. *Masonic Temple, Philadelphia, U.S.A.* 121, P.M. **Grand Treasurer of Grand Lodge and Grand Chapter of Pennsylvania; Representative of Grand Lodge of England.** May 1887.

1296 **Peabody**, J. H. *Canon City, Colorado, U.S.A.* **Past Grand Master, Colorado.** June 1893.

1297 **Peady**, J. H. *Peel Street, Ballarat East, Victoria.* 114, *10.* January 1894.

1298 **Peak**, William Charles. *Toowoomba, Queensland.* 1315, *194* (S.C.) October 1894.

1299 **Pearce**, Gilbert P. *Mellanear House, Hayle, Cornwall.* 450, P.M., *Pr.G.W., Cornwall.* Librarian of Coombe Masonic Library, Hayle. March 1887.

1300 **Pearson**, Roland George. *Morton House, Gainsborough, Lincolnshire.* 10, 422, 357, *357.* March 1890.

1301 **Pechey**, Edward Wilmot. *Pechey, Toowoomba, Queensland.* 775 (S.C.), 291 (I.C.), P.M., *194* (S.C.) October 1892.

1302 **Peck**, Allen Millard. *Elm Street, Providence, R.I., U.S.A.* 36, P.M. May 1893.

1303 **Peck**, Andrew. 1345, *Bedford Avenue, Brooklyn, New York.* 719, *209.* October 1891.

1304 **Peck**, Michael Charles. 2 *West Park Terrace, Hull.* 57, 250, 1040, 1511, P.M., *57, 250, 1040, 1511,* P.Z., *P.G.W., Pr.G.Sec., Pr.G.Sc.E., North and East Yorks.* **Past Grand Standard Bearer, Past Grand Assistant Director of Ceremonies** (R.A.) March 1892.

1305 **Pedersen**, Lars. *Box* 98, *Johannesburg, Transvaal.* 175 (S.C.) November 1890.

1306 ***Peek**, Rev. R. *Dinard, Ille-et-Vilaine, France.* 555, 877, 936, 859, P.M., *555,* P.Z., *Pr.G.Ch., Jersey, Pr.G.Ch., P.Pr.G.Sc.N., Suffolk.* May 1888.

1307 **Pegler**, Stephen Francis. *Amcott House, Retford, Notts.* 1802, P.M., *242, 1802,* Z., *P.Pr.G.R., Notts.* March 1894.

1308 **Pellon**, José F. 55 *Calle Habana, Havana, Cuba.* Lodge Hijos de la Luz. **Grand Secretary, Cuba.** May 1893.

1309 **Pemberton**, Abraham. *Coniston Lodge, Heaton Chapel, Stockport, East Lancashire. P.Pr.G.D.C., East Lancashire.* January 1892.

1310 **Pendleton**, Alan George. *Adelaide, South Australia.* 38, W.M., *P.D.G.Sup.W., Bengal.* May 1893.

1311 **Penlington**, Thomas. *Queens Street, Brisbane, Queensland.* 319 (I.C.) October 1894.

1312 **Percevai**, Charles John. 8 *Thurlow Place, Brompton, S.W., London.* 1607, P.M., *174,* P.Z. January 1890.

1313 **Perkins**, Captain William. *The Chestnuts, Lower Addiscombe Road, Croydon.* 2470. June 1894.

1314 **Perkins**, William Henry Sandon. *Box* 159, *Nanaimo, British Columbia.* 18, W.M., *120, 235* (S.C.), Z. Local Secretary for British Columbia. June 1891.

1315 **Perry**, Harry. 2 *Exchange Street, Manchester.* 39, 106, 2447, P.M., *106,* H. March 1894.

1316 **Perry**, Captain S., R.A. *The Grange, Ballymena, Ireland.* 431, P.M., P.K. March 1888.

1317 **Perry**, William H. 288 *Dyer Street, Providence, Rhode Island.* *4,* 1. October 1891.

1318 **Perryman**, C. W. 10 *Old Jewry Chambers, E.C., London.* 212. November 1893.

1319 **Perryman**, Richard Harry. 381 *New Cross Road, S.E., London.* 140, W.M. March 1894.

1320 **Peters**, Frederick William. *Kimberley, South Africa.* January 1889.

1321 **Peters**, Herbert William. *West End, Kimberley, South Africa.* 1409, P.M. June 1888.

1322 **Petersen**, Johannes David Kragh. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C), *234* (S.C.) June 1893.

1323 **Pettigrew**, George Atwood. *Flandreau, South Dakota, U.S.A.* 11, P.M., *19,* P.H.P. **Grand Secretary** (G.L. & G.C.) **South Dakota.** October 1894.

1324 **Philipson**, Ferdinand. *Tordenskjoldsgade* 24, *Copenhagen.* Lodge Ferdinande Caroline, Hamburg. May 1893.

1325 **Phillips**, Ebenezer S. 106 *Harriett Street, Bridgport, Connecticut, U.S.A.* 3, *13.* March 1894.

1326 **Phillips**, Walter, M.I.N.A., 79 *Mark Lane, E.C., London.* 174, 359, 1997, *174.* January 1890.

1327 **Philon**, Nicholas. *Piraeus, Greece.* 13. **Assistant Grand Secretary, Greece.** Local Secretary for Greece. March 1890.

1328 **Pickard**, William. *Registry House, Wakefield.* 1019, P.M. March 1890.

1329 **Pickering**, George Alfred. *Guildhall, E.C., London.* 29, 890, P.M. March 1892.

1330 **Pickering**, Thomas. 42 *Osborne Road, Newcastle-on-Tyne.* 24, *24.* June 1892.

1331 **Pickett**, John. *Waipawa, Hawkes Bay, New Zealand.* 30, P.M. **Grand Steward, New Zealand.** May 1893.

1332 **Pierson**, Joseph Waldie. *Box* 561, *Johannesburg, Transvaal.* 1665, *1665.* March 1889.

1333 **Pigram**, Frank. *Lower Freestone, Warwick, Queensland.* 1372. June 1894.

1334 **Pike**, Herbert Stanley. *Gasworks, Colchester, Fssex.* 1231. May 1889.

1335 **Pilcher**, Albert Henry. 2 *Victoria Terrace, Wincheap, Canterbury.* 972, P.M., *31,* H., *Pr.G.Stew., Kent.* October 1889.

1336 **Pilcher**, Ardaseer Ruttonji. *Secunderabad, Deccan, Madras.* 434, 1406, P.M., *434,* P.Z., *P.D.G.W., P.D.G.J., Madras.* May 1893.

1337 **Pilcher**, Herbert Catchpool. *S.Brit.Ins.Co., Perth, Western Australia.* 485. Local Secretary for Western Australia, South. October 1894.

1338 **Pile**, Edwin Alexander. *Bk. of N.S.W., Bundaberg, Queensland.* 293 (I.C.), 323 (I.C.) March 1894.

1339 **Pile**, William. *Sutton, Surrey.* 1892, 2422, P.M., *1347*, *P.P.G.St.B.*, *P.P.G.Sc.N.*, *Surrey.* November 1893.

1340 **Pim**, Frederick R., LL.D. 2 *Trinity Street, Dublin.* **Grand Deacon, Ireland.** March 1893.

1341 **Pinckard**, George Josiah. *P.O.B.* 1759, *New Orleans, U.S.A.* 72, P.M. **Past Grand High Priest, Representative of Grand Lodge of England at Grand Lodge of Louisiana.** May 1887.

1342 **Piper**, George H. *Ledbury, Herefordshire.* *Dep.Pr.G.M.*, *Herefordshire.* January 1889.

1343 **Piper**, Thomas. 102 *High Street, Peckham, S.E., London.* 1597, 2272. May 1890.

1344 **Pittaway**, James. 6 *Edge Lane, Liverpool.* 1182, P.M., *1356*, P.Z., *P.Dep.G.Sc.E.*, *W. Lancs.* May 1892.

1345 **Pleasants**, William Henry. *Hollins, Roanoke Co., Virginia, U.S.A.* 139, *22*. **Past Grand Master of Virginia.** June 1892.

1346 **Pocock**, James Charles. *Prospect, Bermuda.* 224, W.M., *195*. March 1893.

1347 **Polglass**, William Adolphus. *Toowoomba, Queensland.* 1315, *194* (S.C.) October 1894.

1348 **Pollard**, Joseph. 49 *Queen Anne Street, Cavendish Square, W., London.* 1826, 2000, P.M., *1706*, *2000*, P.Z. October 1889.

1349 **Poole**, Charles Christopher Gower. *Filstone, Wallington, Surrey.* 1892. May 1894.

1350 **Poole**, George Poole. *Little Sutton, Chester.* 1576, *477*. January 1894.

1351 **Poole**, William George. *Redlands, Albion Road, Sutton, Surrey.* 860, W.M., *860*, J. January 1894.

1352 **Poore**, Thomas. 45 *Crampton Road, Penge, S.E., London.* 720, P.M., *720*, P.Z. May 1887.

1353 **Pope**, Edward Barfoot George. *Casilla* 1239, *Buenos Ayres.* 617, *617*. May 1892.

1354 **Porter**, James. *Warwick, Queensland.* 1315, *194* (S.C.) October 1894.

1355 **Poston**, Henry. 39 *Lombard Street, E.C., London.* 19, P.M. March 1892.

1356 **Potts**, George, sen. *Rockhampton, Queensland.* 932, P.M., *205* (S.C.), P.J. May 1893.

1357 **Powell**, Champney. *The Elms, Dixton, near Monmouth.* 457, P.M., *P.Pr.G.St.*, *Monmouth.* May 1888.

1358 **Powell**, Charles Stuart. *P.O.B.* 382, *Richmond, Virginia, U.S.A.* 10, *9*. January 1893.

1359 **Powell**, F.A., F.R.I.B.A. 344 *Kennington Road, S.E., London.* 457, P.M., *P.Pr.G.W.*, *Monmouthshire.* November 1887.

1360 **Powell**, George. 25 *Wellington Road, Brighton, Sussex.* 142, P.M., *975*, P.Z. May 1890.

1361 **Powley**, George Henry. *Victoria Street West, Auckland, New Zealand.* Ara Lodge, *348* (I.C.), P.K. **Grand Warden, New Zealand.** October 1891.

1362 **Pratt**, Charles. *Dis. Surveyor's Office, Tamworth, New South Wales.* October 1894.

1363 **Preston**, Donald William. *Penryn, Knole Road, Boscombe, Bournemouth.* 195, 2158, P.M., *195*. *P.Pr.G.D.*, *Hants.* March 1889.

1364 **Preston**, George Berthon, Capt. 2nd Dragoon Guards. *Queen's Bays, Rawul Pindee, Punjab.* 1118, 1960, P.M., *1960*, P.Z. November 1893.

1365 **Preston**, Robert Arthur Berthon, M.A. 1 *Elm Court, Temple, E.C., London.* 357, 1118, 1523, P.M., *1118*, P.Z. January 1890.

1366 **Price**, Bun F. *Memphis, Tennessee, U.S.A.* **Past Grand Master, Tennessee.** March 1892.

1367 **Price**, David William. 1002 *Howard Avenue, Altvona, Pennsylvania, U.S.A.* 274, *217*. May 1892.

1368 **Price**, Milton H. *Memphis, Tennessee, U.S.A.* 299, P.M. January 1894.

1369 **Pring**, Rev. Richard Henry. 2 *Bramshill Gardens, Dartmouth Park Hill, N.W., London.* 56. January 1893.

1370 **Pringle**, Colonel Sir William Norman Drummond, Bart. *United Service Club, Pall Mall, S.W., London.* 92, 278, P.M. May 1887.

1371 **Proran**, James Thomas. *Charlesville, Queensland.* 2393. October 1894.

1372 **Pryce**, Thomas Lawrence. *P.O.B.* 186, *Johannesburg, Transvaal.* 828, 118 (S.C.) May 1890.

1373 **Pryor**, Abraham. *Castleton, Etheridge Goldfields, Queensland.* 2366. October 1893.

1374 **Puckle**, Walter Bridge. 17 *River Bank, Staines.* 162. May 1890.

1375 **Pudsey**, Lieut-Colonel Henry Fawcett. 6 *Crown Terrace, Aulaby Road, Hull.* 1010, P.M., *1010*, H. June 1889.

1376 **Purchas**, Thomas Alfred Rufus. *P.O.B.* 472, *Johannesburg, Transvaal.* 1886, P.M. October 1889.

1377 **Purey-Cust**, the Very Rev. Arthur Perceval, Dean of York, *The Deanery, York.* 236, 591, 2328, P.M. **Past Grand Chaplain, England.** January 1888.

1378 **Purkiss**, William Henry. 38 *Featherstone Street, E.C., London.* 860, *860*. March 1891.

1379 **Purvis**, Thomas. 5 *Grainger Villa, Newcastle-on-Tyne.* 481, P.M., *481*. November 1890.

1380 **Quayle**, Mark. *P.O.B.* 919, *New Orleans, U.S.A.* 1, P.M. October 1889.

1381 **Quick**, Albert Charles. *Church Square, Guernsey.* 168, P.M., *243*, P.Z. January 1890.

1382 **Rahman**, Abdul Dato Sri Amar d'Raja, C.M.G. *Johore Bahru, Johore, Straits Settlements.* 1152. November 1893.

1383 **Rainey**, James Jarvis. *Spilsby, Lincolnshire.* 426, *721.* March 1890.

1384 **Ralling**, Thomas John. *Winnock Lodge, Colchester, Essex.* 51, P.M., *51*, P.Z., *Pr.G.Sec.*, *Pr.G.Se.E.*, *Essex.* Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer (R.A.), England. January 1890.

1385 **Ramsay**, John Carmichael. *Dalhousie, Waratah, Newcastle, New South Wales.* 170, 214 (S.C.) Local Secretary for Newcastle, N.S.W. March 1894.

1386 **Randall**, James Alfred. 62 *Falcon Road, Clapham Junction, S.W., London.* 1963, 2417, P.M., *1793*, *2345.* March 1893.

1387 **Randell**, George. *St. Paul's Schools, St. Leonards-on-Sea, Sussex.* 40, W.M. January 1892.

1388 **Randolph**, Lieut.-General Charles Wilson. 76 *Chester Square, S.W., London.* *P.P.G.W., Sussex.* Grand Superintendent, Sussex, May 1893.

1389 **Rapaport**, Isidore. *Box* 177, *Johannesburg, South African Republic.* 744 (S.C.) January 1891.

1390 **Ratcliffe**, Charles. 13 *Rufford Road, Elm Park, Fairfield, Liverpool.* 216, P.M., *216*, J. May 1892.

1391 **Rawbone**, John. *Middelburg, South African Republic.* 794 (S.C.) March 1894.

1392 **Raymond**, Henry Francis. *Avallon Villa, The Park, Yeovil, Somersetshire.* 329, P.M., *P.Pr.G.D.*, *Somerset.* March 1888.

1393 **Raymond**, William Harry. *Barberton, S.A.R.* 747 (S.C.), *220* (S.C.) May 1892.

1394 **Reed**, Commander George Henry Baynes, R.N. *Tehidy Terrace, Falmouth, Cornwall.* 75, P.M., *75*, P.Z., *Pr.G.W.*, *P.Pr.G.J.*, *Cornwall.* March 1888.

1395 **Reed**, W. H. *Hambro' Cottage, Dawley, Hayes, Middlesex.* 382. January 1893.

1396 **Reep**, John Robertson. 4 *Great St. Thomas Apostle, Queen Street, E.C., London.* 1260, 2241, *1260.* June 1890.

1397 **Rees**, Frederick Howell. *Cronstadt, Orange Free State.* 747 (S.C.) June 1890.

1398 **Rees**, Griffith. 58 *Hamilton Square, Birkenhead.* 477, *477.* January 1894.

1399 **Reid**, Arthur Henry, F.R.I.B. *Box* 746, *Johannesburg, Transvaal.* 711. *P.Dis.G.Sup. of W., Eastern Division, South Africa.* October 1889.

1400 **Reid**, John Henry. *Beltona, South Australia.* 3. June 1892.

1401 **Reiss**, Abraham. *Barkly East, Cape Colony.* 2252, *2252.* June 1892.

1402 **Remfry**, Frederick Ernest. *Venn, near Tavistock, Devon.* 859, 1177, 1529, P.M., *1177*, *P.Pr.G.W.*, *South Wales, Western Division.* January 1890.

1403 **Rendell**, Arthur Paige. *Stanley House, Horton Lane, Bradford.* 974, *302*, *974.* March 1893.

1404 **Renner**, Peter Awooner. *Villa Esperance, Cape Coast, Gold Coast Colony.* 773, 1260. March 1891.

1405 **Renwick**, James. *Toowoomba, Queensland.* 775 (S.C.), 1315, P.M., *194* (S.C.), H. May 1891.

1406 **Retallack-Moloney**, Joseph Henry. 360 *Romford Road, Forest Gate, E., London.* 2291, 2504, *933.* November 1894.

1407 **Reynolds**, Captain Cecil Edwards, R.A. *Hong Kong.* 488, 1165, 1341, P.M., *488*, *1165.* October 1888.

1408 **Reynolds**, Herbert Charles. 25 Castle Street, Liverpool. 2289. November 1889.

1409 **Rhodes**, James Ward. 27 *Victoria Street, Nottingham.* 506. June 1894.

1410 ***Richards**, George. *P.O.B.* 440, *Johannesburg, Transvaal.* 1574, P.M., *1574*, Z. October 1889.

1411 **Richards**, Thomas R. 68 *West Howard Street, Glasgow.* 133, *50.* May 1891.

1412 **Richardson**, Henry. 4 *Church Street, Greenwich, S.E., London.* 140, P.M. March 1892.

1413 **Richardson**, Stephen. 135 *Wirtemburg Street, Clapham, S.W., London.* 183, P.M. February 1887.

1414 **Rider**, Rev. W. Wilkinson. *Bethlehem, Orange Free State.* 1800, 2461. March 1894.

1415 **Riley**, Henry. 8 *Buckingham Street, Adelphi, W.C., London.* 2128. November 1894.

1416 **Riley**, Thomas. 51 *Grosvenor Terrace, Harrogate, Yorkshire.* 600, P.M., *600*, *1001*, P.Z. March 1888.

1417 **Ritchie**, Surgeon-Capt. J. *Cottonera Hospital, Malta.* 349, *407.* June 1893.

1418 **Ritchie**, Thomas. *Opawa, Christchurch, New Zealand.* 609, W.M. March 1890.

1419 **Robbins**, John. 57 *Warrington Crescent, Maida Vale, W., London.* 231, P.M. May 1892.

1420 **Robbins**, Joseph. 419 *Hampshire Street, Quincey, Illinois, U.S.A.* 296, P.M., *5*, P.H.P. Chairman of Committee on Foreign Correspondence. Past Grand Master, Illinois. January 1893.

1421 **Robbins**, Leopold George Gordon. 4 *Stone Buildings, Lincoln's Inn, W.C., London.* 10, 708, 1118, P.M., *10*, *1118*, P.Z., *P.Pr.G.D.C.*, *Oxon.* Past Grand Deacon. March 1890.

1422 **Roberts**, Austin. 20 *Park View, Halifax, Yorkshire.* 307, 448, P.M., *61*, *448*, P.Z. March 1888.

1423 **Roberts**, Edward, M.A. *Maesincla, Caernarvon, North Wales.* 606, 1488, 1988, P.M., P.Z., *Pr.G.Sec.*, *P.Pr.G.A.So.*, *North Wales.* March 1894.

1424 **Roberts**, Hugh. *Bellevue Terrace, Rhyl, Wales.* 1674, W.M. Local Secretary for North Wales. March 1893.

1425 **Roberts**, John, *Rondebosch, Cape Colony.* 2379, *334, 2379.* June 1890.

1426 ***Roberts**, Richard Miles. *Beaconsfield, South Africa.* 1574, P.M., *P.Dis.G.W., Griqualand.* October 1888.

1427 **Robertshaw**, Jeremiah, J.P. *Palmerston Road, Northumberland Road, Sheffield.* 1239, P.M. January 1889.

1428 **Robertson**, Rev. Arthur George Lennox. 31 *Keyford, Frome.* 617, 2339, P.M., 617, P.Z., *Dis.G.Ch., Argentine Republic.* September 1887.

1429 **Robertson**, George. *Wellington, New Zealand.* 1521 (E.C.), 2 and 13 (N.Z.C.), 166 (S.C.) P.M., *Dis.G.O., Wellington* (E.C.) **Past Grand Secretary, New Zealand, Representative of the Grand Orient of Italy.** Local Secretary for Wellington, N.Z. May 1892.

1430 **Robertson**, J. Ross. 55 *King Street, W., Toronto, Canada.* 28, 369, P.M., *P.Dep.Dis.G.M., P.G.S.W., P.Dis.G.Sup., P.G.Sc.N.* **Past Grand Master of the Grand Lodge of Canada.** March 1888.

1431 **Robertson**, Major J. R. *Johannesburg, Transvaal.* 1413. June 1889.

1432 **Robins**, Rev James W., D.D. 1821, *Merion Station, Montgomery Co., Pennsylvania, U.S.A.* 121, P.M. **Grand Chaplain, Pennsylvania.** May 1887.

1433 **Robinson**, Charles William. *Toowoomba, Queensland.* 775 (S.C.) June 1892.

1434 **Robinson**, Frederick Cuthbertson. *Yorkshire Penny Bank, Manchester Road, Bradford.* 1648, P.M., *302.* May 1889.

1435 **Robinson**, John Blamire. *Bloemfontein, Orange Free State.* 1022. October 1893.

1436 **Robinson**, John Chesworth. *The Elms, Mollington, Chester.* 425, P.M., *425*, P.Z., *P.Pr.G.D., P.Pr.G.J., Cheshire.* February 1887.

1437 **Robinson**, John Cutler. *P.O.B.* 61, *Hampton, Virginia, U.S.A.* 5, W.M. June 1892.

1438 **Robinson**, Robert. 109 *Oxton Road, Birkenhead.* 477, W.M., *477.* November 1893.

1439 **Robinson**, William Fearenside. *The Borrens, Egremont, Cheshire.* 2132, W.M., 241, J. May 1892.

1440 **Robson**, John. *Loreburn Park, Dumfries.* 63, P.M., *174*, P.H., *Pr.G.Sec., Dumfries.* May 1892.

1441 **Rochester**, Henry. 25 *Grainger Street, W., Newcastle-on-Tyne.* 541, W.M., *24.* May 1894.

1442 **Rodda**, Rev. E. 25 *Smith Street, Fitzroy, Victoria.* **Past Grand Warden, Past Grand Chaplain, Victoria.** Local Secretary for Victoria. June 1892.

1443 **Rodriguez**, Francisco de Paula. 55 *Calle Habana, Havana, Cuba.* Lodge Hijos de la Viuda. **Chairman of Committee on Foreign Correspondence, Cuba.** May 1893.

1444 ***Roffey**, James Richards. *Point Durban, Natal.* 1937. March 1889.

1445 **Rollason**, Walter Herbert. 9 *Mary Street, St. Paul's, Birmingham.* 887, P.M. June 1893.

1446 **Rolls**, Herbert Joseph. *Buckhurst Lodge, Kidbrooke Park Road, Blackheath, S.E., London.* 1728, P.M. January 1892.

1447 **Ronaldson**, Rev. W. *Wellington, New Zealand.* 844, P.M., *844*, Z. **Grand Secretary, N.Z.** May 1888.

1448 **Rooth**, Edward. *Pretoria, South African Republic.* 1747. June 1894.

1449 **Roper**, John. *Kirkby Lonsdale, Westmoreland.* 1074. March 1893.

1450 **Rosa**, John C. *P.O.B.* 2029, *Johannesburg, South African Republic.* November 1894.

1451 **Ross-Johnson**, Dennis. *Wayside, Peperharow Road, Godalming, Surrey.* 150, P.M, *150, D.G.Sup.W., Madras.* October 1893.

1452 **Rothwell**, William Porter. *P.O.B.* 505, *Johannesburg, S.A.R.* 744 (S.C.) August 1892.

1453 **Rowell**, William Woodman. *Sunnie Bank, Chipping Norton, Oxfordshire.* 1036. March 1894.

1454 **Rowley**, Walter, M.I.C.E. *Alderhill, Meanwood, Leeds, Yorks.* 289. March 1888.

1455 ***Roy**, Robert. 83 *Kensington Gardens Square, W., London.* 1118, 1492, P.M., *1118, P.Pr.G.Pt., Cambridgeshire.* November 1888.

1456 **Ruddock**, John Waring. 41 *St. Andrews Drive, Pollokshields, Glasgow.* 233, 571, 579, 581, 772, W.M., *50*, P.J. May 1892.

1457 **Ruhland**, John William. 15 *Hollis Street, Halifax, Nova Scotia.* 14, *7.* **Past District Grand Master, Past Grand High Priest, Nova Scotia.** October 1889.

1458 **Rush**, D. B. *Modder River, Kimberley, South Africa.* June 1888.

1459 **Russell**, Capt. Benjamin Hill. *Westgate, Grantham.* 362, P.M., *362, 442*, P.Z., *P.P.G.A.D.C., P.P.G.S.B.* (R.A.), *Northants. and Hunts., P.G.J., Lincolnshire.* November 1893.

1460 **Russell**, Herbert Henry Anson. *Indooroopilly, Queensland.* 103, 283 (I.C.), *908.* January 1892.

1461 **Rustomjee**, Heerjeebhoy Manackjee, J.P. 18 *Chowringhee Road, Calcutta.* 67, 229, 2037, P.M., *234, 486*, P.Z., *P.Dis.G.W., Dis.G.Sec., Dis.G.Sc.E., Bengal.* Local Secretary for Bengal. January 1890.

1462 **Ryan**, William. 834 *West Grace Street, Richmond, Virginia.* 9, *9, Dis.Dep.G.M., Virginia.* October 1891.

1463 **Ryder**, Bennett H. *Pitt Street, Sydney, New South Wales.* 181. June 1894.

1464 **Rymer**, J. Sykes. 17 *Park Place, York.* 236, P.M., *236*, P.Z., *P.Pr.G.R., P.G.H., North and East Yorkshire.* November 1888.

1465 **Sackville-West**, Col. the Hon. William E. *Lime Grove, Bangor, Wales.* May 1893.

1466 **Sadler**, William G. *Nashville, Tennessee, U.S.A.* P.M. March 1893.

1467 **Salmon**, Robert George. 21 *Wentworth Place, Newcastle-on-Tyne.* 406, P.M., *409*, P.Z., *P.Pr.G.A.D.C., Northumberland.* January 1890.

1468 **Salwey**, Theophilus John. *Guildhall, Ludlow, Salop.* 611, *262.* November 1891.

1469 **Sanders**, Rev. Samuel John Woodhouse, LL.D., M.A., F.G.S. *St. Martin's Vicarage, Leicester.* 360, 1764, 1911, P.M., *360*, P.Z., *P.Pr.G.Ch. and P.Pr.G.J., Northants and Hunts.* **Past Grand Chaplain and Past Grand Sojourner, England.** January 1890.

1470 **Sanderson**, Charles Edward Fenwick. *Kuala Lampur, Selangor, Straits Settlements.* 2337, P.M., *508.* October 1894.

1471 **Sansom**, Philip. 42 *Currie Street, Adelaide, South Australia.* 1, P.M., *4*, P.Z. **Past Grand Warden, Past Grand Haggai, South Australia.** October 1890.

1472 **Sare**, George Watford. *Hamilton, via Auckland, New Zealand.* 12, P.M. November 1892.

1473 **Saunders**, John. *Sea Cliff House, near Cape Town, South Africa.* 398, 420 (S.C.), P.M., *P.Pr.G.Sup., Cape of Good Hope* (S.C.) October 1888.

1474 **Saunders**, Sibert. *The Bank, Whitstable, Kent.* 1915, P.M., *31*, *2099*, P.Z., *P.Pr.G.Reg., Kent.* November 1887.

1475 **Saunders**, William John H. *P.O.B.* 537, *Grand Haven, Michigan, U.S.A.* 139, P.M. May 1887.

1476 **Sawkins**, Arthur Wise. *Rondebosch, Cape Town.* 2220, *334.* Jannary 1892.

1477 **Sayers**, C. R. *Admiralty, S.W., London.* 1076. November 1890.

1478 **Scarth**, Alfred. 9 *Ash Grove, Victoria Road, Headingly, Leeds.* 289, P.M. May 1893.

1479 **Schiller**, Ferdinand P. M. 7 *Furnival's Inn, Holborn, E.C., London.* 357. Jnne 1891.

1480 **Schnitger**, Ferdinand Fritz. 24 *Shakespeare Street, Newcastle-on-Tyne.* 541, 594, 2260, P.M., *24.* October 1889.

1481 **Schofield**, Frederick William. *Chappel House, Chipping Norton, Oxfordshire.* 1036. May 1893.

1482 **Schott**, Charles Jacob. 44 *Laisteridge Lane, Bradford, Yorks.* 302, *302.* November 1888.

1483 **Schroeder**, Gustav Georg Friedrich. *Box* 28, *Krugersdorp, South African Republic.* Libertas Lodge (D.C.) October 1894.

1484 **Schultz**, Edward T. 11 *South Howard Street, Baltimore, Maryland, U.S.A.* 13, P.M. **Past Grand Warden and Past Grand Deputy High Priest, Maryland.** Jnne 1888.

1485 **Schuster**, Claud. *Oatlands, Alderley Edge, Cheshire.* 357. June 1890.

1486 **Scott**, James Alfred Speirs. 28 *Grosvenor Place, West Jesmond, Newcastle-on-Tyne.* 1427, *481.* November 1889.

1487 **Scott**, Rev. John Hubert, M.A. *Rectory, Spitalfields, E., London.* 170, P.M., *170*, H., *P.Pr.G.Chap., Dorset.* January 1891.

1488 **Scott**, Mark. *Micklegate, Selby, Yorks.* 566, P.M., *P.Pr.G.W., N. and E. Yorks.* May 1892.

1489 **Scott**, Thomas. *Nelson, New Zealand.* 735, 1927 (E.C.), 40 (N.Z.C.), P.M., *157* (S.C.) Local Secretary for Nelson. May 1892.

1490 **Scott**, William George. *Winnipeg, Manitoba, Canada.* 1, P.M. **Past Deputy Grand Master, Grand Librarian, and Grand Secretary, Grand Lodge of Manitoba.** May 1887.

1491 **Scott**, William H. 283 *Westminster Street, Providence, Rhode Island, U.S.A.* 36, W.M., *7.* Jnne 1889.

1492 **Scot-Hall**, Rev. William E. *Oxford Union Society, Oxford.* 1672. March 1893.

1493 **Scot-Smith**, Henry. 94 *Ferme Park Road, Stroud Green, N., London.* 1264. November 1892.

1494 **Scurrah**, William Alfred. 12 *Rutland Street, Regent's Park, N.W., London.* 167, 1774, 2048, 2206, 2271, P.M., *749*, *2048*, P.Z., *P.Pr.G.S. of W., P.Pr.G.So., Middlesex.* March 1890.

1495 **Seabrook**, Alfred William. *New Ballard Road, Bombay.* 490 (S.C.), P.M., 154 (S.C.), P.Z., *P.Sub.G.M. India* (S.C.), *P.Pr.G.H., India* (S.C.) March 1894.

1496 **Seamon**, William Henry. *Rolla, Missouri, U.S.A.* 60 (Va.C.), 213, *50* (Va.C.), *32*, H.P. May 1890.

1497 **Sears**, John M. *Memphis, Tennessee, U.S.A.* P.M. Local Secretary for Tennessee. March 1892.

1498 **Seay**, George E. *Gallatin, Tennessee, U.S.A.* 94, P.M. March 1894.

1499 **Selzer**, Andreas. *Delport's Hope, Griqualand, South Africa.* 1417, P.M., *1417*, Z. October 1888.

1500 **Setna**, S. D. *Hong Kong.* 1165, 618 (S.C.) May 1889.

1501 ***Seymour**, John. *Dunkeld, Newland's Park, Sydenham, S.E., London.* 19. May 1890.

1502 **Sexton**, George. *Scott Street, Newcastle, New South Wales.* 15. October 1894.

1503 **Shackles**, George Lawrence. 7 *Land of Green Ginger, Hull.* 1511, P.M., *1511*, P.Z., *P.Pr.G.D., P.Pr.G.R., North and East Yorkshire.* Local Secretary for the North and East Ridings of Yorkshire. May 1887.

1504 **Sharp**, Alfred Ernest. 47 *Melbourne Road, Leicester.* 985. May 1892.

1505 **Sharpe**, Wallace William Jessopp. *Albany Road, Falmouth.* 75. January 1892.

1506 **Shaver**, George David, M.D. 952½ *Pacific Avenue, Tacoma, Washington, U.S.A.* 22, P.M., *4* January 1894.

1507 **Shedden**, Duncan J. *Highfield, Dixon's Green, Dudley, Worcestershire.* *539.* November 1894.

1508 **Sheffield**, Capt. Frank. *Palaspai, Daleham Gardens, Hampstead, N.W., London.* 2029, W.M. June 1894.

1509 **Sheldon**, Thomas Steele, M.B., F.R.A.S. *Parkside Asylum, Macclesfield, Cheshire.* 533, P.M., *533*, P.Z., *Pr.G.W.*, *Pr.G.Sd.B.* (R.A.), *Cheshire, P.Pr.G.Stwd., Somersetshire.* October 1892.

1510 **Shelton**, Rev. Edward Stanley. *South Bar, Banbury, Oxfordshire.* 599. May 1894.

1511 **Shephard**, Walter. *Fernbank, Louth, Lincolnshire.* 712, P.M., *712*. Local Secretary for Lincolnshire. May 1889.

1512 **Shepherd**, Edward L. *The Lindens, Abingdon, Berkshire.* 945, P.M., *340*, *945*, P.Z., *P.P.G.W., Berkshire.* November 1893.

1513 **Shepherd**, John. 129 *Brockley Road, Brockley, S.E., London.* 140, P.M. March 1893.

1514 **Shepherd**, William. 219 *Lewisham High Road, S.E., London.* 140. June 1894.

1515 **Sheppard**, William Fleetwood, M.A., LL.M. 2 *Temple Gardens, Temple, E.C., London.* 859, *859*, *P.Pr.G.St., Cambridgeshire.* November 1889.

1516 **Sherman**, William Ross. 46 *Custom House Street, Providence, R.I., U.S.A.* 30, P.M. May 1893.

1517 **Shirk**, George H. *Hanover, Pennsylvania.* 348, *199, Dis.Dep.G.M., Pennsylvania.* October 1891.

1518 **Shirley**, Horatio Henry. *Claridge's Hotel, Brook Street, W., London.* 1941, P.M., *2*, P.Z. June 1891.

1519 **Short**, William Henry. *Nelson, New Zealand.* 40, W.M. October 1892.

1520 **Shread**, George. *Cambridge House, Trinity Road, Birchfield, Ashton, Birmingham.* 482, *1016*, J. May 1893.

1521 **Shyrock**, Thomas J. *Masonic Temple, Baltimore, Maryland, U.S.A.* **Grand Master of Maryland.** May 1890.

1522 **Shumate**, William L. *Chattanooga, Tennessee, U.S.A.* P.M. March 1892.

1523 **Shurmur**, William. *Riverside Works, Upper Clapton, N.E., London.* 2374, P.M., *2374*, P.Z., *P.P.G.Treas., Essex.* June 1893.

1524 **Shutte**, Richard Francis. *Barkly West, South Africa.* 1417. October 1894.

1525 **Side**, Arthur Orsini. 20 *South Street, Walworth, S.E., London.* 183, W.M. May 1893.

1526 **Sidwell**, Rev. H. Bindley, B.A. *Middelburg, South African Republic.* 794 (S.C.) March 1894.

1527 **Silberbauer**, Charles Frederick. Registrar Eastern District. *Grahamstown, Cape Colony.* Goede Hoop Lodge. October 1891.

1528 **Silberbauer**, Conrad Christian. *P.O.B.* 263, *Cape Town, South Africa.* Goede Hoop Lodge (D.C.), *334*. March 1889.

1529 **Simmonds**, Professor Peter Lund. *The Charter House, E.C., London.* 141, 192, 554, 1159, P.M., *554*, *1159*, P.Z. January 1888.

1530 **Simmons**, L. 35 *Little Queen Street, W.C., London.* 185. May 1894.

1531 **Simonsen**, Sophus Heimann. *St. Kiøbmagergade* 14, *Copenhagen.* Lodge zur Bruderkette, Hamburg. Local Secretary for Denmark. June 1887.

1532 **Simpson**, John. *South Mount, Cameron, Tasmania.* 4. June 1891.

1533 **Simpson**, Robert Arthur. *Germantown, via Calcairn, New South Wales.* 174, 212, P.M. **Past Grand Deacon, New South Wales.** November 1894.

1534 **Singleton**, Richard Harrison. *Horton Street, Halifax, Yorks.* 61. June 1889.

1535 **Singleton**, William R. *Masonic Temple*, 909 *F. Street, N.W., Washington, U.S.A.* **Grand Secretary of the Grand Lodge of the District of Columbia.** September 1887.

1536 **Sissons**, William Harling. *Barton-on-Humber, near Hull.* 1447, *D.P.G.M., Lincolnshire.* **Grand Superintendent, Lincolnshire, Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer** (R.A.) March 1893.

1537 **Slack**, Arthur William. *Beechwood, Buxton, Derbyshire.* 654, 1688, P.M., *62*, Z., *P.Pr.G.R., Derbyshire., Pr.G.R.* (R.A.), *East Lancashire.* January 1891.

1538 **Slicer**, Walter. *Main Street, Bingley, Yorks.* 439, *387*. June 1894.

1539 **Sloan**, Archibald Nevins. *Chattanooga, Tennessee, U.S.A.* P.M. **Grand Warden, Tennessee.** March 1892.

1540 **Smallman**, Monterville Dillon. *McMinnville, Tennessee, U.S.A.* **Past Grand Master, Tennessee.** March 1892.

1541 **Smit**, Nicholaus Jacobus. *Krugersdorp, South African Republic.* Star of the Rand Lodge. May 1891.

1542 **Smith**, Lieut. Arthur Murray, R.A. *Rawal Pindi, India.* 1960, *1960*. January 1894.

1543 **Smith**, Benjamin Arthur, M.A., LL.M. 4 *Middle Temple Lane, Temple, E.C., London.* 523, P.M., *1560*, P.Z., *P.Pr.G.W., P.Pr.G.Std.B., Pr.G.Reg.* (R.A.), *Leicester and Rutland.* May 1888.

1544 **Smith**, Benjamin Edward. *Office of Inspector General of Ordnance, Madras.* 1198. October 1894.

1545 **Smith**, Charles Winlove. 50 *High Street, King's Lynn, Norfolk.* 107, *107*. October 1891.

1546 **Smith**, Edward. 10 *Ligar Street, Ballarat, Victoria.* 114. January 1894.

1547 **Smith**, Frederick Washington. *North Pine, Brisbane, Queensland.* 2419. May 1894.

1548 **Smith**, James. *Commercial Bank House, Dumfries, N.B.* 53, 140, 63, P.M., *174*, J., *Pr.G.Treas., Dumfriesshire.* October 1891.

1549 **Smith**, John, A.M.I.C.E. *County Surveyor's Office, Ballinasloe, Ireland.* 645, *48* (E.C.) March 1892.

1550 **Smith**, General John Corson. 65 *Sibley Street, Chicago.* 273, P.M., *51*, P.H.P. **Past Grand Master, Grand Lodge of Illinois.** May 1889.

1551 **Smith**, John Moore, F.S.I. *Rokeby House, Stratford, E., London.* 2291, 2513. October 1894.

1552 **Smith**, Milton. *Devonshire Street, Bishopsgate, E.C., London.* 19. May 1893.

1553 **Smith**, Robert John. 61 *Albion Street, Leeds.* 1042, *364*, *1042*. November 1892.

1554 **Smith**, Thomas. *Inellan, Cavendish Road, Sutton, Surrey.* 30, P.M. January 1894.

1555 **Smith**, Thomas Joseph. *Box* 835, *Johannesburg, Transvaal.* Star of the Rand Lodge. March 1891.

1556 **Smith**, William Crawford. *Nashville, Tennessee, U.S.A.* P.M., P.H.P. March 1892.

1557 **Smith**, William George. 45 *Curzon Street, Birmingham.* 473, W.M., *587*. June 1892.

1558 **Smith**, William Henry. *Glencoe, Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) May 1891.

1559 **Smithies**, William Edward. *The Cross, Elland, Yorkshire.* 1231, P.M., *1283*, P.Z. October 1888.

1560 **Smyth**, William Henry. *Elkington Hall, Louth, Lincolnshire.* **Provincial Grand Master, Lincolnshire.** May 1890.

1561 **Snelling**, William Walton. 29 *Lancaster Road, Stroud Green, N., London.* 1541, P.M. March 1893.

1562 **Snodgrass**, John. *Bank of New Zealand, Blenheim, Marlboro', New Zealand.* 1236. October 1891.

1563 **Snow**, Francis Hugh. 29 *Grenfell Street, Adelaide, South Australia.* 38, *4*. June 1892.

1564 **Snowball**, Fitzgerald. *Town Hall Buildings*, 120 *Swanston Street, Melbourne, Victoria.* 752 (E.C.) June 1892.

1565 **Snowball**, Oswald Robinson. 19 *Queen Street, Melbourne, Victoria.* P.M. June 1892.

1566 **Soderberg**, Henry. *South Mount College, Monckton, Jarrow-on-Tyne.* 1119, P.M., *1119*, H. June 1891.

1567 **Solvander**, Gustaf Phers. *Picton, Marlborough, New Zealand.* 2036. January 1894.

1568 **Somerville**, Robert, junior. *Avondale Place, Kirkintilloch, Glasgow.* 384, P.M., *50*. March 1889.

1569 **Songhurst**, William John. 9 *Cromwell Place, Highgate, N.W., London.* 227, *7*. January 1894.

1570 **Southwell**, William Lascelles. *Ashbury Hall, Bridgnorth, Salop.* 262, 1621, *P.Pr.G.W., Salop.* May 1889.

1571 **Spalding**, John Tricks. 22 *Villa Road, Nottingham.* 1909, P.M., *1909*, P.Z., *P.Pr.G.W., P.Pr.G.A.So., Notts.* May 1894.

1572 **Sparks**, Henry James. *East Bilney Hall, East Dereham, Norfolk.* 996, P.M., *996*, P.Z., *P.D.D.G.M., Bengal, P.P.G.W., P.P.G.J., Norfolk.* March 1893.

1573 **Spica**, Guglielmo Carlo. *Plane Creek, Mackay, Queensland.* Lodge Sphinx, Cairo. May 1894.

1574 **Spiers**, James. *Masonic Hall, Toowoomba, Queensland.* 677, 763, 775 (S.C.), P.M., *194*, *205* (S.C.), P.Z., *P.Sub.Dis.G.M., Prov.G.H.* Local Secretary for Queensland. January 1891.

1575 **Sprague**, Israel Barnard Baldwin. 255 *Sherman Street, St. Paul, Minnesota, U.S.A.* 5, P.M. May 1893.

1576 **Sprinz**, Robert. *Box* 991, *Johannesburg, Transvaal.* 744 (S.C.) October 1890.

1577 **Stanley**, Frederick. *Rokeby, Edgar Road, Margate.* 127, P.M. May 1888.

1578 **Stannard**, W. *The Charterhouse, E.C., London.* 172, 813, 1275. January 1894.

1579 **Stapylton-Adkins**, George. *Barkly East, Cape Colony.* 2252, P.M., *2252*, J. October 1889.

1580 **Starkey**, John W. *Gas Office, La Valletta, Malta.* 349, P.M., *407*, P.Z., *P.Dis.G.Sec., Dep.D.G.M., D.G.H., Malta.* Local Secretary for Malta. January 1888.

1581 **Staton**, James W. *Brooksville, Kentucky.* P.M. **Grand Master, Kentucky,** March 1889.

1582 **Statter**, William Aked. *Thornhill House, Wakefield, Yorks.* 154, P.M., *154*, P.Z. March 1890.

1583 **Stauffer**, William Ferdinand. *Garfield Cottage, Garfield Road, Chingford, Essex.* 19. May 1893.

1584 ***Steavenson**, Joseph, B.A. *High Court, Madras.* 150, 273, 1198, P.M., *150*, *1198*, P.Z., *P.D.G.Reg., Madras.* January 1893.

1585 **Steeds**, Herbert William Pilditch. *Barberton, Transvaal.* Jubilee Lodge (D.C.), W.M., *220* (S.C.) October 1891.

1586 **Steele**, Lawrence. *Lime Wood, Hill Lane, Southampton.* 359, W.M. November 1891.

1587 **Steen**, J. Dunbar. *Wolverhampton.* 526, P.M., *A.Pr.G.Sec., Staffords.* October 1894.

1588 **Steer**, H. A. 73 *High Street, Rhyl.* 1674, P.M., *721*, P.Z., *P.Pr.G.D., North Wales; P.Pr.G.A.So., Cheshire.* January 1888.

1589 **Stern**, George Belleville. *Ottoshoop, Malmani Gold Fields, S.A.R.* 2089, *2134*. June 1892.

1590 **Stettinus**, John L. *Cincinnati, Ohio, U.S.A.* 356, P.M. November 1891.

1591 **Stevens**, George. *Royal Arsenal, Woolwich.* 19. May 1893.

1592 **Stevens**, Henry. *Hazeldene, Ashburton, South Devon.* 2189, *710*. January 1889.

1593 **Stevens**, James. *Evelyn, Catford, S.E., London.* 720, 1216, 1426, P.M., *720, 771*, P.Z. January 1889.

1594 **Stevens**, John William, A.R.I.B.A. 21 *New Bridge Street, E.C., London.* 2234. June 1891.

1595 **Stevens**, William Grigson. *P.O.B.* 654, *Johannesburg, S.A.R.* 744 (S.C.) October 1892.

1596 **Stevenson**, Frederick King. *Sunnyside, Belgrave Road, Birkdale, Southport.* 537, P.M., *537*, P.Z., *P.Pr.G.S.B., P.Pr.G.J., Cheshire.* November 1892.

1597 **Stevenson**, John Dunlop. *Perth, Western Australia.* 485, P.M. October 1894.

1598 **Stewart**, Basil. *Clovelly Villa, Colworth Road, Leytonstone, Essex.* 1278, 2411, P.M., *554*, P.Z. May 1894.

1599 **Stewart**, C. Nigel. *Stand Farm, Hoylake, Cheshire.* 2375, P.M. June 1894.

1600 **Stewart**, Frank Ross. *Mannington, Marion Co., West Virginia, U.S.A.* 31, *9*. May 1893.

1601 **Stewart**, Thomas P. 92 *Southampton Street, Reading, Berks.* 1101, P.M., *P.G.D.C., Berks.* January 1893.

1602 **Stewart**, William Edward, F.R.C.S. 16 *Harley Street, Cavendish Square, W., London.* 143, P.M., *Pr.G.W., Buckinghamshire and Berkshire.* **Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer** (R.A.), **England.** January 1888.

1603 **Stigling**, Adelbertus Jacobus. *Hopefield District, Malmesbury, Cape Colony.* Lodge San Jan (D.C.), January 1892.

1604 **Stillson**, Henry Leonard. *Bennington, Vermont, U.S.A.* 13, P.M., *39*. March 1892.

1605 **Stiven**, James. *c/o Spencer & Co., Mount Road, Madras.* 150, P.M., *150*, P.Z., *P.D.G.W., P.D.G.H., Madras.* June 1893.

1606 **St. John**, Louis Frederick. *Newlands, West Hill, Hastings.* 1184, W.M. May 1894.

1607 **Stocker**, Anthony Eugene, A.M., M.D. 2212, *Fitzwater Street, Philadelphia, U.S.A.* 134, P.M., *169*, P.H.P. May 1888.

1608 **Stokes**, Horace A. *Granville, Ohio, U.S.A.* 405. May 1888.

1609 **Stone**, Job Eagles. *Toowoomba, Queensland.* 1315. October 1894.

1610 **Stoneman**, Henry. 70 *Armstrong Street, Ballarat, Victoria.* 40. June 1893.

1611 **Stopher**, Thomas. *Fair Lea, Winchester, Hampshire.* 76, P.M., *52*, P.Z., *P.Pr.G.W., Hampshire and Isle of Wight.* January 1888.

1612 **Storr**, Edwin. *Robey Villa, Myddleton Road, Hornsey, N., London.* 167, P.M., *704, 749*, P.Z. March 1888.

1613 **Stott**, Alfred. *Owler Ings Mill, Brighouse, Yorks.* 1201, P.M., *61, 275*. March 1888.

1614 **Strasser**, Solomon. 9 *and* 11 *Green Street, Albany, New York, U.S.A.* 3, P.M., *5*. **Past Grand Steward, New York.** November 1888.

1615 **Strieby**, George Howard. *Charters Towers, Queensland.* 1546. Jannary 1894.

1616 **Stringfellow**, F. J. *Crewkerne, Somersetshire.* 814. *P.Pr.G.Std.B., Somerset.* June 1892.

1617 **Stuart**, Captain Andrew Mitchell, R.E. *Maulside, Farquhar Road, Upper Norwood, S.E., London.* 1826, P.M. November 1894.

1618 **Sturgeon**, H. J. *Ivy Bank, St. Mary's Road, Tonbridge, Kent.* 429, P.M., *429*, Z., *P.Pr.G.S.B., Kent.* November 1892.

1619 **Subramanyam**, N. Barister at Law, 2nd Judge Small Cause Court. *The Luz, Madras.* 150, 2031, P.M., *150*, *Dis.G.Reg., Madras.* June 1893.

1620 **Sudlow**, Robert Clay. *Snow Hill Buildings, E.C., London.* 263, P.M., *28*, P.Z. **Past Grand Standard Bearer, Past Deputy Grand Director of Ceremonies** (R.A.) October 1892.

1621 **Sulley**, Philip, F.R.H.S. *Parkhurst, Dumfries, N.B.* 53, 63, 477 (E.C.), P.M., *174*. May 1892.

1622 **Summerhill**, Dr. T. H. *Bodfur, Rhyl, North Wales.* 1143, 1674, P.M., *606*, *P.G.D.C., North Wales.* October 1892.

1623 **Sumner**, William Thomas. *c/o Vest & Co., Mount Road, Madras.* 1198, P.M., *1198*. June 1893.

1624 **Sutherland**, William G. *P.O.B.* 74, *Pretoria, South African Republic.* 770 (S C.) March 1894.

1625 **Sutton**, S. John. *Darabe, via Emtento, Tembuland, South Africa.* October 1894.

1626 **Swann**, Major John Sackville. *Seaton, Devon.* 847, 1181, P.M., *847, 1181*, P.Z., *Pr.G.W., P.Pr.G.J., Devon.* October 1894.

1627 **Swift**, Henry. *Kimberley, South Africa.* 1409. June 1888.

1628 **Swinburne**, George. *Planet Chambers*, 8 *Collins Street, E., Melbourne, Victoria.* 847. October 1891.

1629 **Swinden**, Francis George. 27 *Temple Street, Birmingham.* 887, P.M., *254, 587*, P.Z., *P.P.G.D., P.Pr.G.W., P.G.Sc.E., Warwicks.* January 1893.

1630 **Swinn**, Charles. 125 *Upper Moss Lane, Manchester.* 1633, 2387, P.M., *204*, P.Z.. *P.Pr.G.S.B.* (R.A.), *East Lancashire.* June 1894.

1631 **Symons**, H. W. *MacArthur Street, Ballarat, Victoria.* 10, *10*. January 1894.

1632 **Tagart**, John Edward Robinow. *Nanaimo, British Columbia, Canada.* 18. November 1893.

1633 **Tailby**, William. 89 *Herbert Road, Plumstead, Kent.* 13, P.M., *13*, P.Z. May 1893.

1634 **Tapper**, Thomas, jun. *Canton, Massachusetts, U.S.A.* Blue Hill Lodge, Mount Zion Chapter. May 1893.

1635 **Tarr**, Joseph Davenport Elliott. 27 *Criffel Avenue, Telfourd Park, Streatham, S.W., London.* 183, P.M. January 1893.

1636 **Tate**, John. *Fintona, Korachi, India.* 767, 873, 1508, P.M., *72* (S.C.), P.Z., *P.D.G.W., Bombay.* October 1893.

1637 **Taylor**, Charles Clement Jennings. *P.O.B.* 61, *Port Elizabeth, South Africa.* 1409, *153* (S.C.) March 1889.

1638 **Taylor**, George. *Bracebridge House, Kidderminster, Worcestershire.* 377, 560, 1874, P.M., *377*, P.Z., *P.Pr.G.W., Pr.G.Sec., Worcestershire.* **Past Grand Standard Bearer.** November 1888.

1639 ***Taylor**, George William, A.I.N.A. 19 *Breakspeare's Road, St. John's, S.E., London.* 171, *140.* October 1889.

1640 **Taylor**, Hugh. *Hillside, Brighton Road, Sutton, Surrey.* 1347. March 1893.

1641 **Taylor**, John, J.P., F.L.S., F.C.S. 15 *Lucius Street, Torquay.* 328, 1402, 2394, P.M., *328*, P.Z. January 1888.

1642 **Taylor**, T. G. *Duke's Road, Douglas, Isle of Man.* 2197, 2358, *1242*, *P.A.G.P., Isle of Man.* March 1894.

1643 **Taylor**, Warren Buckland. *Cecil Plains, Dalby, Queensland.* 775 (S.C.). October 1893.

1644 **Taylor**, William. *Yacht Hotel, Torquay.* 328, P.M., P.Z., *P.Pr.G.D.C., Devon.* November 1891.

1645 **Taylor-Mitchell**, William. *Armenian Street, Blacktown, Madras.* 1198, *1198.* October 1894.

1646 **Templeton**, A. N. *Hyderabad, Deccan, India.* 569 (S.C.), P.Sub M., 1406, *159* (S.C.), J. October 1894.

1647 **Terry**, James. Secretary of the Royal Masonic Benevolent Institution. *Freemasons' Hall, Great Queen Street, W.C., London.* **Past Grand Sword Bearer, England.** June 1888.

1648 **Tesseyman**, William. *Land of Green Ginger, Hull.* 27, P.M., *P.Pr.G.Sup.W., North and East Yorks.* May 1887.

1649 **Tew**, F. William. 34 *Hampton Road, Forest Gate, E., London.* 1298. May 1894.

1650 **Thackray**, Frederick Bayliss. *St. Andrew's House, Huntingdon.* 373. October 1893.

1651 **Thomas**, Frederick William. *Alverton, Camborne, Cornwall.* 450, 1544. November 1887.

1652 **Thomas**, Rev. Hugh. 6 *Upper Westbourne Terrace, W., London.* 1849, *384*, *P.Pr.G.Chap., North Wales.* October 1891.

1653 **Thomas**, Jabez Edwin. *Cavendish Chambers, Grenfell Street, Adelaide.* 38, P.M. **Past Assistant Grand Secretary, Past Grand Lecturer, South Australia.** May 1889.

1654 **Thomas**, John Burritt. *Longlands, West Barkly, Vaal River, South Africa.* 1417. October 1888.

1655 **Thomas**, J. J. *Homeleigh, Randolph Road, Maida Vale, W., London.* 753, 2150, 2421, P.M., *749,753.* P.Z. November 1894.

1656 **Thomas**, Martin. 59 *Piccadilly, Manchester.* 204, 2363, P.M., *P.Pr.G.D., East Lancashire,* March 1894.

1657 **Thomas**, R. Palmer. 5 *Horbury Crescent, Nottinghill Gate, W., London.* 1929, P.M., *1929*, P.Z. June 1891.

1658 **Thomas**, Richard Griffith. *Victoria Hotel, Menai Bridge, North Wales.* 1113, P.M., *384*, *P.Pr.G.Pt., Pr.G.A.So., North Wales.* May 1894.

1659 **Thomas**, Samuel. *Torbay House, Torquay, Devon.* 328. March 1894.

1660 **Thomas**, W. E. *Ballarat, Victoria.* 40. January 1894.

1661 **Thomas**, William. 107 *Talbot Road, Westbourne Park, W., London.* 2045, 2168, 2222, P.M., *173,177,* P.Z. June 1894.

1662 **Thomas**, William Kingdon. 42 *Triangle, Clifton, Bristol.* 68, 1755, P.M., *68*, P.Z., *Pr.G.Sup.W., Somerset.* June 1891.

1663 ***Thomson**, Andrew. *Middle Crescent, Middle Brighton, Victoria.* 752 (E.C.), P.M., Washington Chapter, Z. **Past Grand Deacon, Victoria.** June 1892.

1664 **Thompson**, Frank J. *Fargo, North Dakota, U.S.A.* 1, *5.* **Grand Secretary** (C. & R.A.), **Past Grand Master, North Dakota.** October 1894.

1665 **Thompson**, Henry G., M.D. 86 *Lower Addiscombe Road, Croydon, Surrey.* 299, 1556, P.M., *1556*, P.Z., *P.Pr.G.W., P.Pr.G.J., Surrey.* January 1894.

1666 **Thompson**, Herbert. 55 *Chancery Lane, W.C., London.* 449. January 1894.

1667 **Thompson**, James. *P.O.B.* 312, *Johannesburg, S.A.R.* 744 (S.C.) October 1892.

1668 **Thompson**, John. *Albion Brewery, Mile End, E., London.* 2242. November 1892.

1669 **Thompson**, James Thomas. 51 *Hamilton Square, Birkenhead.* 477, P.M., *477*, P.Z., *Pr.G.R., P.Pr.G.St.B.* (R.A.), *Cheshire.* January 1894.

1670 **Thompson**, John Robinson. *Bramley Meade, Whalley, Lancashire.* 1504. October 1894.

1671 **Thompson**, John William. *Newholme, Heaton, Bolton, Lancashire.* 37, W.M. March 1892.

1672 **Thompson**, Ralph. *4 Love Lane, Berwick-on-Tweed, Northumberland.* 393, P.M., *P.Pr.G.W., Northumberland.* March 1890.

1673 **Thorburn**, Thomas Charles, C.E. *17 Devonshire Road, Birkenhead.* 447, P.M., *537*, P.Z., *P.Pr.G.W., P.Pr.G.H., Cheshire.* January 1894.

1674 **Thorne**, W. *Adderley Street, Cape Town.* 398 (S.C.) June 1894.

1675 **Thornton**, William Henry Lindsay. *Tower Hill Station, Muttaburra, Queensland.* 2338. October 1893.

1676 **Thurman**, Isaac J. *McMinnville, Tennessee, U.S.A.* 125, P.M. March 1894.

1677 **Tidman**, William. *Middle Ridge, Toowoomba, Queensland.* *775* (S.C.) October 1891.

1678 **Tipper**, Harry. 35 *The Grove, Hammersmith, W., London.* 185, 2090, 2029, P.M., *141*, P.Z. June 1889.

1679 **Todd**, Joseph. *Minster View, York.* 236, P.M., *P.Pr.G.R., P.Pr.G.W., Pr.G.Treas., North and East Yorkshire.* February 1887.

1680 **Toll**, Eli Emile van. 4 *Rue Beau Séjour, Lausanne, Switzerland.* Lodge Vicit vim Virtus, Holland, 303 (E.C.) January 1891.

1681 **Toll**, Josephus Levinus van. 4 *Terreaux du Temple, Geneva, Switzerland.* Lodge Vicit vim Virtus. Haarlem, Holland. January 1890.

1682 **Tolloday**, William Frederick. 103 *Winson Green Road, Birmingham.* 1180, P.M., *1016*, Z., *P.Pr.G.D.C., Warwickshire.* January 1892.

1683 **Tolmie**, James. *Wetalla, Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.) May 1893.

1684 **Tonkin**, Alfred James. 5 *Sunningdale, Clifton, Bristol.* 1755, *935*. November 1892.

1685 **Toulmin**, Augustus. 9 *Pownall Gardens, Hounslow, Middlesex.* 1503, P.M., *1503*, H., *Pr.G.St. Middlesex.* March 1894.

1686 **Tracy**, Nathaniel. 27 *Westgate Street, Ipswich, Suffolk.* 376, P.M., *P.Pr.G.W., Pr.G.Sec., Suffolk.* September 1887.

1687 **Traill-Straith**, Edward Stewart. *Madras, India.* 150, *150, P.D.G.St., Madras.* June 1894.

1688 **Travers-Drapes**, G. F. *Bangalore, Madras.* 150, 646, 832, 1268, 1811, P.M., *646, 832, 1268*, P.Z., *P.Dep.Dis.G.M., P.Dis.G.H., Burma.* March 1888.

1689 **Trembath**, James. *Mair Street, Ballarat, Victoria.* 10. October 1894.

1690 **Tresise**, Thomas Bickford. 9 *Molesworth Road, Stoke, Devonport.* 1136. May 1888.

1691 **Trevor-Perkins**, Rev. William. *Wichnor, Burton-on-Trent.* 468, 601, P.M., *43, 624*, P.Z., *P.Pr.G. Chap., P.Pr.G.J., Warwickshire.* May 1894.

1692 **Tristram**, Rev. Henry Baker, D.D., F.R.S., Canon of Durham. *The College, Durham.* 2352, P.M., *Dep.P.G.M., Durham.* **Past Grand Chaplain, England.** February 1887.

1693 **Trivett**, Albert Edward Francis. *Queensland National Bank Limited, Dalby, Queensland.* 798 (S.C.) November 1894.

1694 **Tucker**, Raymond. *St. Margaret's Mansions, Victoria Street, S.W., London.* 1899, 2190, P.M. October 1893.

1695 **Tuckey**, Claude Edwin. *Roma, Queensland.* 1850. October 1893.

1696 **Tuckey**, Dr. Lloyd. 33 *Green Street, Grosvenor Square, W., London.* 1694. May 1892.

1697 **Tuffley**, Joseph. *State School, Killarney, Warwick, Queensland.* 1372. June 1892.

1698 **Turnbull**, Edwin. 9 *West Parade, Newcastle-on-Tyne.* 481, P.M., *481, P.P.G.St.B., Northumberland.* March 1893.

1699 **Turnbull**, Frederick. *High Friar Street, Newcastle-on-Tyne.* 481, *481*. June 1892.

1700 **Turner**, Frank. *Pretoria, South African Republic.* 770 (S.C.), *231*, (S.C.) October 1894.

1701 **Turner**, George Edward. *Alfred Street, Blandford, Dorset.* 1266, P.M., *P.Pr.Sup.W., Dorset,* March 1892.

1702 **Turner**, John William. 29 *Mona Drive, Castle Mona, Douglas, Isle of Man.* 521, 1458, 1783, P.M., *290, 521*, P.Z., *Pr.G.D., P.Pr.G.Sw.B.* (R.A.), *West Yorks.* November 1888.

1703 **Turner**, William Edward. *Richmond, Virginia, U.S.A.* 9, P.M., *43*, P.H.P. June 1892.

1704 **Tweedie**, Michael Forbes. 32 *Onslow Gardens, S.W., London.* 92, P.M. January 1894.

1705 **Twing**, Rev. Cornelius L. 185 *Marcy Avenue, Brooklyn, New York, U.S.A.* 710, *142*, Ch. October 1893.

1706 **Upton**, Hon. William Henry, M.A., LL.M., F.R.S.A. *Walla Walla, Washington, U.S.A.* 13, P.M., *1*. **Grand Orator, Washington.** Local Secretary for Washington. March 1893.

1707 **Usher**, John. 6 *Blackett Street, Newcastle-on-Tyne.* 481, P.M., *481*, P.Z., *P.Pr.G.P., P.Pr.G.Pr.So., Northumberland.* May 1891.

1708 **Vaillant**, John P., LL.D. *The Hague, Holland.* Lodge L'Union Royale. P.M. **Grand Secretary of the Grand Orient of the Netherlands.** June 1888.

1709 **Vallentine**, Benjamin Phillip. *Dordrecht, South Africa.* 1467. May 1892.

1710 **Vallentine**, Jacob. *Barkly East, Cape Colony.* 2252, *2252.* October 1889.

1711 **Vallentine**, Samuel. 103 *Brixton Road, S.W., London.* 9, 1670, P.M., *9, 1716,* P.Z. **Grand Pursuivant, England.** October 1890.

1712 ***Vassar-Smith**, Richard Vassar. *Charlton Park, Cheltenham.* 82, 246, 839, P.M., *82, 839,* P.Z., *Dep.Pr.G.M. and Pr.G.H., Gloucestershire.* **Past Grand Deacon.** November 1888.

1713 **Vaughan**, Major T. T., R.A. *Fort St. George, Madras.* May 1889.

1714 **Venables**, Rowland George. *The Lodge, Ludlow, Shropshire.* 611, 1124, 2311, P.M., *262,* P.Z., *P.Pr.G.W., North Wales and Shropshire, Dep.Pr.G.M., Shropshire.* **Past Grand Assistant Director of Ceremonies, Past Grand Standard Bearer (R.A.), England.** January 1889.

1715 **Vernon**, W. Frederick. *Bowmont House, Kelso, N.B.* 58, P.M. *P.Dep.Pr.G.M.* Local Secretary for South Scotland. January 1888.

1716 **Vernoy**, William Arrington. 27 *North Pryor Street, Atlanta, Georgia, U.S.A.* 59, *16.* May 1892.

1717 **Vinton**, T. O. *2nd & Madison, Memphis, Tennessee, U.S.A.* 118. January 1894.

1718 **Vivian**, Hugh Phillips. *Pengegon House, Camborne, Cornwall.* 589, 1544, P.M., *450, P.Pr.G.W., Cornwall.* September 1887.

1719 **Vizard**, Major-General W. J. *Enderby House, Dursley, Gloucestershire.* 761, W.M. March 1888.

1720 **Waddy**, Benjamin Owen. *Bank of New Zealand, Picton, Marlboro', New Zealand.* 1236, 2036, P.M. October 1891.

1721 **Wade**, Henry Greensmith. *Liverpool Street, Auckland, New Zealand.* 689, P.M., *348* (I.C.), P.K., *P.Dis.G.Sec., Dis.G.Treas., Auckland.* June 1888.

1722 **Wade**, Samuel Duncombe. 29 *Gracechurch Street, E.C., London.* 1228. November 1893.

1723 **Waison**, Jonathan Albert. *c/o S. C. Depass & Co.,* 101 *Harbour Street, Kingston, Jamaica.* 773. October 1890.

1724 **Wakeford**, George William. *Charlottetown, Prince Edward's Island, Canada.* 1, *11.* **Grand Lecturer, Past Grand Secretary, Past Deputy Grand Master of Prince Edward's Island, Grand King, Grand Chapter of Nova Scotia.** March 1888.

1725 **Wakelin**, Joseph. *Freebournes, Witham, Essex.* 2342. May 1894.

1726 **Waldron**, Frederick Hemingway. *Newhaven, Connecticut, U.S.A.* 79, P.M. **Past Grand Master, Grand Lodge of Connecticut.** October 1888.

1727 **Walker**, Alfred William. *York and East Riding Bank, Malton, Yorkshire.* 660, P.M., *Pr.G.D.C.* (Craft and R.A.), *N. and E. Yorkshire.* May 1888.

1728 **Wallis**, Charles James, F.S.S. 97 *Ridgmount Gardens, W.C., London.* 1415, P.M. January 1894.

1729 **Walls**, Captain Thomas Charles. *East Temple Chambers, E.C., London.* 60, 141, 1381, 1503, 1512, 1656, 1745, 1793, P.M., *3, 185, 1381, 1423, 1503, 1589,* P.Z., *P.Pr.G.W., P.Pr.G.Pr.So., Middlesex.* March 1890.

1730 **Walsh**, Albert. *Port Elizabeth, South Africa.* 711, P.M., *P.Dis.G.D., Eastern Division, South Africa.* Local Secretary for Eastern Division, South Africa. June 1887.

1731 **Walthew**, Edmund George. *Whitstable, Kent.* 1915, P.M. June 1892.

1732 **Walton**, James Pollit. *Chf. Sch. Ins., Perth, Western Australia.* 485. October 1894.

1733 **Walton**, Robert. *Rugby, Tennessee, U.S.A.* 459, P.M. March 1891.

1734 **Wands**, Frank L. 201 *Phœnix Block, Bay City, Michigan.* 129, *59.* October 1891.

1735 **Ward**, Charles Edward. *King's Lynn, Norfolk.* 107, 985, P.M., *107, Pr.G.W., Pr.G. Charity Steward, Lincolnshire.* Local Secretary for Norfolk and Cambridgeshire. March 1890.

1736 **Ward**, Charles Henry. *Warwick, Queensland.* 1372, P.M. May 1892.

1737 ***Ward**, Dr. Charles Samuel. 18 West 30*th Street, New York.* 8. January 1888.

1738 **Ward**, Horatio. *Canterbury, Kent.* 31, 586, 622, 1112, P.M., *586, 622, 1273, 2099,* P.Z., *P.Pr.G.W., Pr.G.J.* (R.A.), *Kent*; *P.Pr.G.W., P.Pr.G.H.* (R.A.), *Wilts*; *P.Pr.G.Sc.N., Dorset.* **Past Deputy Grand Sword Bearer.** October 1889.

1739 **Warner**, Rev. Thomas Davenport, M.A. *St. James' Rectory, Toowoomba, Queensland.* 775 (S.C.) *Dis.G.Ch.* May 1891.

1740 **Warner**, William Thomas. *Imperial Bank, High Street, Peckham, S.E., London.* 1297, 2272. May 1890.

1741 **Warre**, C. Bampfylde. 19 *Brunswick Place, West Brighton.* 1465, P.M., *1466,* P.Z., *P.P.G.D., P.G.Sc.N., Sussex.* January 1893.

1742 **Warren**, James Syer. *Little Nelson, Chester.* 979, P.M., *477,* J. January 1894.

1743 **Warvelle**, George W. 654 *West Monroe Street, Chicago, Illinois, U.S.A.* P.M. March 1894.

1744 **Waters**, M. T. *King Street, Sydney, New South Wales.* 148. June 1894.

1745 **Watson**, Willlam. 28 *East Parade, Leeds.* 61, 2069, P.M., *304, 734,* P.Z., *P.Pr.G.S. of W., P.Pr.G.So., Honorary Librarian, West Yorks.* February 1887.

1746 **Watts**, Captain William. *Moorland Cottage, Richmond Road, Bournemouth, Hants.* 1266, P.M., *622*, P.Z. March 1894.

1747 **Waugh**, William James. *Stackhouse, Settle, Yorks.* 1545, P.M., *600*. March 1889.

1748 **Way**, The Hon. Chief Justice, S. J. *Freemasons' Hall, Flinders Street, Adelaide.* 3, P.M., *4*, P.Z. Past and Pro-Grand Master, Past Grand Zerubbabel, South Australia. January 1891.

1749 **Weatherilt**, Henry Charles. *Johannesburg, Transvaal.* 1417. October 1889.

1750 **Webb**, A. Monteith. 169 *Malmesbury Road, Bow, E., London.* 1196. October 1893.

1751 **Webb**, George. *Heidelberg, Transvaal.* Star of the Rand Lodge. March 1890.

1752 **Webb**, John Daniel. *77 Farringdon Street, E.C., London.* 1745. November 1893.

1753 **Webb**, Thomas. *P.O.B.* 152, *Broken Hill, New South Wales.* 173. November 1892.

1754 **Webber**, Otto Charles. *Middelburg, South African Republic.* 794 (S.C.), W.M. March 1894.

1755 **Webster**, George. *Middleton, N.E. Railway, South Africa.* 1581. May 1892.

1756 **Webster**, John Henri. *Burdwan, Bengal.* 1198, P.M., *1198*, P.J., *P.D.G.S.B.*, *P.D.G.A.D.C.* (R.A.), *Madras*. October 1893.

1757 **Webster**, Reginald Thomas. *Claremont, Margate.* 1608. June 1890.

1758 **Weeks**, William Self. Local Sec. His. Soc. of Lancs. and Cheshire. *Clitheroe, East Lancashire.* 369, P.M., *369*, J., *Pr.G.Reg.* (C. and R.A.), *East Lancashire.* March, 1891.

1759 **Weigall**, Rev. Edward Mitford. *Frodingham Vicarage, Doncaster.* 2078, P.M., *297*, *P.Pr.G.Chap.*, *Pr.G.So.*, *Lincolnshire.* March 1889.

1760 **Weightman**, Alfred Ernest, Surgeon R.N. *H.M.S. Katoomba, Australian Station.* 2195. June 1892.

1761 **Wentzell**, Charles David. *Hartebeesfontein, South African Republic.* November 1891.

1762 **West**, George. *Ballston Spa, New York.* 90, *23*. October 1891.

1763 **Westcott**, Rev. Arthur, M.A. *Sullivan Gardens, Royapettah, Madras.* 150, P.M., *150*, H., *P.D.G.Ch.*, *Madras.* May 1893.

1764 **Whadcoat**, John Henry. 18 *Highbury Crescent, N., London.* 19, W.M. March 1894.

1765 **Wheawill**, Charles, C.A. *Beech Street, Paddock, Huddersfield.* 1514, *290*. June 1894.

1766 **Wheeler**, Laban Homer. 85 *Sullivan Block, Seattle, Washington, U.S.A.* 9, P.M., *3*, P.H.P. October 1894.

1767 **Wheeler**, Richard Theodore, L.R.C.P. *The Poplars, Sturry, Canterbury, Kent.* 1915, *2099*. March 1892.

1768 **Wheelwright**, John Rolland. *Woodstock, Cape Colony.* 2220, 2379, P.M., *334*, *2379*, H., *Dis.G.Sec.* October 1891.

1769 **Whiley**, Edwin. *Zeerust, South African Republic.* 1946, 2314, P.M. October 1893.

1770 **Whitaker**, George Henry. *Winter Hey House, Horwich, Bolton-le-Moors, Lancashire.* 1723, 2324, P.M., *221*. May 1892.

1771 **White**, Joseph Walwyn. *Old Public Hall, Widnes, Lancashire.* 1908, P.M., 758. June 1894.

1772 **White**, Richard Wentworth. 26 *St. Giles' Street, Norwich.* 52, 943, *52*. March 1891.

1773 **White**, Stillman. 1, *Bank Street, Providence, R.I., U.S.A.* 4 (N.Y C.), P.M., 33. Grand Master, Rhode Island. May 1893.

1774 **White**, Thomas Charters. 26 *Belgrave Road, S.W., London.* 63. May 1891.

1775 **Whiteley**, John. *Greenmount, Toowoomba, Queensland.* 2052, 2267, 705 (S.C.), *794* (S.C.) November 1893.

1776 **Whitley**, Edward Forbes. Mem. R.I. Cornwall. *Penarth House, Truro, Cornwall.* 331, 1529, P.M., *331*, P.Z., *P Pr.G.O.* (Craft and R.A.), *Cornwall.* Local Secretary for the Province of Cornwall. March 1887.

1777 **Whittle**, Edward George. 9 *Regency Square, Brighton.* 811, P.M., *P.Pr.A.D.C.*, *Sussex.* June 1894.

1778 **Wilbur**, Newell L. 37 *Dudley Street, Providence, Rhode Island.* 36, *7*. June 1889.

1779 **Wilcox**, C. R. 681 *St. Peter Street, St. Paul, Minnesota, U.S.A.* 3, *27*. November 1894.

1780 **Wildie**, George Hunter. *Charlesville, Queensland.* 1137, 2393, P.M., *1137*, P.Z. October 1891.

1781 **Wilkes**, John James. *Larchfield, Darlington, Durham.* 111, 1379, 1650, P.M., *111*, *124*. March 1890.

1782 **Wilkinson**, James. *Herberton, North Queensland.* 1978, P.M. January 1890.

1783 **Wilkinson**, Samuel Blaize. 32 *Hazelwood Road, Northampton.* 360. Local Secretary for the Province of Northampton and Huntingdonshires. November 1888.

1784 **Wilkinson**, Tom Ash. *Perambore, Madras.* 273, 1198, P.M., *273*, J. March 1894.

1785 **Wilkinson-Pimbury**, Charles James. 60 *Marmora Road, Honor Oak, S.E., London.* 65, 1997. March 1887.

1786 **Willey**, W. Lithgow. 17, *West Cedar Street, Boston, U.S.A.* Mass. Lodge, St. Andrew's Ch. March 1889.

1787 **Williams**, Charles Frederick. *Admiralty, Spring Gardens, S.W., London.* 72. March 1890.

1788 **Williams**, Rev. Edmund Nelson G. *Ketteringham Vicarage, Wymondham, Norfolk.* 52, 1724, P.M., *Pr.G.Ch.*, *Norfolk.* November 1894.

1789 **Williams**, George Blackstone. *Kimberley.* 1832. Local Secretary for Griqualand, West. January 1892.

1790 **Williams**, Henry William, M.D. *Hillside, Guildsborough, Northampton.* 2029, W.M. March 1891.

1791 **Williams**, Howard Douglas. 17 *Cardigan Road, Richmond Hill, Surrey.* 905, P.M., *742*, P.Z. June 1894.

1792 **Williams**, Josiah. *P.O.B.* 658, *Johannesburg, Transvaal.* 139. October 1890.

1793 **Williams**, Rev. Richard Pardee. *Montgomery, Alabama, U.S.A.* 207, P.M. June 1893.

1794 **Williams**, S. Stacker. *Newark, Ohio.* **Past Grand Master, Ohio.** Local Secretary for Ohio. January 1889.

1795 **Williamson**, Captain William Blizzard, J.P. *Sunny View, Battenhall, Worcester.* 529, P.M., *280*, Z., *P.Pr.G.W., Worcestershire.* May 1888.

1796 **Willock**, Henry Davis. *East India United Service Club, St. James' Square, S.W., London.* 1466. March 1893.

1797 **Willox**, David. 48 *Burgher Street, Parkhead, Glasgow.* 128, W.M., *87*. January 1892.

1798 **Willox**, William Carl. *New Whatcom, Washington, U.S.A.* 44, P.M., *12*. October 1894.

1799 **Wills**, Arthur J. *Victoria Street, St. John's, Newfoundland.* 410, P.M., *9*, P.H.P. June 1894.

1800 **Wills**, Thomas H. *Market Street, Torquay.* 1402, P.M. October 1891.

1801 **Wilson**, Alexander. 70 *Fountainhall Road, Aberdeen.* 93, *155*. November 1888.

1802 **Wilson**, John James, J.P. *Jagersfontein, Orange Free State, South Africa.* Lodge Star of Africa (D.C.), P.M., *234* (S.C.), P.Z. Local Secretary for Orange Free State. November 1892.

1803 **Wilson**, Richard. *Westfield House, Armley, Leeds.* 289, P.M., *P.G.W., West Yorks.* May 1893.

1804 **Wilson**, Robert Fisher. *Kimberley, South Africa.* 591 (S.C.) June 1888.

1805 **Wirth**, T. C. 12 *Second Avenue, Albany, New York.* 737. October 1891.

1806 **Wise**, Captain Charles Driver. 5 *Causeway, Apollo Bunder, Bombay.* 343 (S.C.), 351 (S.C.), 415, P.M., *68* (S.C.), P.Z., *P.D.G.D., Bombay, P.G.W., G.Sec., India* (S.C.), *P.D.G.S.W.* (R.A.), *India* (S.C.) March 1894.

1807 **Wolfe**, Marcus. *P.O.B.* 10, *Nanaimo, British Columbia.* 3, P.M., *235* (S.C.), P.Z. **Past Grand Master, British Columbia.** January 1892.

1808 **Wood**, Rev. Charles Henton, M.A. 13 *Tichborne Street, Leicester.* 1560, P.M., *279*, P.Z., *P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.R., P.Pr.G.Sec., Pr.G.Sc.E., Leicester and Rutland.* March, 1888.

1809 **Wood**, Frederick. *Bostol Hill School, Abbey Wood, Kent.* 1973, P.M., *1973*, P.Z. June 1888.

1810 **Woodall**, John W., M.A., F.C.S., F.R.G.S., J.P. *St. Nicholas House, Scarborough.* 200, P.M., *200*, P.Z., *P.P.G.W., North and East Yorks.* **Past Grand Treasurer.** January 1893.

1811 **Woodhouse**, William. *Attleborough, Wimborne Road, Bournemouth.* 195, P.M. March 1889.

1812 **Woodward**, Nathan Sullins. *Knoxville, Tennessee, U.S.A.* **Past Grand Master, Tennessee.** March 1892.

1813 **Woolley**, John. *The Caia, Wrexham, North Wales.* 477, P.M., *477*, P.Z. January 1894.

1814 **Wray**, Samuel W. 137 *Price Street, Germantown, Philadelphia, U.S.A.* 121, P.M. September 1887.

1815 **Wrenn**, Christopher. *Mount Road, Madras.* 1198, *1198*. January 1894.

1816 **Wright**, Rev. Charles Edward Leigh, B.A. *Heathwood Lodge, Bexley, Kent.* 236, 357, 2328, P.M., *P.Pr.G.St., North and East Yorks.* March 1889.

1817 **Wright**, Francis William. *Highlands, Maidstone, Kent.* 1725, 2046, P.M. May 1891.

1818 **Wright**, Silas B. *De Land, Florida, U.S.A.* 37, P.M., *4*, P.H.P. **Grand Warden, Deputy Grand High Priest, Florida.** March 1893.

1819 **Wright**, William. *Piltdown, near Uckfield, Sussex.* 311, 1303, P.M., *311, Pr.G.W., Sussex.* January 1891.

1820 **Wright**, William Henry Sterling. *C.St.P.M. & O.R.R., St. Paul, Minnesota, U.S.A.* 163. November 1892.

1821 **Wright**, William Munro, M.D. *Charnwood, Dumfries, N.B.* 62, P.M., *174, Pr.G.Architect, Dumfries.* March 1892.

1822 **Wyatt**, Oliver Newman, F.S.I. *St. John's Street, Chichester, Sussex.* 38, P.M., *38*, P.Z., *P.P.G.Sup.W., P P.G.Se.N., Sussex.* January 1893.

1823 **Yarker**, John. *Burton Road, West Didsbury, near Manchester.* 163, 430, P.M., *430, 361*, P.Z. **Past Grand Warden, Greece, etc.** May 1887.

1824 **Yeatman-Biggs**, Colonel A. G., C.B., R.A., Assist. Adj. Gen. *Headquarters, Simla, India.* 1971, P.M., *413*, P.H., *P.Pr.G.W., P.Pr.G.S.B.* (R.A.), *Hants and Isle of Wight*; *D.G.W., Punjab*; *D.G.J., Bengal.* January 1892.

1825 **York**, Francis Colin. *F. C. Pacifico, Junin, Buenos Ayres.* 617. October 1890.

1826 **Yorston**, John Charles. 1313, *Walnut Street, Philadelphia, U.S.A.* 81 (O.C.), 131 (O.C.) May 1892.

1827 **Youle**, Alfred P. 71 *Addiscombe Road, Croydon.* 1. March 1893.

1828 **Young**, Archibald Edward. 24 *Sedlescomb Road, St. Leonard's-on-Sea, Sussex.* 1842, *40.* **January** 1892.

1829 **Young**, George Lewis. *Princes Wharf, Port Adelaide, South Australia.* 2, P.M. May 1889.

1830 **Zegers-Veeckens**, L. 413 *Singel, Amsterdam.* 67, W.M. October 1894.

1831 **Zehetmayr**, Ferdinand. 85 *Gracechurch Street, E.C., London.* 238. March 1891.

## ASSOCIATE.

**Murray-Aynsley**, Harriet G. M. (Mrs. T. C.) *Great Brampton, near Hereford.* March 1891.

## STATED MEETINGS OF THE LODGE IN 1895.

FRIDAY, the 4th January.

FRIDAY, the 1st March.

FRIDAY, the 3rd May.

MONDAY, the 24th June.

FRIDAY, the 4th October.

FRIDAY, the 8th November.

## DECEASED.

| | | |
|---|---|---|
| **Baker**, George Edward | *Late of London* | 29th October, 1894. |
| **Barber**, Joseph Wright | ,, *Bradford* | 23rd March, 1894. |
| **Cain**, Robert Edward | ,, *Douglas* | 31st May, 1894. |
| **Campion**, George | ,, *London* | 22nd July, 1894. |
| **Connor**, George C. | ,, *Chattanooga* | 9th March, 1894. |
| **Cox**, William George | ,, *Bloemfontein* | — October, 1893. |
| **Cramer**, Benvenuto | ,, *Coburg* | 25th June, 1894. |
| **Dickey**, Samuel J. | ,, *Philadelphia* | 4th June, 1894. |
| **Dresser**, Jasper Marion | ,, *La Fayette* | 25th February, 1894. |
| **Dunsdon**, Frederick William | ,, *Toowoomba* | 31st July, 1894. |
| **Dutton**, John Rowe | ,, *Chester* | 14th February, 1894. |
| **Goold**, John Arthur | ,, *Gloucester* | 23rd June, 1894. |
| **Hill**, John | ,, *Ennis* | — March, 1894. |
| **Kelly**, William | ,, *Leicester* | 23rd August, 1894. |
| **Lamb-Smith**, Thomas | ,, *Worcester* | 2nd May, 1894. |
| **Laxton**, Frederick | ,, *Brighouse* | 15th October, 1893. |
| **Liski**, Samuel | ,, *Krugersdorp* | 1st March, 1894. |
| **Lockley**, Richard T. | ,, *Albany* | 15th December, 1893. |
| **Miller**, Andrew, M.D. | ,, *London* | 26th July, 1894. |
| **Morris**, Rev. Dr. Richard | ,, *London* | 12th May, 1894. |
| **Pidcock**, Richard | ,, *Eastbourne* | 2nd March, 1894. |
| **Sillitoe**, R. Rev. Bishop A. W., D.D. | ,, *New Westminster* | — — 1894. |
| **Smith**, James J. | ,, *Pretoria* | 14th February, 1894. |
| **Willey**, William Henry | ,, *Toowoomba* | 10th December, 1893. |
| **Wilson**, William R. | ,, *Chattanooga* | — — 1894. |
| **Wright**, Charles Romley Alder, F.R.S. | ,, *London* | 25th July, 1894. |

# LOCAL SECRETARIES.

## GREAT BRITAIN AND IRELAND.

| | | |
|---|---|---|
| Bournemouth | John Harvey | Caer Gwent, Bournemouth |
| Channel Islands | Dr.J.Balfour Cockburn,P.G.M. | Elm House, Guernsey |
| Cheshire and Liverpool | Samuel Jones | 13, Elm Grove, Birkenhead |
| Cornwall | E. Forbes Whitley | Truro |
| Devonshire | John Lane | 2, Bannercross Abbey Road, Torqnay |
| Durham | G. W. Bain | The Grange,E.Boldon,Newcastle-on-Tyne |
| Glasgow and Vicinity | E. Macbean | 113, Douglas Street, Glasgow |
| Halifax and Vicinity | C. Greenwood | 26, Akeds Road, Halifax |
| Hampshire and I.W. | Alex. Howell | 109, High Street, Portsmouth |
| Inverness | A. F. Mackenzie | 15, Union Street, Inverness |
| Isle of Man | L. R. Corkill | 3, Primrose Avenue, Douglas |
| Leeds and Vicinity | R. Jackson | 16 and 17, Commercial Street, Leeds |
| Lincolnshire | W. Shephard | Fernbank, Louth |
| Middlesex and North London | F. W. Levander | 30,NorthVillas, Camden Sq.,N.W.London |
| Norfolk and Cambridgeshire | C. E. Ward | King's Lynn, Norfolk |
| Northampton & Huntingdonshires | S. B. Wilkinson | 32, Hazelwood Road, Northampton |
| Northumberland | W. Davidson | Grammar School, Morpeth |
| Oxfordshire | E. Conder, jun. | Langton House, Charlbury, Oxon |
| Padiham and Vicinity | G. Grant, M.D. | Woodthorpe, Padiham, E. Lancashire |
| Scotland, South | W. F. Vernon | Bowmont House, Kelso |
| Sheffield and Vicinity | J. Binney | 15, Southbourne Road, Sheffield |
| Shropshire and Staffordshire | J. Bodenham | Edgmond, Newport, Salop |
| Sussex, East | Robert Hughes | St. Oswald's, Alexandra Park, Hastings |
| Wales, North | H. Roberts | 4, Bellevue Terrace, Rhyl |
| Warwickshire | Arthur W. Adams | 17,Wheeley'sRd.,Edgbaston,Birmingham |
| Yorkshire, North & East Ridings | G. L. Shackles | 7, Land of Green Ginger, Hull |
| Yorkshire, West Riding | J. L. Atherton | 2, Leonard's Place, Bingley |
| H.M. Navy | J. S. Gibson-Sugars | *H.M.S. Vernon*, Portsmouth |

## EUROPE.

| | | |
|---|---|---|
| Denmark | S. H. Simonsen | Copenhagen |
| Greece | N. Philon | Piraeus, Greece |
| Hungary | L. de Malczovich | Belügyministerium, Budapest |
| Malta | J. W. Starkey | La Valletta, Malta |

## AFRICA.

| | | |
|---|---|---|
| Gold Coast | J. R. Holmes | Accra |
| Kimberley | G. Blackstone Williams | Kimberley |
| Natal | R. I. Finnemore, D.G.M. | Durban, Natal |
| Orange Free State, North | G. H. Hollander | Winburg Road, Orange Free State |
| Orange Free State, South | J. J. Wilson | Jagersfontein |
| South Africa, Eastern Division | A. Walsh | Port Elizabeth, Cape Colony |
| South Africa, Western Division | Dr. H. W. Dieperink | Somerset West, Cape Colony |
| South African Republic, Barberton | J. R. Harrison | Barberton |
| ,, ,, ,, Krugersdorp | A. A. J. C. Dieperink | Krngersdorp |
| ,, ,, ,, Pretoria | J. Munro | Box 147, Pretoria |

## ASIA.

| | | |
|---|---|---|
| Bengal | H. M. Rustomjee, J.P. | 18, Chowringhee Road, Calcutta |
| Madras and Vicinity | W. T. Newitt | E. Extension Tel. Co., Madras |
| Penang | G. S. H. Gottlieb | Penang |
| Punjab | Capt. J. H. Leslie, R.A. | Peshawur Road, Rawal Pindi |
| Shanghai | F. M. Gratton | 16, The Bund, Shanghai |
| Singapore | E. J. Khory | 8, Raffles Place, Singapore |
| South India | Rev. C. H Malden | Madras |

## AMERICA.

| | | |
|---|---|---|
| Argentine Republic | C. Trevor Mold | 655 Piedad, Buenos Ayres |
| British Columbia | W. H. Sandon Perkins | P.O.B. 159, Nanaimo, Br. Columbia |
| District of Columbia | W. W. Barrow | Box 53, Richmond, Virginia |
| North Carolina | Ditto | Ditto |
| Virginia | Ditto | Ditto |
| West Virginia | Ditto | Ditto |
| Iowa | A. A. Cassil | Weldon, Decatur Co., Iowa |
| Louisiana | R. Lambert | Masonic Temple, New Orleans |
| New York | Loyal L. Davis | Glens Falls, N.Y. |
| Ohio | S. Stacker Williams | Newark, Ohio |
| Pennsylvania | W. Allison Cochran | 501, Chestnut Street, Philadelphia |
| Rhode Island | Edwin Baker | 70, Weybosset Street, Providence, R.I. |
| South Dakota | L. G. Levoy | Webster, South Dakota |
| Tennessee | J. M. Sears | Memphis, Tennessee |
| Washington | W. H. Upton | Walla Walla, Washington |

## AUSTRALASIA.

| | | |
|---|---|---|
| New South Wales | J. C. Bowring | 133, Strand, Sydney |
| New South Wales, Northern District | J. C. Ramsay | Dalhousie, Waratah, Newcastle |
| ,, ,, ,, Southern District | H. C. Kiddle | Walbundrie |
| New Zealand, Auckland | W. H. Cooper | Box 244, Auckland, N.Z. |
| New Zealand, Canterbury | Charles Hull | Lyttleton Times Office, Christchurch |
| New Zealand, Nelson | Thomas Scott | Nelson, New Zealand |
| New Zealand, Wellington | G. Robertson | Wellington |
| Queensland | James Spiers | Mary Street, Toowoomha |
| South Australia | S. G. Jones | F.M H.,Flinders Street, Adelaide |
| Victoria | Rev. E. Rodda | 25, Smith Street, Fitzroy, Victoria |
| Victoria, Ballarat and District | W. H. Kingsbury | 19, Wilson's Terrace, Mair St., Ballarat |
| West Australia, North | G. Gordon | Union Bank of Australia, Roebourne |
| Western Australia, South | H. C. Pilcher | Perth, West Australia |

# DIRECTORY.

## ENGLAND.

**Bedfordshire.** Ampthill, 680; Bedford, 1156.

**Berkshire.** Abingdon, 1512; Newbury, 915; Reading, 993, 1601.

**Bristol.** 35, 603, 722, 828, 862, 1057, 1662, 1684.

**Cambridgeshire.** Cambridge, 91, 1283; Wisbech, 89.

**Channel Islands.** Guernsey, 40, 518, 801, 1381.

**Cheshire.** Alderley Edge, 1485; Ashton-upon Mersey, 268; Birkenhead, **1f**, 167, 289, 411, 506, 557, 658, 911, 917, 969, 982, 1117, 1398, 1438, 1669, 1673; Chester, 542, 1078, 1350, 1436, 1742; Egremont, 1235, 1439; Hoylake, 1599; Macclesfield, 416, 1509; Sale, 360; Seacombe, 420, 1008.

**Cornwall.** Camborne, 122, 1651, 1718; Falmouth, 251, 1394, 1505; Hayle, 58, 1299; Liskeard, 62, 821; Penryn, 352; Penzance, 284, 499, 551, 554; St. Austell, 886, 1154; St. Colnmb, 121, 883; Truro, 51, 474, 1058, 1776.

**Derbyshire.** Buxton, 1537; Derby, 44, 1134.

**Devonshire.** Ashburton, 695, 1592; Buckfastleigh, 1169; Devonport, 1690; Exeter, 32, 419, 1130; Ivybridge, 1048; Lifton Park, 390; Plymouth, 298, 1088; Seaton, 1626; Tavistock, 1402; Teignmouth, 720, 816; Torquay, **1h**, **15**, 110, 490, 574, 575, 1641, 1644, 1659, 1800.

**Dorsetshire.** Blandford, 1701; Evershot, 303; Poole, 489, 863; Weymouth, 928, 1181; Wimborne, 72.

**Durham.** Darlington, 638, 1083, 1781; Durham, 1082, 1692; Gateshead, 633; Jarrow-on-Tyne, 1566; Stockton-on-Tees, 1028; Sunderland, 558; West Hartlepool, 291, 1025.

**Essex.** Chingford, 1583; Colchester, 1334, 1384; Kelvedon, 1217; Leytonstone, 403, 464, 1598; Maldon, 1273; Plaistow, 524, 1101; Waltham Abbey, 549; Walthamstowe, 471, 609, 854; Wanstead, 777; Witham, 1725; Woodford Bridge, 1279.

**Gloucestershire.** Cheltenham, 1260, 1712; Dursley, 1719; Gloucester, 427, 762.

**Hampshire.** Aldershot, 109, 662; Blackwater, 1006; Bournemouth, 42, 155, 267, 339, 433, 571, 851, 896, 1363, 1746, 1811; Fareham, 50; Gosport, 94, 153, 430, 444, 1024; Havant, 88, 713; Landport, 52, 112, 136, 149, 333, 1237; Petersfield, 49; Portsmouth, 144, 741, 930; Southampton, 1045, 1586; Winchester, 955, 1261, 1611.

**Herefordshire.** Ledbnry, 81, 1342.

**Hertfordshire.** Barnet, 477; Hertford, 861; St. Albans, 598, 1158; Watford, 519.

**Huntingdonshire.** Huntingdon, 1650.

**Isle of Man.** Douglas, 414, 550, 780, 919, 1642, 1702; Kirk Michael, 1232; Ramsay, 563.

**Isle of Wight.** Bembridge, 1281; Sandown, 684; Shanklin, 140; Ventnor, 67.

**Kent.** Abbey Wood, 1809; Beckenham, 577, 1017; Belvedere, 307; Bexley, 1816; Broadstairs, 811; Canterbury, 97, 338, 377, 1335, 1738; 1767; Chatham, **27**; Faversham, 38, 751; Folkestone, 316; Gravesend, 514; Herne Bay, 297; Maidstone, 147, 1817; Margate, **1d**, 509, 978, 1577, 1757; New Brompton, 859; Plumstead, 96, 443, 1633; Sandgate, 936; Shoreham, 1061; Tunbridge, 1618; Whitstable, 142, 1166, 1474, 1731; Woolwich, 998, 1591.

**Lancashire, Eastern Division.** Bolton, 367, 698, 1248, 1671; Burnley, 386, 841, 923, 1240; Clitheroe, 1758; Great Harwood, 564; Horwich, 1770; Manchester, 310, 321, 484, 579, 959, 1019, 1315, 1630, 1656, 1823; Padiham, 773; Stockport, 1309; Whalley, 1670.

**Lancashire, Western Division.** Heaton Moor, 151; Liverpool, **12**, 262, 324, 349, 455, 491, 587, 831, 941, 966, 1104, 1200, 1344, 1390, 1408; Newton-le-Willows, 154; Southport, 354, 1060, 1144, 1267, 1596; St. Helens, 93; Widnes, 1771; Wigan, 422, 835, 1145.

**Leicestershire.** Leicester, 224, 1151, 1290, 1469, 1504, 1808.

**Lincolnshire.** Boston, 46; Crowle, 116; Gainsboro', 57, 1007, 1149, 1300; Grantham, 53, 1459; Grimsby, 86, 108, 308, 1224; Lincoln, 48; Louth, 78, 1511, 1560; Spilsby, 1383; Sutton Bridge, 505.

**London.** **1a, 1b, 1c, 1e, 9, 10, 13, 14, 17, 18, 19, 22, 23, 25, 26**, 1, 26, 30, 31, 41, 117, 120, 159, 225, 243, 246, 253, 258, 260, 273, 288, 293, 296, 299, 300, 319, 332, 336, 365, 372, 374, 376, 379, 384, 392, 394, 395, 408, 409, 423, 428, 435, 437, 450, 459, 466, 472, 475, 478, 480, 485, 517, 527, 532, 541, 545, 552, 560, 568, 570, 584, 593, 599, 611, 616, 628, 644, 648, 651, 653, 655, 663, 664, 668, 671, 677, 681, 689, 694, 702, 721, 729, 733, 739, 742, 743, 744, 746, 749, 752, 753, 754, 755, 759, 763, 765, 768, 783, 792, 794, 795, 796, 812, 814, 815, 818, 823, 826, 833, 856, 865, 866, 873, 875, 879, 884, 894, 900, 903, 905, 912, 916, 921, 925, 938, 939, 956, 960, 962, 963, 970, 974, 984, 985, 988, 989, 1002, 1005, 1009, 1010, 1012, 1020, 1023, 1030, 1042, 1052, 1059, 1066, 1071, 1084, 1085, 1100, 1108, 1113, 1119, 1135, 1136, 1146, 1148, 1160, 1163, 1165, 1174, 1176, 1179, 1184, 1199, 1208, 1209, 1211, 1216, 1221, 1223, 1229, 1234, 1249, 1257, 1258, 1264, 1265, 1267, 1274, 1280, 1312, 1318, 1319, 1326, 1329, 1343, 1348, 1352, 1355, 1359, 1365, 1369, 1370, 1378, 1386, 1388, 1396, 1406, 1412, 1413, 1415, 1419, 1421, 1446, 1455, 1477, 1479, 1487, 1493, 1494, 1501, 1508, 1513, 1514, 1515, 1518, 1523, 1525, 1529, 1530, 1543, 1551, 1552, 1561, 1569, 1578, 1593, 1594, 1602, 1612, 1617, 1620, 1635, 1639, 1647, 1649, 1652, 1655, 1657, 1661, 1666, 1668, 1678, 1694, 1696, 1704, 1711, 1722, 1728, 1729, 1740, 1750, 1752, 1764, 1774, 1785, 1787, 1796, 1831.

## ENGLAND.—*Continued.*

**Middlesex.** Enfield, 1031; Hampton Court, 111; Harrow, 287; Hayes, 1395; Hounslow, 1685; Isleworth, 678; Staines, 1374; Stanmore, **24**; Tottenham, 1289.

**Monmouthshire.** Dixon, 1357.

**Norfolk.** East Dereham, 1572; Brandon, 247; Hunstanton, 1050; King's Lynn, 36, 1545, 1735; Norwich, 292, 666, 1772; Wymondham, 364, 1788.

**Northamptonshire.** Guildsborough, 1790; Higham Ferrers, 1286; Northampton, 240, 454, 630, 659, 857, 1129, 1137, 1783; Peterborough, 481.

**Northumberland.** Berwick-on-Tweed, 1672; Blyth, 977; Morpeth, 591; Newcastle-on-Tyne, 228, 263, 279, 323, 356, 461, 516, 546, 617, 623, 624, 675, 778, 819, 909, 1090, 1106, 1143, 1330, 1379, 1441, 1467, 1480, 1486, 1698, 1699, 1707; Tynemouth, 933.

**Nottinghamshire.** Nottingham, 1409, 1571; Retford, 1307.

**Oxfordshire.** Banbury, 836, 1510; Charlbury, **29**; Chipping Norton, 492, 800, 1102, 1453, 1481; Oxford, 635, 839, 1492.

**Shropshire.** Bridgnorth, 126, 1570; Ellesmere, 745; Ludlow, 69, 1468, 1714; Newport, 141, 362; Shrewsbury, 37, 45, 1245.

**Somersetshire.** Axbridge, 654; Bath, 270; Crewkerne, 846, 1616; Frome, 772, 1428; Weston-super-Mare, 526; Yatton, 393; Yeovil, 1392.

**Staffordshire.** Burton-on-Trent, 73, 1691; Hanley, 56; Harborne, 133; Lichfield, 100; Longton, 66; Rugely, 1192; Stafford, 2, 3, 79, 1142; Stoke-upon-Trent, 74; Tamworth, 101; Wallsall, 64; Wednesbury, 76, 971; Wolverhampton, 137, 583, 1275, 1587.

**Suffolk.** Ipswich, 1081, 1686.

**Surrey.** Camberley, **21**; Croydon, 139, 457, 1313, 1665, 1827; East Molesey, 569; Epsom, 924; Godalming, 1451; Kingston, 312; Red Hill, 592, 1171; Richmond, 1236, 1791; Surbiton, 1282; Sutton, 827, 1039, 1339, 1351, 1554, 1640; Wallington, 799, 1349; Woking, 235.

**Sussex.** Brighton, 317, 397, 595, 717, 932, 1000, 1022, 1360, 1741, 1777; Chichester, 1822; Eastbourne, 103, 1214; Hassocks, 513; Hastings, 703, 935, 1606; Hawkhurst, 899; Piltdown, 1819; Rye, 445, 961; St. Leonards, 1230, 1387, 1828; Worthing, 734.

**Wales, North.** Anglesey, 942; Bangor, 704, 1465; Caernarvon, 1423; Llanberis, 1219; Menai Bridge, 1658; Portmadoc, 1210; Rhyl, 248, 1424, 1588, 1622; Wrexham, 328, 1813.

**Wales, South, Eastern Division.** Cardiff, 278, 830; Swansea, 234, 973.

**Wales, South, Western Division.** Haverford West, 957.

**Warwickshire.** Birmingham, 127, 238, 320, 341, 344, 528, 529, 845, 889, 1141, 1205, 1445, 1520, 1557, 1629, 1682; Leamington, 682.

**Westmoreland.** Kendal, 576, 1109; Kirkby Lonsdale, 1449.

**Wiltshire.** Salisbury, 791.

**Worcestershire.** Dudley, 1507; Kidderminster, 573, 1638; Malvern, 361, 536; Moseley, 265; Worcester, 1795.

**Yorkshire, North and East Ridings.** Barton-on-Humber, 1536; Hull, 33, 98, 256, 340, 1304, 1375, 1503, 1648; Malton, 75, 1727; Middlesborough, 559; Scarborough, 106, 986, 1810; Selby, 68, 495, 1488; Wensley, 1272; York, **11**, 43, 125, 145, 227, 817, 1377, 1460, 1679.

**Yorkshire, West Riding.** Barnsley, 118; Batley, 747; Bingley, 266, 1105, 1538; Boston Spa, 402; Bradford, 311, 421, 446, 562, 699, 724, 725, 880, 948, 1033, 1087, 1191, 1256, 1259, 1403, 1434, 1482; Brighouse, 688, 1613; Doncaster, 1759; Elland, 1559; Halifax, 34, 789, 898, 907, 1422, 1534; Harrogate, 363, 1416; Huddersfield, 877, 1765; Leeds, 148, 348, 391, 697, 923, 1038, 1040, 1138, 1150, 1187, 1454, 1478, 1553, 1745, 1803; Mirfield, 290; Oulton, 692; Penistone, 113; Rotherham, 95, 710, 931, 1075; Saltaire, 55; Settle, 396, 432, 1747; Sheffield, 343, 597, 709, 952, 1253, 1427; Shipley, 685; Snaith, 843; Wakefield, 4, 458, 498, 1328, 1582.

## SCOTLAND.

Aberdeen, 640, 700, 1801; Ardrishaig, 682, 1097; Ardrossan, 178; Carnoustie, 1065; Dumfries, 618, 735, 840, 1440, 1548, 1621, 1821; Dunoon, 561; Edinburgh, 417, 774, 1089, 1110, 1266; Falkirk, 346; Glasgow, **20**, 280, 425, 453, 465, 501, 602, 673, 927, 943, 992, 1032, 1091, 1098, 1122, 1139, 1213, 1228, 1250, 1293, 1411, 1456, 1568, 1797; Grangemouth, 567; Hawick, 448, 555, 808, 1294; Helensburgh, 429; Inverness, 404, 627, 878, 983, 1111, 1112; Kelso, 285, 507, 804, 904, 1715; Kingussie, 1126; Kirkwall, 566; Largs, 1079; Melrose, 373; Stirling, 642.

## IRELAND.

Ballymena, 175, 1316; Ballinasloe, 1549; Belfast, 169; Boyle, 504; Dublin, **16**, 1340; Dungannon, 168; Edgworthstown, 1185; Enniskillen, 468; Lisburne, 176; Lurgan, 170, 510; Mageny, 726; Newry, 572; Rathgar, 757.

## AFLOAT.

463, 469, 626, 740, 1760.

## EUROPE.

**Belgium.** Brabant, 756; Brussels, 28.

**Denmark.** Copenhagen, 1324, 1531.

**France.** Dinard, 1306; Paris, 456, 770, 1161.

**Germany.** Altenburg, 196; Berlin, 19, 198, 693; Breslau, 197; Dresden, 318; Gera, 686; Hamburg, 20; Leipsic, 473; Rostock, 322.

**Greece.** Piraeus, 1327.

**Holland.** Amsterdam, 538, 625, 1830; The Hague, 195, 736, 1708; Kralingen, 951; Rotterdam, 371; Utrecht, 1268.

**Hungary.** Budapest, **28**, 241.

**Italy.** Rome, 25, 27, 696.

**Spain.** Madrid, 537.

**Sweden.** Jönköping, 612.

**Switzerland.** Geneva, 1681; Lausanne, 1680; Neuchatel, 1254.

## MEDITERRANEAN.

Cyprus, 165; Gibraltar, 5, 47; Jerusalem, 657; Malta, 6, 283, 540, 934, 1004, 1417, 1580.

## AFRICA.

**British Bechuanaland.** Tanugs, 578, 1047.

**Egypt.** Cairo, 369.

**Gold Coast.** Accra, 164; Cape Coast, 85, 496, 910, 1404.

**Griqualand.** Barkly West, 737, 1011, 1524, 1654; Beaconsfield, 347, 1063, 1426; Delport's Hope, 1499; Griquatown, 406; Kimberley, 135, 315, 325, 334, 368, 388, 483, 525, 535, 565, 613, 781, 809, 848, 867, 871, 1175, 1270, 1320, 1321, 1458, 1627, 1789, 1804; Longlands, 728, 1123.

**Natal.** Clydesdale, 1276; Durban, 7, 539, 646, 691, 1444; Mount Ayliff, 619; Pietermaritzburg, 128, 503, 683, 714, 838, 893, 897, 1153; Umzimkulu, 152.

**Orange Free State.** Bethlehem, 1414; Bloemfontein, 748, 918, 1133, 1435; Cronstadt, 1397; Harrismith, 132; Jägersfontein, 358, 401, 610, 788, 965, 1322, 1802; Senekal, 670, 1027; Winburg, 727, 908.

**South Africa, Eastern Division.** Aliwal North, 150, 837, 946; Barkly East, 157, 1246, 1401, 1579, 1710; Cradock, 114, 269; Dordrecht, 1709; East London, 589, 850; Emtento, 1625; Engcobo, 520, 521, 864; Graaf Reinet, 543; Grahamstown, 1527; King William's Town, 641, 656; Middleton, 1755; Port Elizabeth, 77, 286, 470, 807, 1180, 1637, 1730; Queenstown, 1127.

**South Africa, Western Division.** Cape Town, 179, 193, 249, 295, 901, 1056, 1115, 1222, 1473, 1528, 1674; Malmesbury, 306, 1603; Rondebosch, 252, 1425, 1476; Somerset West, 615; Woodstock, 1768.

**South African Republic.** Barberton, 185, 194, 497, 842, 1393, 1585; Hartebeestfontein, 1761; Heidelberg, 1751; Johannesburg, 236, 257, 331, 335, 337, 351, 359, 412, 544, 581, 586, 604, 607, 629, 785, 787, 802, 847, 860, 881, 1029, 1054, 1068, 1069, 1120, 1155, 1162, 1269, 1292, 1305, 1332, 1372, 1376, 1389, 1399, 1410, 1431, 1450, 1452, 1555, 1576, 1595, 1667, 1749, 1792; Komati Poort, 829; Krugersdorp, 614, 1074, 1483, 1541; Lydenburg, 859; Middelburg, 1391, 1526, 1754; Ottoshoop, 1589; Pretoria, 131, 191, 277, 622, 712, 979, 1159, 1225, 1448, 1624, 1700; Potchefstrom, 189; Wintheuvel, 1188; Zeerust, 162, 1769.

**St. Helena.** 902.

## ASIA.

**Bengal.** Benares, 130; Burdwan, 1756; Calcutta, 650, 954, 1173, 1461; Jhansi, 102; Meerut, 183.

**Bombay.** Berar, 1072; Bombay, 995, 1495, 1806; Hyderabad, 182, 488, 797, 1646; Karachi, 83, 1636; Raipur, 405; Saugor, 160.

**Burma.** Moulmein, 65, 672, 1218, 1291; Rangoon, 9, 70, 90, 107.

**Ceylon.** Colombo, 350, 398.

**China.** Amoy, 134; Hong Kong, 63, 750, 855, 1407, 1500; Shanghai, 776.

**Eastern Archipelago.** Johore, 1382; Penang, 223, 500, 767, 1014; Selangor, 1470; Singapore, 12, 61, 104, 605, 994; Taiping, 156.

**Madras.** Bangalore, 1688; Bellary, 60; Coimbatore, 389; Madras, 10, 39, 105, 254, 330, 375, 548, 601, 634, 649, 782, 885, 1036, 1128, 1131, 1189, 1196, 1243, 1544, 1584, 1605, 1619, 1623, 1645, 1687, 1713, 1763, 1784, 1815; Secunderabad, 1336.

**Punjab.** Gora Gali, 413; Lahore, 8, 163, 1157; Rawal Pindi, 143, 381, 1049, 1364, 1542; Simla, 59, 1824.

## AUSTRALASIA.

**New South Wales,** Albury, 222; Broken Hill, 1753; Cobar, 1278; Darlinghurst, 1114; Germantown, 1533; Junee, 508; Newcastle, 882, 1385, 1502; Paddington, 868; Sydney, 24, 382, 621, 832, 950, 1124, 1125, 1140, 1271, 1463, 1744; Tamworth, 645, 1362; Walbundrie, 997, 1041; Waverley, 387.

**New Zealand, North Island.** Auckland, 217, 220, 547, 723, 975, 996, 1095, 1361, 1472, 1721; Hawkes Bay, 967, 1331; Napier, 1103; Taranaki, 218, 221; Wellington, 21, 119, 161, 715, 949, 1429, 1447.

**New Zealand, South Island.** Blenheim, 1562; Christchurch, 803, 852, 937, 1418; Dunedin, 216, 775; Leeston, 766; Nelson, 80, 115, 219, 313, 366, 600, 1489, 1519; Oamaru, 1026; Picton, 146, 926, 1567, 1720.

**Queensland.** Allora, 166, 708; Barcaldine, 129; Brisbane, 13, 87, 171, 172, 174, 180, 181, 294, 383, 447, 531, 556, 676, 716, 731, 798, 1086, 1233, 1311, 1547; Bundaberg, 186, 580, 1118, 1288, 1338; Charlesville, 1371, 1780; Charters Towers, 123, 849, 1615; Croydon, 190, 327, 1044; Dalby, 1643, 1693; Etheridge, 1373; Georgetown, 309, 667, 784; Harrisville, 1970; Harwick, 259; Herberton, 1782; Indooroopilly, 1460; Ipswich, 760; Mackay, 124, 424, 494, 1062, 1201, 1573; Maryborough, 353; Maytown, 1215; Mount Morgan, 187, 188; Muttaburra, 1675; Richmond, 342; Rockhampton, 184, 314, 876, 922, 1207, 1356; Roma, 138, 378, 1001, 1043, 1051, 1116, 1170, 1694; Stanthorpe, 173; Thursday Island, 631; Toowoomba, 177, 192, 230, 242, 255, 304, 326, 418, 442, 476, 665, 869, 981, 999, 1168, 1182, 1193, 1226, 1238, 1277, 1298, 1301, 1347, 1405, 1433, 1558, 1574, 1609, 1677, 1683, 1739, 1775; Townsville, 1172: Warwick, 281, 1333, 1354, 1697, 1736.

**South Australia.** Adelaide, 22, 210, 239, 439, 806, 825, 964, 968, 1016, 1310, 1471, 1563, 1653, 1748, 1829; Beltona, 1400; Gawler, 204; Glenelg, 980; Jamestown, 206; Mount Gambier, 209; Norwood, 208; Strathalbyn, 205; Unley, 207.

**Tasmania.** Cameron, 1532.

**Victoria.** Ballarat, 213, 329, 357, 380, 407, 451, 533, 534, 588, 596, 661, 779, 913, 945, 1003, 1046, 1094, 1096, 1147, 1183, 1206, 1220, 1251, 1255, 1297, 1546, 1610, 1631, 1660, 1689; Benalla, 1034; Bendigo, 761, 870; Boxhill, 215; Buningyong, 637; Fitzroy, 1442; Geelong, 211; Lallangatta, 890; Maryborough, 212; Melbourne, 23, 82, 707, 947, 1013, 1564, 1565, 1628; Middle Brighton, 1663; Port Fairy, 214, 660; Tallarook, 929; Upper Murray, 301; Yarra, 1198.

**Western Australia.** Freemantle, 237; Perth, 244, 730, 1337, 1597, 1732; Roebourne, 764.

## SOUTH AMERICA.

Georgetown, Demarara, 385; Buenos Ayres, 11, 71, 99, 245, 250, 706, 822, 1190, 1203, 1239, 1353, 1825; Monte Video, 92; Rio de Janeiro, 1227.

## WEST INDIES.

**Barbados.** Bridgtown, 158.

**Bermuda.** Prospect, 1346.

**Cuba.** Havana, 1308, 1443; Sagua-la-grande, 718.

**Jamaica.** Kingston, 1723.

## CANADA.

Charlottetown, P.E.I., 1724; Deloraine, Man., 201; Halifax, N.S., 1547; Hamilton, Ont., 1152; Montreal, 54; Nanaimo, Br.C., 1314, 1632, 1807; New Glasgow, N.S., 199; Picton, N.S., 200; Portage-la-Prairie, Man., 1244; St. John, N.B., 434; St. John, N.F.L., 1799; Toronto, 1430; Winnipeg, Man., 1490.

## UNITED STATES OF AMERICA.

**Alabama.** Montgomery, 1793.

**Arkansas.** Little Rock, 502.

**Colorado.** Canon City, 1296; Denver, 345, 887, 1287; Leadville, 436, 1167; Pueblo, 553.

**Connecticut.** Bridgport, 1325; Meriden, 1067; New Haven, 606, 1726.

**District of Columbia.** Washington, 29, 226, 1535.

**Florida.** De Land, 1818; Ormond, 462; Tallahassee, 1107.

**Georgia.** Atlanta, 415, 1716; Savannah, 1263.

**Illinois.** Chicago, 1550, 1743; Morris, 585; Quincey, 1420.

**Iowa.** Cedars Rapid, 14; Weldon, 479, 891.

**Kentucky.** Brookesville, 1581; Covington, 1186; Louisville, 15.

**Louisiana.** New Orleans, 399, 431, 511, 652, 920, 1021, 1241, 1285, 1341, 1380.

**Maine.** East Machias, 834; Portland, 229, 636.

**Maryland.** Baltimore, 1484, 1521.

**Massachusetts.** Boston, 16, 771, 853, 888, 1037, 1262, 1786; Canton, 1634; New Bedford, 449; Somerville, 810.

**Michigan.** Bay City, 1734: Grand Haven, 1475.

**Minnesota.** Duluth, 231; Minneapolis, 232; Morris, 824; St. Paul, 276, 486, 674, 687, 991, 1035, 1177, 1194, 1575, 1779, 1820.

**Mississippi.** Meridian, 1018.

**Missouri.** Rolla, 1496.

**New Jersey.** Elizabeth, 1197; Plainfield, 958.

**New York.** Albany, 738, 1614, 1805; Balston Spa, 1762; Brooklyn, 1303, 1705; Glens Falls, 594; New York, 17, 643, 892, 906, 1076, 1080, 1093, 1132, 1737; Waterloo, 441.

**North Carolina.** Wilmington, 202.

**North Dakota.** Fargo, 1664.

**Ohio.** Cincinnati, 271, 467, 1590; Dayton, 482; Granville, 1608; Newark, 1794.

**Pennsylvania.** Altvona, 1367; Avondale, 940; Columbia, 976; Easton, 858; Hanover, 1517; Hazleton, 1121; Merion, 452, 1432; Philadelphia, 515, 711, 813, 1055, 1092, 1295, 1607, 1814, 1826; Orbisonia, 275; Reading, 820; Towanda, 522.

**Rhode Island.** Providence, 261, 282, 438, 440, 679, 690, 701, 758, 793, 990, 1073, 1099, 1204, 1302, 1317, 1491, 1516, 1773, 1778.

**South Dakota.** Deadwood, 274; Flandreau, 1323; Webster, 1053; Yanktown, 355, 608.

**Tennessee.** Athens, 872; Castalian Springs, 841; Chattanooga, 487, 944, 1252, 1522, 1539; Cookeville, 264, 1202; Decaturville, 272; Gallatin, 1498; Kenton, 1164; Kingston, 590; Knoxville, 1812; McMinnville, 1540, 1676; Memphis, 426, 523, 1015, 1077, 1178, 1366, 1368, 1497, 1717; Nashville, 305, 582, 705, 719, 732, 874, 987, 1195, 1212, 1466, 1556; Rugby, 1733.

**Texas.** Waco, 1231.

**Vermont.** Bennington, 1604.

**Virginia.** Amherst Court House, 620; Charlotteville, 639; Hampton, 1437; Hollins, 1345; Norfolk, 790; Petersburg, 512; Richmond, 18, 302, 400, 460, 493, 647, 669, 972, 1242, 1358, 1462, 1703.

**Washington.** Everett, 805; New Whatcom, 1798; Seattle, 370, 1766; Snohomish, 203, 1064, 1284; Tacoma, 233, 1506; Waitsburg, 410; Walla Walla, 1706.

**West Virginia.** Mannington, 1600.

**Wisconsin.** Superior, 786.

# ABBREVIATIONS.

## MASONIC.

| | |
|---|---|
| A. | Arch, Assistant |
| A.G. | Assistant Grand |
| B. | Bearer |
| C. | Ceremonies, Constitution |
| Ch. | Chaplain |
| Chap. | Chapter |
| Com. | Committee |
| D. | Director, Deacon, Dutch |
| D.C. | Director of Ceremonies |
| (D.C.) | Dutch Constitution |
| D.M. | Director of Music |
| Dep. | Deputy, Depute (*Scotch*) |
| Dep.Dis. | Deputy District |
| Dep.Pr. | Deputy Provincial |
| Dis. | District |
| Dis.A.G. | District Assistant Grand |
| Dis.G. | District Grand |
| Div. | Division |
| E. | Ezra, English, Excellent |
| (E.C.) | English Constitution |
| G. | Grand, Guard |
| G.Ch. | Grand Chaplain |
| G.Chap. | Grand Chapter |
| G.D. | Grand Deacon |
| G.D.C | Grand Director of Ceremonies |
| G.H. | Grand Haggai |
| G.H.P. | Grand High Priest (*Am. & Irish R.A.*) |
| G.J. | Grand Joshua |
| G.L. | Grand Lodge |
| G.M. | Grand Master |
| G.O. | Grand Organist |
| G.P. | Grand Principal (R.A.) |
| G.Pt. | Grand Pursnivant |
| G.R. | Grand Registrar |
| G.S.B. | Grand Sword Bearer |
| G.Sc.E. | Grand Scribe Ezra |
| G.Sec. | Grand Secretary |
| G.St.B. | Grand Standard Bearer |
| G.Stew. | Grand Steward |
| G.So. | Grand Sojonrner |
| G.Sup. | Grand Superintendent (R.A.) |
| G.Sup.W. | Grand Superintendent of Works |
| G.Treas. | Grand Treasurer |
| G.W. | Grand Warden |
| G.Z. | Grand Zerubbabel |
| H. | Haggai, High |
| H.P. | High Priest (*American & Irish R.A.*) |
| I. | Irish, Inner |
| (I.C.) | Irish Constitution |
| I.G. | Inner Guard |
| J. | Joshua, Junior |
| J.D. | Junior Deacon |
| J.W. | Junior Warden |
| K. | King (*Amèrican & Irish R.A.*) |
| L. | Lodge |
| M. | Master, Most |
| Mem. | Member |
| ME. | Most Excellent |
| M.W. | Most Worshipful |
| N. | Nehemiah |
| O. | Organist |
| Or. | Orator |
| P. | Past, Principal, Priest (*Am. & Irish R.A.*) |
| P.Dep. | Past Depnty |
| P.Dep.Dis. | Past Deputy District |
| P.Dep.Pr. | Past Deputy Provincial |
| P.Dis. | Past District |
| P.Dis.G. | Past District Grand |
| P.G. | Past Grand |
| P.H. | Past Haggai |
| P.H.P. | Past High Priest (*Amer. & Irish R.A.*) |
| P.J. | Past Joshua |
| P.K. | Past King (*American & Irish R.A.*) |
| P.M. | Past Master |
| P.Pr. | Past Provincial |
| P.Pr.G. | Past Provincial Grand |
| Pr. | Provincial |
| Pr.G. | Provincial Grand |
| Pt. | Pursuivant |
| P.Z. | Past Zerubbabel |
| R. | Registrar, Right |
| R.A. | Royal Arch |
| R.W. | Right Worshipfnl |
| S. | Senior, Scottish, Sword |
| S.B. | Sword Bearer |
| (S.C.) | Scottish Constitntion |

## MASONIC.—*Continued.*

| | |
|---|---|
| Sc. | Scribe |
| Sc.E. | Scribe Ezra |
| Sc.N. | Scribe Nehemiah |
| S.D. | Senior Deacon |
| Sec. | Secretary |
| So. | Sojourner |
| Stew. | Steward |
| St. | Standard |
| Sub. | Substitute (*Scottish*) |
| Sup. | Superintendent |
| Sup.W. | Superintendent of Works |
| S.W. | Senior Warden |
| Treas. | Treasurer |
| W. | Warden, Worshipful, Works |
| W.M. | Worshipful Master |
| V. | Very |
| V.W. | Very Worshipful |
| Z. | Zerubbabel |

## SOCIAL, ACADEMIC, MILITARY, ETC.

| | |
|---|---|
| A. | Associate, Arts, Academy |
| A.D.C. | Aide de Camp |
| A.M. | Master of Arts |
| B. | Bachelor |
| B. | The Most Honourable Order of the Bath |
| B.A. | Bachelor of Arts |
| B.A.A. | British Archæological Association |
| B.Ch. | Bachelor of Surgery |
| C. | Companion |
| C.A. | Institute of Chartered Accountants |
| C.S. | Chemical Society |
| D.D. | Doctor of Divinity |
| Dr. | Doctor |
| F. | Fellow |
| G.C. | Knight Grand Cross |
| G.S. | Geological Society |
| Hon. | Honourable |
| I.C.E. | Institute of Civil Engineers |
| I.E. | Order of the Indian Empire |
| I.E.E. | Institute of Electrical Engineers |
| I.M.E. | Institute of Mining Engineers |
| I.N.A. | Institute of Naval Architects |
| I.I. | Imperial Institute |
| J.P. | Justice of the Peace |
| K. | Knight |
| K.C. | Knight Commander |
| L. | Licentiate |
| Lic.Mus. | Licentiate of Music |
| L.D. | Licensed Dental Surgeon |
| LL.B. | Bachelor of Laws |
| LL.D. | Doctor of Laws |
| L.S. | Linean Society |
| M. | Member, Master |
| M.A. | Master of Arts |
| M.B. | Bachelor of Medicine |
| M.D. | Doctor of Medicine |
| M.G. | Most Distinguished Order of St. Michael and St. George |
| Mus.Doc. | Doctor of Music |
| Ph.D. | Doctor of Philosophy |
| Prof. | Professor |
| R.A. | Royal Artillery |
| R.A. | Royal Academy |
| R.A.S. | Royal Asiatic Society (*Members*) |
| R.A.S. | Royal Astronomical Society (*Fellows*) |
| R.C.I. | Royal Colonial Institute |
| R.C.P. | Royal College of Physicians |
| R.C.S. | Royal College of Surgeons |
| R.C.V.S. | Royal College of Veterinary Surgeons |
| Rev. | Reverend |
| R.G.S. | Royal Geographical Society |
| R.H.S. | Royal Historical Society |
| R.I. | Royal Institute of Painters in Water Colours |
| R.I.A. | Royal Irish Academy |
| R.I.B.A. | Royal Institute of British Architects |
| R.N. | Royal Navy |
| R.S. | Royal Society |
| R.S.E. | Royal Society, Edinburgh |
| S.A. | Society of Arts (*Members*) |
| S.A. | Society of Antiquaries (*Fellows*) |
| S.C.L. | Student of Civil Law |
| S.I. | Institute of Surveyors |
| S.S. | Statistical Society |
| V.P. | Vice President |
| Z.S. | Zoological Society |